

A. Division: ACADEMIC Date: November 23, 1992

 B. Department: ARTS & HUMANITIES

 New Course 

 Revision of Course 

Information Form:

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

 C. HUMANITIES 172 D. WORLD RELIGIONS-- OCCIDENTAL E. 3  
 Subject & Course No. Descriptive Title Semester Credits

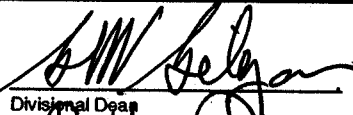
**F. Calendar Description**

An introduction to the prominent religious traditions of the western world, including Judaism, Zoroastrianism, Christianity, Islam, Baha'i, and African and North American aboriginal religious forms. 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>I. Course Corequisite:</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 type="checkbox"/> Granted <input type="checkbox"/> (Specify Course Equivalents or Unassigned Credit as Appropriate) U.B.C. S.F.U. U. Vic. Other	

Leonard Angel (a.B. Davies)  
 Course Designer(s)

  
 Divisional Dean

  
 Director/Chairperson

  
 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  
Schmidt, Roger. *Exploring Religion*, (Wadsworth, 1988)

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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 western religions, both as to doctrines concerning the nature of the cosmos, and the human position in it;
- the diversity of ways of life and social organization associated with the western religions;
- the connection between the western 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 occidental 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, and the foundations of social authority;
- 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;
- to describe the impact of science on Judaism, Christianity, and Islam, and the variety of reconstructive interpretations of these religions currently being undertaken; and
- to critically and reflectively discuss the relevance of some of the religious 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 religion in the ancient Near Eastern and Mediterranean world-- including the possibility of a matriarchal phase of western history; the Hammurabi code and Mesopotamian religion; Egyptian religion; Greek and Roman religion; and Celtic religion;
2. An introduction to the development of Judaism (up to the 20th Century)-- including the development of ancient Judaism, the nature of monotheism and polytheism; God, history and the Covenant in Judaism; the contents of the Hebrew Bible (Tanach); the two exiles, and the development of rabbinic Judaism; main elements of Jewish life, ritual and law; and the Jewish diffusion and life in exile;
3. An introduction to the development of Christianity (up to the 20th Century)-- including second temple Judaism and the messianic hope; the career of Jesus; the Gospels and Christian Bible (Old and New Testaments); the early Christian communities; the development of Christian dogmatics; church and empire; monasticism; Catholicism and Eastern Orthodoxy; the reformation & protestantism; Quakers, and other sects;
4. An introduction to the development of Islam (up to the 20th Century)-- including the life and time of Mohammed; the contents of the Qu'uran; the five pillars of Islam; Hadith and shari'a; the expansion of Islam; the Shi'a and Sunna division, the development of Sufism;
5. An introduction to the development of African and North American tribal religions-- including recurrent motifs and myths; sacred dancing, chanting, and healing; the sacredness of nature; the totem and the tribe; individualism, community, and tribalism; and the encounter with the western empires (slavery, disease, war, and assimilation); and
6. The impact of modernity of Judaism, Christianity, and Islam-- including Jewish, Christian, and Islamic responses to the western enlightenment; in Judaism: ultra-orthodox, modern, orthodox, reform, conservative, and reconstruction Judaism; in Christianity: literalist, authoritarian, non-authoritarian, and non-theistic Christian movements; in Islam: the orthodox response, and reconstructive modernist responses (e.g. the thought of Mohammed Iqbal); and interfaith dialogue and the western monotheistic religions (theological, philosophical, and political issues).

**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 .....	20%
(Participation, improvement, quizzes, short assignments, etc.) .....	_____
	100%