

A. Division: ACADEMIC Date: November 23, 1992

 B. Department: ARTS & HUMANITIES New Course 

 Revision of Course Information Form: 

Dated: \_\_\_\_\_

 C. HUMANITIES 171 D. WORLD RELIGIONS-- ORIENTAL E. 3  
 Subject & Course No. Descriptive Title Semester Credits

**F. Calendar Description**

An introduction to the great religious traditions of the Orient, including Hinduism, Buddhism, Sikhism, Taoism, Confucianism, Shintoism, and some modern religious movements originating in the East. Emphasis will be on these religions as living cultural, political, and philosophical institutions and systems helping to shape our world. Each religion will be studied with regard to such issues as the human attempt to understand the cosmos and shape social life, together with the need for mutual understanding and toleration.

**Summary of Revisions:**  
 (Enter date & Section Revised)  
 e.g. 1982-08-25  
 Section C, E, F, & R

<b>G. Type of Instruction</b>  Lecture <u>2</u> Hrs Laboratory <u>   </u> Hrs Seminar <u>2</u> Hrs Clinical Experience <u>   </u> Hrs Field Experience <u>   </u> Hrs Practicum <u>   </u> Hrs Shop <u>   </u> Hrs Studio <u>   </u> Hrs Student Directed Learning <u>   </u> Hrs Other (Specify) <u>   </u> Hrs  <b>Total</b> <u>4</u> Hrs	<b>H. Course Prerequisite:</b> None
	<b>J. Courses for which this course is a Prerequisite:</b> None
	<b>K. Maximum Class Size</b> 35

<b>L. College Credit Transfer</b> <input checked="" type="checkbox"/> College Credit Non-Transfer <input type="checkbox"/>  Non-Credit <input type="checkbox"/>	<b>M. Transfer Credit</b> Requested <input checked="" type="checkbox"/> Granted <input type="checkbox"/> (Specify Course Equivalents or Unassigned Credit as Appropriate) U.B.C. S.F.U. U. Vic. Other
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Leonard [Signature] (4 B. Design)  
 Course Designer  
[Signature]  
 Director / Chairperson

[Signature]  
 Divisional Dean  
P.H. [Signature]  
 Registrar

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N. Textbooks and Materials to be Purchased by Students (Use Bibliographic Form):

SAMPLE TEXTS (Similar texts may be used with permission of the discipline)

Hutchison, John A. *Paths of Faith*, 4th ed. (McGraw Hill, 1991)

OR

Smith, Houston. *The World's Religions*, (Harper Collins, 1991); and one of

Fenton, *et al.* *Religions of Asia*, 2nd ed., (St. Martin's, 1988).

Carmody & Carmody. *Eastern Ways to The Center*, 2nd ed., (Wadsworth, 1992).

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Complete Form with Entries Under the Following Headings:

O. Course Objectives;

P. Course Content;

Q. Method of Instruction;

R. Course Evaluation.

## O. COURSE OBJECTIVES

### General

By the end of the course students will have gained an appreciation of

- the diversity of eastern religions, both as to doctrines concerning the nature of the cosmos, and the human position in its
- the diversity of ways of life and social organization associated with the eastern religions;
- the connection between the eastern religions and current global ecological, philosophical, and social concerns.

### Specific

Students will demonstrate an ability

- to compare and contrast the fundamental doctrines associated with the oriental religions covered in this course, especially concerning the origins of the cosmos, the existence of God, the nature of Ultimate Reality, & the destiny of the individual person upon the death of the body;
- to compare and contrast the ways of life prescribed by these religions, including the main ritual and calendrical systems associated with them;
- to compare and contrast the social political institutions associated with these religions; and
- to critically and reflectively discuss the relevance of some of the teachings on the cosmos and on moral and social life, especially as they pertain to the current ecological, social, philosophical, and political concerns we have today as members of a global community.

**P. COURSE CONTENT**

Instruction in this course will include the following six areas:

1. An introduction to the development of Indian religions-- including early Indian religion; the caste system; the Vedas, Upanishads, & Gita; the origin and growth of Jainism, Buddhism, and classical Hinduism; the organization and development of the Buddhist sangha; the spread of Buddhism, and its eventual disappearance from India; the impact of Islam on India; the development of Sikhism in India (from Guru Nanak through to the 10th guru and beyond);
2. Rituals, ways of life and institutional forms of Hinduism and Sikhism from a contemporary standpoint-- including Hindu inclusivism and Sikh particularism; Hindu universalism and particularism; and Sikhism in the West;
3. An introduction to Theravada and Mahayana Buddhism-- including the Arhat and the Bodhisattva as ideal figures; Theravada teachings, rituals, and social forms: the Sri Lanka experience; Mahayana Teachings, rituals, and social forms: Pure Land Buddhism, Tibetan Buddhism, and Zen Buddhism as examples; Buddhism in the People's Republic of China, and Taiwan; the arrival of Buddhism in America;
4. An introduction to Taoism and Confucianism-- including the Taoist ideal sage, and concept of harmony with nature; Confucius, and Confucian humanism; the development of popular Taoism; the evolution and influences of Confucianism; Taoism and modern ecological and social notions; Confucianism and western secular humanism; the influence of Taoist ideas on western thought;
5. An introduction to religion in Japan, especially Shintoism, Buddhism, and new Japanese religious movements-- including the way of the gods in myth and ritual; Shinto and the Imperial lineage; Nichiren and prophetic Buddhism; non-exclusivism in modern Japanese religious life; Buddhism and the samurai ethic; and new Japanese religious movements (Nichiren Shoshu Soka Gakkai in the West, and the development of paths such as Seicho No Ie, and Tenri kyo); and
6. Contemporary Issues and Asian Religions-- including ecology and eastern pantheism; the impact of western approaches to religion on the self-definition of oriental religions; political process and new religious movements; Vivekananda and the world parliament of religions; Christian-Hindu dialogue, and global interfaith dialogue; the importance of non-theistic Buddhism, Taoism, and Confucianism for the western understanding of religious consciousness; scientific thought and oriental religions.

**Q. METHOD OF INSTRUCTION**

A combination of lecture and discussion (possibly including student presentations). Some class sessions may involve formal lectures for the entire time (allowing time for questions), in which case a later class session will allow discussion of the lecture and reading material. Other class sessions may involve a combination of informal lecture and structured discussion.

**R. COURSE EVALUATION [At least five factors, with no single factor counting more than 30%]**

Any Combination of the following Totaling 100% (To Be Specified the First Day of Class)

Essays (two to four).....	30- 60%
Tests (two or more) .....	20- 50%
Instructor's General Evaluation .....	10- 20%
(Participation, improvement, quizzes, short assignments, etc.) .....	_____
	100%