

LSC Use Only Proposal No: _____ UWUCC Use Only Proposal No: 11-76d.
 LSC Action Date: AP-2/9/12 UWUCC Action Date: AP-3/6/12 Senate Action Date: App-3/20/12

Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

Contact Person(s) Theresa Smith	Email Address tsmith@iup.edu
Proposing Department/Unit Religious Studies	Phone 357-1360

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

New Course Course Prefix Change Course Deletion
 Course Revision Course Number and/or Title Change Catalog Description Change

Current course prefix, number and full title: RLST 110 World Religions

Proposed course prefix, number and full title, if changing: _____

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

Learning Skills Knowledge Area Global and Multicultural Awareness Writing Across the Curriculum (W Course)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)
 Global Citizenship Information Literacy Oral Communication
 Quantitative Reasoning Scientific Literacy Technological Literacy

3. Other Designations, as appropriate

Honors College Course Other: (e.g. Women's Studies, Pan African)

4. Program Proposals

Catalog Description Change Program Revision Program Title Change New Track
 New Degree Program New Minor Program Liberal Studies Requirement Changes Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		1/6/24/11
Department Chairperson(s)		10/25/11
College Curriculum Committee Chair		12/12/11
College Dean		12/14/11
Director of Liberal Studies (as needed)		2/23/12
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs		

Received
 FEB 23 2012
Liberal Studies

Received
 DEC 15 2011
Liberal Studies

RLST 110

Syllabus of record

I. Catalog Description

RLST 110 World Religions

3 class hours

0 lab hours

3 class hours

Prerequisites: None

(3c-01-3cr)

A comparative study of the history, teachings, and rituals of the major religions of the world and their influence on contemporary society. This nonsectarian approach to religions emphasizes comparisons/contrasts between Western and non-Western religious traditions as well as the contemporary global nature of Western traditions.

II. Course Objectives

Upon completion of the course students will be able to:

- a. Understand the cultural/religious heritage of Western society and the historical and political ramifications of the Judeo-Christian heritage.
- b. Think critically about this heritage by careful attention to textual sources, artistic representations, autobiographical accounts, critical scholarly analyses, and experiential study
- c. Provide broad knowledge of the beliefs and practices of major world religions and their relationships with one another
- d. Develop and exercise thoughtful responses to the many challenges in a global society

II. Course Outline (Actual outlines may vary with instructor but will include some of the following areas)

A Introduction to the study of religion (3 hrs)

Challenges of definition

The interdisciplinary and poly-methodic character of the academic study of religion

Interpreting religious experience

B The Abrahamic Traditions (19 hrs)

1. Judaism (6 hrs)

The Hebrew Bible

The Patriarchs and Prophets
Development and divisions
Contemporary precepts and practices.
Contemporary Judaism in light of the Holocaust

2. Christianity (6 hrs)

Christianity's roots in Jewish, Hellenistic and Roman context
Jesus of Nazareth
The New Testament
Development and divisions
Contemporary precepts and practices

Exam 1 (1 hr)

3. Islam (6 hrs)

Life and teaching of Muhammed
The Quran
The Five Pillars
Development and divisions
Contemporary precepts and practices
Feminism and Islam

C. Comparative Perspectives (17 hrs)

1. Indigenous Lifeways (3 hrs)

Case study : The Lakota Sioux
Spirituality and the land

Exam 2 (1 hr)

2. Hinduism (4 hrs)

Formative periods
Vedic to popular Hinduism
Paths to liberation
Karma and Caste
Important texts

3. Buddhism (4 hrs)

Life of Siddhartha Gautama
Development and divisions
The Middle Way
The Cessation of Suffering
Buddhism in America

4. Confucianism and Daoism (2 hrs)

Chinese religion in context
Life and Teachings of Confucius

The Analects
Lau Tze and Chuang Tze
The Tao Te Ching

5. New Religious Movements (3 hrs)

Syncretism
Apocalyptic sects
Neo-paganism
Religion and technology

Final Exam (2 hr)

III. Evaluation Methods :

Two major written exams during the semester (25% each, 50%)

A final exam (25%)

Religion in the news report (10%)

Group or individual experiential learning project (15%)

IV. **Grading Scale**

A: 90% or above B: 80-89% C: 70-79% D: 60-69% F: Less than 60%

V. Attendance Policy

The university expects all students to attend class. Much of the class time involves discussion and therefore it is important that students keep up with the readings and attend class regularly. While attendance and participation is not mandatory in all classes, experience has shown that both attendance and participation have a direct impact on learning and grade performance. Actual attendance policy will vary from instructor to instructor in compliance with the university attendance policy.

VI. Required Textbook, Films and Supplemental Books

Below are three exemplary selections for required textbooks:

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This course makes frequent use of in class and online films which may include the following:

330 Million Gods (Hinduism)

Inside Mecca (Islam)

Interview With Pema Chodron (Buddhism)

Out of the Ashes (Judaismk)
Paha Sapa: Struggle for the Black Hills (Lakota Sioux)
Protestant Spirit U.S.A. (Christianity)

Supplemental Books

The following books are examples of possible choices that could be used as supplemental books:

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Crow Dog, Mary. 1991. *Lakota Woman*. NY: Harper Perennial
Nomani, Asra. 2005. *Standing Alone in Mecca: An American Woman's Struggle for the Soul of Islam*. NY: Harper One.
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VII. Bibliography

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- The Dalai Lama. 1998. *The Path to Tranquility*. NY: Penguin.
- Esposito, John L. 1998. *Islam: The Straight Path*. NY: Oxford University Press, 3rd ed.
- Fieser, James and John Powers. 1998. *Scriptures of the World Religions*. NY: McGraw Hill.
- Ferne, Elizabeth Warnock. 1998. *In Search of Islamic Feminism: One Woman's Global Journey*. N Y: Bantam Books.
- Halbertal, Moshe. 1997. *People of the Book: Canon, Meaning, and Authority* Cambridge, MA: Harvard.
- Goodman M. et al, eds. 2002. *The Oxford Handbook of Jewish Studies* NY: Oxford.
- Harvey, Graham. 2002. *Shamanism: A Reader*. NY: Routledge.
- Kohn, Livia. 2001. *Daoism and Chinese Culture*. Cambridge MA: Three Pines Press.
- Mittal S. and Thursby. G. 2004. *The Hindu World*. NY: Routledge.
- NRSV Bible with Apocrypha*. 2011. NY: Harper One.
- O'Brien, Suzanne Crawford and Kelly, Dennis, eds. 2005. *American Indian Religious Traditions: An Encyclopedia*. Santa Barbara: ABC-CLIO.
- Oldstone-Moore, Jennifer. 2002. *Confucianism: Origins, Beliefs, Practices, Holy Texts, Sacred Places*. NY: Oxford.

Swami Prabhavananda and Isherwood, C. trans. 2002 (revised edition). *Bhagavad Gita: The Song of God*. NY: Signet.

Sutcliffe, Steven. 2002. *Children of the New Age: A History of Alternative Spirituality*. NY: Taylor and Francis.

White, Michael. 2004. *From Jesus to Christianity*. NY: Harper Collins.

Williams, Paul. 2000. *Buddhist Thought: A Complete Introduction to the Indian Tradition*. NY: Routledge.

Summary of the Proposed Revisions

- a. Catalog description change
- b. Revision of course objectives
- c. Addition and expansion of other items to the syllabus including attendance policy, assessment resources, supplemental books and an updated bibliography.

Rationale for proposed revisions:

- a. The changes more clearly indicate the emphasis on the “Western” cultural heritage in global context.
- b. The objectives have been updated to meet the requirements for the Expected Undergraduate Student Learning Outcomes

These revisions reflect changes in the expectation for a syllabus of record and newer academic resources available since the last version of this syllabus.

Sample Assignment for Liberal Studies Course.

Assignment: Religion in the News Report

You are required to read an article – from a newspaper, magazine or an online source—that involves a current issue in the news that deals substantially with religion. For example: You might choose an article reporting on the Vatican’s response to gay marriage or on the French government’s outlawing of hijab . Your article should be at least two pages in length and should involve an issue that is worthy of debate (the more controversial, the better). You will copy the article and submit it with your two page (minimum) reaction essay. Your essay should not summarize the article. Rather you should:

Explain why you chose this article.

Clarify the author’s position on the issue described

Explain and support your own reaction to/position on the article and/or the issue that it raises.

Evaluation of the Sample Assignment:

Your grade is based on the following:

1. Appropriateness of article 20%
2. Spelling and grammar 15%
3. Minimum length 15%
4. Explanation of the appeal of this article for you 10%
5. Position taken and support offered for that position 40%

RLST 110 Liberal Studies Approval Questions

1. This is an introductory course that can be taught by any and all members of the Religious Studies Faculty. At least once a year, the full faculty will discuss options and resources to meet the departmental guidelines, and exchange and evaluate instructor syllabi and potential innovations in resources and media.
2. This course will include the perspectives of African-Americans, Native Americans, other racial and ethnic minorities inasmuch as religions studied include those created and practiced by these populations. (See the inclusion of Indigenous Religions, e.g.) Further, the study of religion by its very nature is inherently multi-ethnic, multi-cultural and global. As regards the inclusion of women's experience and scholarship, the suggested textbooks all provide substantial sections on women in the world's religions. Supplemental readings, such as those by Asra Nomani and Mary Crow Dog further emphasize attention to feminist studies of religion.
3. The course includes a requirement for another book in addition to the primary textbook. There are a range of possibilities for this requirement with emphasis on religious autobiographies as indicated in the supplementary readings.
4. This is an introductory course in religious studies intended for a general audience with little or no formal knowledge of religion. Given the general lack of instruction in public schools about world religions and popular misinformation regarding religions, this course has, as its main function, a broad introduction to religious beliefs and practices as well as their contemporary implications. While the course is required for beginning majors, its primary audience is the non-major who wishes to broaden his/her knowledge of religion in general.

Liberal Studies Assessment Questions

Describe the objectives of the course that meet the objectives of the Expected Student Learning Outcomes and why.

Students will be able to:

1. Understand the cultural/religious heritage of Western society and the historical and political ramifications of the Judeo-Christian heritage.

This objective meets the **Informed Learners Outcome** because it challenges students to comprehend the past and present from historical, philosophical, and social perspectives. This course emphasizes readings, lectures and films that outline and interpret the historical development of the Abrahamic traditions. It also emphasizes the political and social impact of the Judeo-Christian heritage, not only upon European and North American societies but upon the competing value systems of Asian and Indigenous traditions. In the latter case, we emphasize the effects of missionizing, globalization, syncretism and ecumenism.

2. Think critically about this heritage by careful attention to textual sources, artistic representations, autobiographical accounts, critical scholarly analyses, and experiential study

This objective meets the **Empowered Learners Outcome** because students are required – in exams, class discussions and essays on Religion in the News – to demonstrate critical thinking about all of the above sources which are regularly utilized in RLST 110, as the syllabus indicates. Additionally, students are exposed to primary sources in the form of sacred texts as well as films, increasing ease with textual and visual literacies.

3. Provide broad knowledge of the beliefs and practices of major world religions and their relationships with one another

This objective meets the **Informed Learners Outcome** inasmuch as students, in studying the precepts and practices of the world's major religions are exposed to the human imagination, expression, and traditions of many cultures. And the comparative nature of RLST 110 encourages attention to the interrelationships within and across cultures and global communities. For example, readings and lectures may focus on Islam in America as well as Africanized forms of Christianity.

4. Develop and exercise thoughtful responses to the many challenges in a global society

This objective meets the **Responsible Learners Outcome** as students are not only exposed, in class, to the various answers that religions have developed in response to common existential and ethical questions but they may also be required to participate in experiential learning opportunities. Such opportunities include field trips, lectures and performances sponsored not only by the Religious Studies Dept., but by groups like the Committee for the Study of Culture and Religion, the Religious Studies Club and the Native American Awareness Council. In attending these events, and in writing and/or discussing their experiences, students demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others. For example, in attending events associated with Native American Awareness month, students not only are exposed to the Native cultures and religions of North America but are encouraged to understand the history of Euro-American and Native American paradigm conflicts. Thus, they also learn and demonstrate an understanding of the ethical and behavioral consequences of

Please describe how you are defining your standards for these objectives and how you will determine they have been met by students. As class size grows the opportunities for effective assessment beyond quizzes and exams become more challenging. Other assessment tools include informal review questions, class and small group discussions and reaction papers to both articles on Religion in the news as well as to experiential learning opportunities described above. The utilization of online forums and peer responses to student work may also be included in the evaluation process. Student reports will be judged on the thoroughness, objectivity and critical skills exhibited in the reports. Actual methods of evaluation will vary from instructor to instructor.

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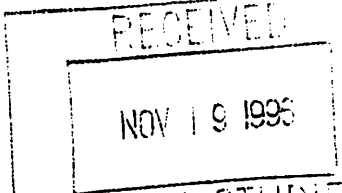
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LSC Use Only

Number: _____

Submission Date: 11/14/96

Action-Date: approved 12-5-96



SEP 11 1996

UWUCC USE Only

Number: _____

Submission Date: _____

Action-Date: _____

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

I. CONTACT

Contact Person Benjamin Chan Phone 2310

Department Philosophy & Religious Studies

II. PROPOSAL TYPE (Check All Appropriate Lines)

COURSE _____
Suggested 20 character title

___ New Course* _____
Course Number and Full Title

___ Course Revision _____
Course Number and Full Title

Liberal Studies Approval+ RS 110 World Religions
for new or existing course _____
Course Number and Full Title

___ Course Deletion _____
Course Number and Full Title

___ Number and/or Title Change _____
Old Number and/or Full Old Title

New Number and/or Full New Title

___ Course or Catalog Description Change _____
Course Number and Full Title

PROGRAM: ___ Major ___ Minor ___ Track

___ New Program* _____
Program Name

___ Program Revision* _____
Program Name

___ Program Deletion* _____
Program Name

___ Title Change _____
Old Program Name

New Program Name

III. Approvals (signatures and date)

[Signature]
Department Curriculum Committee

Albert E. Boulton
Department Chair

[Signature] 11/13/96
College Curriculum Committee

[Signature] 11/15/96
College Dean

Pauline Richardson 12/5/96
+ Director of Liberal Studies (where applicable)

*Provost (where applicable)

LIBERAL STUDIES COURSE APPROVAL, PARTS 1-3: GENERAL INFORMATION CHECK-LIST

I. Please indicate the LS category(ies) for which you are applying:

LEARNING SKILLS:

First Composition Course Second Composition Course
 Mathematics

KNOWLEDGE AREAS:

Humanities: History Fine Arts
 Humanities: Philos/Rel Studies Social Sciences
 Humanities: Literature Non-Western Cultures
 Natural Sci: Laboratory Health & Wellness
 Natural Sci: Non-laboratory Liberal Studies Elective

II. Please use check marks to indicate which LS goals are primary, secondary, incidental, or not applicable. When you meet with the LSC to discuss the course, you may be asked to explain how these will be achieved.

Prim Sec Incid N/A

A. Intellectual Skills and Modes of Thinking:

1. Inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.
2. Literacy--writing, reading, speaking, listening.
3. Understanding numerical data.
4. Historical consciousness.
5. Scientific Inquiry.
6. Values (Ethical mode of thinking or application of ethical perception).
7. Aesthetic mode of thinking.

B. Acquiring a Body of Knowledge or Understanding Essential to a Educated Person

C. Understanding the Physical Nature of Human Beings

D. Collateral Skills:

1. Use of the library.
2. Use of computing technology.

III. The LS criteria indicate six ways that courses should contribute to students' abilities. Please check all that apply. When you meet with the LSC, you may be asked to explain your check marks.

1. Confront the major ethical issues which pertain to the subject matter; realize that although "suspended judgment" is a necessity of intellectual inquiry, one cannot live forever in suspension; and make ethical choices and take responsibility for them.

2. Define and analyze problems, frame questions, evaluate available solutions and make choices.

3. Communicate knowledge and exchange ideas by various forms of expression, in most cases writing and speaking.

4. Recognize creativity and engage in creative thinking.

5. Continue learning even after the completion of their formal education.

6. Recognize relationships between what is being studied and current issues thoughts, institutions, and/or events.

CHECK LIST -- HUMANITIES: RELIGIOUS STUDIES

Knowledge Area Criteria which the course must meet:

- Treat concepts, themes and events in sufficient depth to enable students to appreciate the complexity, history and current implications of what is being studied; and not be merely cursory coverage of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

Religious Studies Criteria which the course must meet:

- Introduce students to the study of religion as a means to understanding Western culture and therefore to understanding themselves.
- Provide a balanced, critical, nonsectarian examination of religion.
- Emphasize an interdisciplinary approach to the study of religion.
- Investigate the nature of religion and the forms of its expression or the foundational roots and development of one or more Western religious tradition(s) over a significant time span.
- Investigate relationships with non-Western traditions and cultures where appropriate.
- Give due attention to the religious involvement and perspectives of women and minorities.
- Acquaint students with religious texts and documents as appropriate and encourage the development of independent judgment and critical evaluation of moral issues raised by these texts and by religious thinkers.

- A. Periodic meetings, once or twice per semester among instructors, to exchange and discuss individual syllabi in the context of a generic syllabus (attached). They will discuss whether they are meeting the specific goals and criteria outlined in this document and find solutions should any problems arise.
- B. This course includes the perspectives and contributions of ethnic and racial minorities, e.g., Black, Native American and Asian religions. Also includes a section on Religion and Women (see attached syllabus).
- C. The syllabus includes required textbooks as well as required supplemental readings.
- D. This course is designed for both majors and non-majors. It provides a broad-based introduction to its subject matter. It is not a prerequisite for a higher level course and our majors are not required to take World Religions. Most of the students who had taken this course were non-majors.

OVER-VIEW

A. World Religions has served thousands of students well for a period of over twenty-five years since its inception in 1969. It is the most basic course for humanity elective in our Religious Studies Program. It has been offered regularly with seven to eight sections every semester prior to the major revision of Liberal Studies at IUP in 1989. In our past several new hires, the candidates must have expertise in World Religions.

B. In the past Five-Year Evaluation in Fall 1995, our external evaluator, Dr. Linell E. Cady, Professor and Chair of the Department of Religious Studies, Arizona State University, reviewed our Liberal Studies offerings. She strongly urged that World Religions should be included in our Humanity requirement in Liberal Studies. Dr. Cady's report:

"The faculty should review the three courses that currently fulfill the liberal studies field requirement. The titles of the three courses do not convey a strong sense of religious studies as the cross-cultural and interdisciplinary study of religions. This is in large part due to the fact that . . . the program locates RS 110 World Religions in the non-western category. Insofar as this is a basic introduction to the field of religious studies, it is unfortunate that it cannot fulfill the introductory field requirement in religious studies. In my judgment, the faculty should seek to have the course fulfill both the non-western and the liberal studies field requirement in religious studies if permitted by the university. If that is not possible, the faculty ought to consider requesting that it fulfill the field requirement, rather than the non-western requirement given its centrality to the field of religious studies."

COURSE SYLLABUS

RS 110 WORLD RELIGIONS
Instructor: Dr. Benjamin Chan

3c-01-3sh
No prerequisite

I. CATALOG DESCRIPTION

A comparative study of the history, teachings and rituals of the major religions of the world and their influence on contemporary society. A nonsectarian approach to religions such as Native American religion, Afro-American religion, Judaism, Christianity and Islam in relationship to Hinduism, Buddhism, Confucianism, Taoism and Shintoism.

II. REQUIRED TEXTBOOKS AND SUPPLEMENTAL READINGS (vary with instructor).

Required Textbooks:

Lewis M. Hopfe, Religions of the World
Huston Smith, The World's Religions

Supplemental Readings:

Herman Hesse, Siddhartha
Joseph Campbell, Myths to Live By
Benjamin Hoff, The Tao of Pooh

Suggestions for further reading:

Borg, Marcus. Jesus: A New Vision, 1988.
Borowitz, Eugene B. Choices in Modern Jewish Thought, 1983.
Chang, Chung-yuan. Creativity of Taoism, 1963.
Cragg, Kenneth. The House of Islam, 1988.
Conze, Edward. Buddhist Thought in India, 1967.
Creel, H.G. Confucius and the Chinese Way, 1960.
Eliade, Mircea. Patterns in Comparative Religion, 1958.

- Florenza, Elisabeth. In Memory of Her: A Feminist Theological Reconstruction of Christian Origins, 1948.
- Kinsley, David. Hinduism: A Cultural Perspective., 1982.
- Kitagawa, Joseph M., ed. The History of Religions: Retrospect and Prospect, 1985.
- Kapleau, Philip. The Three Pillars of Zen, 1989.
- Otto, Rudolf. The Idea of the Holy, 1970.
- Seltzer, Robert M. Jewish People, Jewish Thought, 1980.

III. COURSE OBJECTIVES

1. The course enhances the student's understanding of the Western religious traditions as represented in Judaism, Christianity and Islam.
2. To deepen the student's historical consciousness of Western culture by comparative study of non-Western religions. As Max Muller states: "One who knows one religion knows none."
3. It increases the student's understanding of the impact of religion on our society as seen in the current social issues, e.g. abortion, prayer in school, ordination of women, etc.
4. A non-sectarian approach. It treats all religions objectively and fairly. To increase student's ability to make critical judgment about religious issues and beliefs.
5. To promote student's understanding and appreciation for people of diverse cultural and religious traditions in our society, hence to coexist peacefully with people of different ethnic backgrounds.

IV. COURSE OUTLINE

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| <ol style="list-style-type: none"> 1. Introduction <ol style="list-style-type: none"> a. Dimension of Religion: Doctrine, Social, Ritual, Ethics, Myth. b. Approaches to Religion: Descriptive, Historical, Thematic, Theological. | <p>Week
1</p> |
|--|-------------------|

2.	Primal Religions	1.5
	a. Native American Religions	
	b. Afro-American Religions	
3.	Religion and Women	1
4.	Judaism	1.5
	a. Historical perspective	
	b. The Hebrew Bible	
	c. The Patriarchs	
	d. The Mosaic Covenant	
	e. The Prophets	
	f. The Exile and the Restoration	
5.	Christianity	1.5
	a. Historical perspective	
	b. Christianity's roots in Judaism, Hellenistic and Roman context	
	c. Jesus of Nazareth - his life, main teachings, his death and resurrection	
	d. Symbols, Rituals and Worship	
6.	Islam	1.5
	a. Historical perspective	
	b. Life and teaching of Muhammad	
	c. Main themes: Monotheism - no God but Allah, The Quran, Five Pillars	
	d. Divisions: Sunnis, Shiites, Sufis	
7.	Hinduism	1.5
	a. Historical perspective Early and Classical Hinduism	
	b. Main teachings: Spiritual discipline (yoga), the Caste system, Karma and Rebirth, Rituals, Symbols	

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| 8. | Buddhism | 1.5 |
| | a. Historical perspective | |
| | b. The Life of the Buddha | |
| | c. Divisions: Theravada and Mahayana | |
| | d. Main teachings:
Middle Path, Four Noble Truths, Nirvana, Zen,
Rituals, Symbols | |
| 9. | Confucianism | 1.5 |
| | a. Historical perspective | |
| | b. Life and Teachings of Confucius | |
| | c. Early Chinese Traditions and Classical Confucianism | |
| | d. Main Teachings:
Propriety (Li), Humaneness (Jen), Five Great Relation-
ships, Government by Virtue | |
| 10. | Taoism | 1.5 |
| | a. Historical development | |
| | b. Main teachings:
Teachings of Lao Tzu and Chung Tzu, naturalness,
Yin-Yang polarity | |

V. EVALUATION METHODS (will vary with instructor)

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| 1. | Three exams (at the end of the fourth week, eighth week and during the final exam week). Type of exam includes essays and objective questions (multiple choice, true/false). Materials include reading assignments as well as class notes. | 20% each |
| 2. | Periodic quizzes on reading assignments. | 20% |
| 3. | A five-page term paper. | 20% |

Participation in class discussion is an important part of the learning process in a course of this nature; therefore, it is always encouraged, but grade awards vary with instructor.

VI. POLICY FOR MAKE-UP EXAMS AND LATE SUBMISSION OF ASSIGNMENT (will vary with instructor).

Make-up exams will not be given and late submission of assignments will not be accepted unless for a valid reason, e.g. medical/personal emergency and approval by the instructor. Once approval is granted, there will be no grade penalty.

VII. CLASS ATTENDANCE POLICY (will vary with instructor).

VIII. OFFICE HOURS:

445 Sutton

Ext. 2310

Monday, Wednesday, Friday, 11:30 a.m. - 1:00 p.m.

Tuesday, 11:15 a.m. - 12:15 p.m.

INDEPENDENT UNIVERSITY OF PENNSYLVANIA
College of Arts and Sciences
403 Sutton Hall
University Park, Pennsylvania 16802-1001

tel: 814-863-1111



November 13, 1996

Brenda Carter, Dean
Humanities and Social Sciences
403 Sutton Hall
IUP

Dear Dean Carter,

The philosophers have unanimously approved moving RS 110 World Religions from the Liberal Studies non-Western Cultures and electives categories to the Liberal Studies Humanities core: Philosophy or Religious Studies category. It is our understanding that this approval is all that was needed for the change to be forwarded to the liberal studies curriculum committee. Please confirm and instruct us as to any further procedures.

Sincerely,

A handwritten signature in cursive script that reads "Carol Caraway".

Carol Caraway
Philosophy Curriculum Coordinator and Department of Philosophy and Religious Studies
representative to the College Curriculum Committee

Agreed: 11/18/96

Liberal Studies Office
352 Sutton Hall

DRCHRDSN
X 5715

December 5, 1996

To: Benjamin Chan
From: Darlene Richardson, Director
Subject: RS 110 World Religions

At its December 5, 1996, meeting, the Liberal Studies Committee approved your proposal to include existing course RS 110 World Religions in the Liberal Studies Humanities category. We have also approved the deletion of RS 110 from the list of Liberal Studies Electives and from the list of Non-Western Cultures courses.

Thank you for submitting such a clear proposal.

Copy: Brenda Carter, Dean, College of Humanities and Social Sciences
Al Bouffard, Chair, Dept. Of Philosophy and Religious Studies