

MINNESOTA STATE UNIVERSITY MOORHEAD
Request for Temporary Liberal Studies Designation for Existing Courses
(All courses must be resubmitted for permanent designation)

Submit completed packet to the Liberal Studies Committee as soon as possible for 2006-2007 consideration.

- **Electronically:** E-mail the document(s) to the Liberal Studies Committee chairperson and forward the hardcopy *signed* original proposal.
- **Hardcopy:** Submit the *signed* original and 12 copies of the proposal to the Liberal Studies Committee chairperson.

DEPARTMENT:

<input style="width: 80px; height: 25px;" type="text" value="PHIL"/>	<input style="width: 80px; height: 25px;" type="text" value="120"/>	<input style="width: 95%; height: 25px;" type="text" value="World Religions"/>
SUBJ	NUMBER	COURSE TITLE
		<input style="width: 100px; height: 25px;" type="text" value="3"/>
		LECTURE CREDITS
		<input style="width: 100px; height: 25px;" type="text"/>
		LAB OR STUDIO CREDITS

1. Does this course currently have Liberal Studies designation? Yes In which division?
 No **STOP HERE. Complete Liberal Studies New Course Proposal Form.**

2. Is this course to be offered regularly? Yes No Topical Course
 Term course would be offered:

3. For which competency area in the new MSUM Liberal Studies program do you seek approval?

4. Identify the Student Competencies from the MSUM Competency Area that this course will achieve. Please list outcomes and briefly describe the approach taken. Please include a syllabus and examples of course assignments.

- Articulate one’s cultural heritage and how it affects one’s worldview, values, and assumptions, as well as exhibit a willingness to examine one’s personal values, worldview, assumptions, and biases.

Religion is a major component of cultural heritage; one cannot understand one’s worldview without clearly understanding the major assumptions and values of one’s religious heritage.

- Understand the causes, manifestations, and impacts of prejudicial exclusion, structured inequalities, and systemic oppression.

Historically, religion has been a major source of prejudicial exclusion structured inequality, and systematic oppression. By understanding major religions, we better understand the historical development and entrenchment thereof.

- Demonstrate knowledge of the experiences and contributions of the many groups that shape societies and cultures, in particular those groups that have been historically excluded and oppressed.

Religion is a major shaping force of each society, and cultures with religious diversity often involve historical exclusions and oppression along religious lines.

- Demonstrate intercultural communication skills (verbal and nonverbal) for interacting with those culturally different from one's self.

Emphasis on learning basic vocabularies of different religions, allowing for communication across cultural boundaries.

- Recognize stereotypes and critically assess cultural images.

Many stereotypes evolve from religious practices and beliefs. Informed knowledge of religion helps dispel many prevailing stereotypes.

5. Middle and Outer Cluster courses will build on Student Competencies from the Inner Cluster Core Courses. Please address one of the following:

- A. **Inner Cluster course. Identify student competencies that Middle and Outer Cluster courses could build upon.**

Written communication, critical & multicultural thinking

- B. **Middle Cluster course. Identify student competencies from the Inner Cluster Core Courses that will be built upon.**

- C. **Outer Cluster course. Identify student competencies from the Inner and Middle Clusters that will be built upon.**

Temporary designation will not automatically lead to permanent approval. In fact, permanent approval will require clear documentation of the Liberal Studies content incorporated and Student Competencies met. This course must be submitted for permanent Liberal Studies designation within one year from the date of Liberal Studies Committee review.

6. Please provide evidence that this course meets Liberal Studies criteria. Examples of evidence include Syllabi, Bibliographies, sample assignments, etc.

- 1. Sample syllabus (Mouch: same syllabus used 2003 & 2004)**
- 2. Sample exam (Mouch: similar exams used 2003 & 2004)**

Please Provide a Brief List of Principal Objectives of the course:

- Students are introduced to five major religions: Hinduism, Buddhism, Judaism, Christianity, Islam
- Students learn basic history, beliefs, practices, and culture of each.
- Emphasis is on objective understanding of the religions and their role in culture.

7. Does this course have multiple sections?

- Yes **Describe how the Department will work to provide consistency among sections and instructors.**

Teaching of course is restricted to faculty screened by the Philosophy Department; instructors of the course meet periodically to discuss content; syllabi screened periodically by department.

No

8. Are there any prerequisites? If yes, please explain.

NO

9. Is the course directed primarily toward career preparation? If yes, please explain.

NO

10. To whom should the committee's questions regarding this course be directed?

Phil Mouch, Ph.D.
Konrad Cynski, Ph.D.

x 2331
x 4666

Philosophy

Department

mouch@mnstate.edu czynski@mnstate.edu

E-mail

Action taken:

Approved _____ Not approved _____ _____ Date _____
Chairperson's Signature

Approved _____ Not approved _____ _____ Date _____
Dean's Signature

Approved _____ Not approved _____ _____ Date _____
Liberal Studies Committee Chair's Signature

Approved at LS 11/11/05 meeting
Approved at APAC 11/15/05 meeting

World Religions

Philosophy 120

Fall 2004

Instructor: Philip M. Mouch

Office: Bridges 359c

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E-Mail: mouch@mnstate.edu

homepage: <http://www.mnstate.edu/mouch/120/120index.html>

Where: Bridges 357

When: MWF 1 & 2

Office Hours: MWF 12-1; MF 3-5; T 2-5

and by appointment

Course Overview: This course will introduce you to five of the major religions of the world: Hinduism, Buddhism, Judaism, Christianity, and Islam. We will look at the history, beliefs, practices, and culture of each of these religions in turn. While it would be difficult to fully experience any of these religions in the context of a class, especially a survey class such as this one, we will attempt to get a sense of each of these religions. This class is NOT an arena for conversion or preaching, either for students or the teacher. We are here to try to understand these different religions, not prove them right or wrong.

Reading Assignments and Texts: You should read the assignments as early in the section as possible. I will be lecturing on these assignments and expect you to be able to participate in the class. I strongly advise you to read through the assignments carefully and a couple of times. This will help you to understand the material and prepare you for the class meetings. Finally, be sure to bring the texts we are working with to class. The texts we will be reading in this class are as follows:

- Michael Molloy *Experiencing the World's Religions*
- Course Packet

The course packet includes scriptural sources as well as other materials for each religion we will be reading. You should read these materials in conjunction with the readings in Molloy's text.

If you are interested in find more materials and sources on the religions we will be studying, I encourage you to look at the following website:

<http://www.sacred-texts.com/index.htm>

Evaluation:

- a. There will be five exams, one at the end of each section of the course. Each exam will cover one religion, and they will be equal in worth. The reading, lectures, and any videos are all fair game for exam questions.
- b. Your grade will be determined according to the following scale: 90-100 = A, 80-89 = B, 70-79 = C, 60-69 = D, and below 60 = F. I will use pluses and minuses for borderline grades.

Policies:

(1) I will not allow any late assignments to be handed in or allow make-up exams unless there is some good reason (it should be a true emergency – not a family vacation or birth of a niece or nephew). In any event, written documentation will be required. You should get in touch with me as soon as possible if such a situation arises. The final exam will be held the day listed on the syllabus. Please plan accordingly.

(2) You are permitted to have two unexcused absences. Your overall grade for the course will be lowered by two percentage points for each unexcused absence beyond the first two. As with exams and assignments, excused absences will only be given for emergencies and only when there is written documentation.

(3) You are expected to be in class and have done the reading for the day. It is simple courtesy to be in class on time and in your seat. If you have to be late for some reason, please enter the room and take your seat quietly, so as not to disturb the class. PLEASE TURN OFF ALL CELLPHONES AND PAGERS.

Finally, do not stand up and walk out in the middle of the class period. This is distracting and rude to the other students and me. If you must leave early for some reason, please talk to me before class and sit near the door.

Schedule: Below you will find the dates we begin each our five religions and the dates for the exams. These dates are tentative. I may have to make changes to these dates as the semester goes on. I will make any necessary changes in class.

DATES: READING:

August 23 Hinduism: Chapters 1 and 3 and Course Packet

SEPTEMBER 6 – LABOR DAY

SEPTEMBER 10 – HINDUISM EXAM

September 13 Buddhism: Chapter 4 and Course Packet

OCTOBER 1 – BUDDHISM EXAM

October 4 Judaism: Chapter 8 and Course Packet

OCTOBER 15 – FALL BREATHER

OCTOBER 25 – JUDAISM EXAM

October 27 Christianity: Chapter 9 and Course Packet

NOVEMBER 15 – CHRISTIANITY EXAM

November 17 Islam: Chapter 10 and Course Packet

NOVEMBER 24-26 – THANKSGIVING BREAK

DECEMBER 8 – LAST DAY OF CLASSES

FINAL EXAM (ISLAM): 1pm SECTION: Monday, December 13 at Noon; 2pm SECTION: Wednesday, December 15 at 3pm

World Religions
Fall 2003
Exam #2 - Buddhism

- (1) The Buddha is
 - (a) the deity of Buddhism.
 - (b) a prophet, sent by God, to preach to mankind.
 - (c) the savior for human beings.
 - (d) an ideal human being whom others should imitate.

- (2) Siddhartha Gautama is the name of
 - (a) one of the earliest disciples of the Buddha.
 - (b) the person who became known as the Buddha.
 - (c) a missionary who spread Buddhist teachings.
 - (d) an Indian translator of essential Buddhist texts who worked in China.

- (3) Tradition hold that which relative of the Buddha died soon after the birth of the Buddha?
 - (a) father
 - (b) mother
 - (c) aunt
 - (d) grandfather

- (4) Regarding his social class, the Buddha was
 - (a) a priest.
 - (b) a warrior/noble.
 - (c) a merchant.
 - (d) a peasant.

- (5) What did the Buddha's mother dream about on the occasion of his conception?
 - (a) The god Krishna came and spoke to her.
 - (b) A lotus flower growing in a pond.
 - (c) A white elephant entering her side.
 - (d) Nirvana.

- (6) The Buddha was particularly troubled by the problem of
 - (a) whether there is an afterlife.
 - (b) suffering and death.
 - (c) the existence of the divine.
 - (d) the exploitation of the poor.

- (7) The Buddha was shocked into going on a religious search by
 - (a) the death of his father.
 - (b) the Four Passing Sights.
 - (c) his failure to have more than one child.
 - (d) his father's loss of wealth and property.

- (8) The Buddha left home to begin his life of wandering at what age?
 - (a) 16
 - (b) 29
 - (c) 45
 - (d) 71

- (9) The sort of life practiced and taught by the Buddha was
- (a) a life of material pleasures.
 - (h) one of striving to answer questions about life after death.
 - (c) a life of denial of the physical world.
 - (d) one of moderation, a middle path between self-indulgence and asceticism.
- (10) The so-called Three Jewels of Buddhism are
- (a) Theravada, Mahayana, and Vajrayana.
 - (b) Buddha, Karma, and Nirvana.
 - (c) The Four Passing Sights, The Four Noble Truths, and The Noble Eightfold Path.
 - (d) Buddha, Dharma, and Sangha.
- (11) Nirvana might best be described as
- (a) a heavenly paradise.
 - (b) a transition state to the next life.
 - (c) the result of years of meditation.
 - (d) through negative terms.
- (12) The basic outlook on life, formulated by Buddhism, is contained in
- (a) the four major yogas.
 - (b) the four castes.
 - (c) The Four Noble Truths.
 - (d) The Four Passing Sights.
- (13) One of the essential Buddhist teachings is
- (a) turn the other cheek.
 - (b) everything is changing.
 - (c) life for yourself only.
 - (d) you have only one life to live.
- (14) In regard to the common belief in a permanent soul, the Buddha seems to have taught that
- (a) there is none.
 - (b) each person has one, but it dies with the body.
 - (c) the soul is more important than the body.
 - (d) souls are constantly being reborn.
- (15) Buddhism began in
- (a) Sri Lanka.
 - (b) China.
 - (c) Thailand.
 - (d) India.
- (16) Nirvana is similar to the Hindu idea of
- (a) samsara.
 - (b) moksha.
 - (c) bhakti.
 - (d) ahimsa.
- (17) A major goal of Buddhism is
- (a) union with God.
 - (b) physical health.
 - (c) reaching heaven.
 - (d) inner peace.

- (18) The most conservative (in resisting change to the original teachings) branch of Buddhism is
- (a) Vajrayana.
 - (b) Mahayana.
 - (c) Theravada.
 - (d) Vipassana.
- (19) Literally, *Mahayana* means
- (a) mind only.
 - (b) great insight.
 - (c) big vehicle.
 - (d) compassionate heart.
- (20) A person of great compassion, willing to be reborn constantly to help others, is called
- (a) bodhisattva.
 - (b) arhat (or arahat/arhant).
 - (c) karuna.
 - (d) sangha.
- (21) The essential collection of sacred books of Buddhism is called
- (a) Vedas.
 - (b) Dhammapada.
 - (c) Tripitaka (Tipitaka).
 - (d) Four Noble Truths.
- (22) *Zen* comes from a word that means
- (a) joy.
 - (b) peace.
 - (c) insight.
 - (d) meditation.
- (23) The ideal life of the Theravada branch is that of the
- (a) bodhisattva.
 - (b) scholar.
 - (c) arhat (or arahat/arhant).
 - (d) artist.
- (24) A mudra is a
- (a) series of syllables used to focus attention.
 - (b) prayer wheel.
 - (c) symbolic hand gesture.
 - (d) wandering monk.
- (25) The general name for the category of books that is said to give the sayings of the Buddha is
- (a) abhidharma.
 - (b) dharma.
 - (c) vinaya.
 - (d) sutra.
- (26) The unconditioned state of reality that is the Ultimate Truth according to Buddhism is called
- (a) moksha.
 - (b) trikaya.
 - (c) dharma.
 - (d) nirvana.

- (27) The dissatisfaction and sorrow that life brings is called
- (a) karma.
 - (b) Bodhisattva.
 - (c) dharma.
 - (d) dukkha.
- (28) Tibetan Buddhism
- (a) does not value the role of the spiritual teacher.
 - (b) uses animal sacrifice.
 - (c) makes great use of ritual.
 - (d) has been very conservative, refusing to modify the original teachings of the Buddha.
- (29) The components which make up that which we call the self, according to Buddhism, are called
- (a) The Four Noble Truths.
 - (b) The Five Aggregates.
 - (c) The Four Passing Sights.
 - (d) The Noble Eightfold Path.
- (30) The Enlightenment experience in Zen is called
- (a) satori.
 - (b) vajra.
 - (c) lama.
 - (d) dharma.
- (31) Tibetan spiritual teachers are
- (a) bodhisattvas.
 - (b) mudras.
 - (c) koans.
 - (d) lamas.
- (32) The school of Chinese and Japanese Buddhism, which sees the Buddha as a divine savior, whose name the believer must constantly repeat with devotion, is
- (a) Chan/Zen.
 - (b) Pure Land.
 - (c) Gelugpa.
 - (d) Tiantai/Tendai.
- (33) Concerning words, Zen stresses that words are
- (a) necessary.
 - (b) not adequate.
 - (c) important.
 - (d) valuable when used in mantras.
- (34) What is most important in Zen is
- (a) a master's tea bowl.
 - (b) a robe indicating authority.
 - (c) certain sacred books, including the Mumonkan.
 - (d) enlightened awareness.
- (35) A koan is
- (a) a poem.
 - (b) a song.
 - (c) a problem.
 - (d) a dance.

- (36) The type of beauty that Zen particularly values emphasizes
- (a) gorgeousness and wealth.
 - (b) what is rare and unusual.
 - (c) simplicity.
 - (d) great size.
- (37) The Buddha of the Western Paradise is
- (a) Amitabha.
 - (b) Maitreya.
 - (c) Guanyin (Kuan-yin).
 - (d) Manjushri.
- (38) According to the Four Noble Truths, the way to end suffering and dissatisfaction is to
- (a) become an ascetic.
 - (b) give up worldly possessions and wander as a sannyasin.
 - (c) end desire.
 - (d) join a monastery.
- (39) Which of the following ideas did Buddhism not inherit from Hinduism?
- (a) atman
 - (b) ahimsa
 - (c) karma
 - (d) samsara
- (40) Which branch of Buddhism emphasizes that nirvana is not only attainable by monks?
- (a) Theravada
 - (b) Mahayana
 - (c) Vajrayana
 - (d) Vipassana
- (41) Insight or mindfulness meditation, where a neutral attitude towards thoughts or feelings is cultivated, is
- (a) vipassana.
 - (b) theravada.
 - (c) tendai.
 - (d) shamatha.
- (42) The method by which The Four Noble Truths recommend achieving inner peace is called
- (a) the Four Passing Sights.
 - (b) the Noble Eightfold Path.
 - (c) the Dhammapada.
 - (d) the Vipassana.
- (43) The word *upaya*, important in Mahayana Buddhism, may be translated
- (a) joy in the joy of others.
 - (b) inner peace.
 - (c) skillful means.
 - (d) paradise.
- (44) The Mahayana branch which means "true word", in which mantras are important, is
- (a) Shingon.
 - (b) Jodo.
 - (c) Tendai.
 - (d) Nichiren.

- (45) The branch of Zen that places equal importance on koans and meditation to achieve enlightenment is
- (a) Tendai.
 - (b) Rinzai.
 - (c) Soto.
 - (d) Jodo.
- (46) Matsuo Basho is
- (a) the disciple of the Buddha who wrote down the Buddha's teachings.
 - (b) a great Japanese haiku poet.
 - (c) a monk who brought Zen Buddhism to Japan from China.
 - (d) the historical Buddha expected to inaugurate a golden age.
- (47) The asymmetrical style of Japanese flower arranging is called
- (a) chado.
 - (b) thangka.
 - (c) ikebana.
 - (d) mudra.
- (43) One basic belief of Buddhism is that everything changes. This idea is represented by
- (a) anatta.
 - (b) dukkha.
 - (c) mrodra.
 - (d) anichcha.
- (49) After the Dalai Lama dies, a new one is chosen by
- (a) an election held by the surviving lamas.
 - (b) elevating the oldest son of the previous Dalai Lama.
 - (c) finding the reincarnation of the previous Dalai Lama.
 - (d) a vision sent from the Buddha.
- (50) The eighth step of the Noble Eightfold Path, from which Chan/Zen derives its name, is meditation or
- (a) karuna.
 - (b) dhyana.
 - (c) nirvana.
 - (d) tathata.