

COURSE SYLLABUS (updated 9/8/08)
SURVEY OF WORLD RELIGIONS
Tuesday 6-9:00 p.m.; Culture 570; Fall, 2008
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Hours: Tues: 3:30-5:30 p.m.
Thurs: 12:45-1:45, 3:30-5:30 p.m.
(I am always available by appointment or by telephone, including evenings and weekends; please feel free to telephone me at home whenever you need to do so before 10:00 p.m.)

“[Whoever] knows one knows none” (Johann Wolfgang von Goethe, referring to languages; and later cited by Friedrich Max Müller with reference to religions in his *Introduction to the Science of Religion*, 1873)

“The problem to be faced is: how to combine loyalty to one’s own tradition with reverence for different traditions.” (Abraham Joshua Heschel, from “No Religion is an Island,” 1966)

“Empress Wu became fascinated with the relationship between the essential oneness and the apparent multiplicity of life. She asked Fa-tsang if he could give a simple, practical demonstration to help her understand. Fa-tsang arranged one of the palace rooms so that eight large mirrors stood at the eight points of the compass. He then placed a further mirror on the floor, and another on the ceiling. A candle was suspended in the center of the room, and the Empress was invited in. Fa-tsang then lit the candle and the room filled with the splendor of reflected light. The Empress Wu was awed and overcome by the beauty of this vision. ‘You see, your majesty,’ said the master. ‘This is the one and the many.’” (Timothy Freke, *Zen Wisdom: Daily Teachings from the Zen Masters*)

“To see ourselves as others see us can be eye-opening. To see ourselves as sharing a nature with ourselves is the merest decency. But it is from the far more difficult achievement of seeing ourselves amongst others, as a local example of the forms human life has locally taken, a case among cases, a world among worlds, that the largeness of mind, without which objectivity is self-congratulation and tolerance a sham, comes. (Clifford Geertz, *Local Knowledge*, 1983)

“When I found out I thought God was white, and a man, I lost interest. (Alice Walker, *Color Purple*, 1982)

“To be fully ourselves it is in the opposite direction, in the direction of convergence with all the rest, that we must advance--towards the 'other.' The peak of ourselves, the acme of our originality, is not our individuality, but our person; and according to the evolutionary structure of the world, we can only find our person by uniting together. There is no mind without synthesis. The same holds good from top to bottom. The true ego grows in inverse proportion to 'egoism.' Like the Omega which attracts it, the element only becomes personal when it universalizes itself.” (Pierre Teilhard de Chardin, *The Phenomenon of Man*, 1955. p. 263).

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A. **PREREQUISITES:** NONE

B. **DESCRIPTION:** This class explores the spiritual traditions of the world through scholarly essays, traditional writings, sacred texts, literature, art, and film. In each unit, the class will examine the basic elements and history of a religious tradition and then study illustrative material. By the end of the course, students should have a rudimentary familiarity with the history, features, and scriptural approaches of each of the religions that we study. Students should also have the ability to begin to compare and contrast religious traditions.

Christianity is one of the world's traditions. We will study it alongside of others, so that we may better appreciate who we are.

In addition to conventional religious categories, the course will also examine areas not usually labeled as "religion" or "spirituality," but normally placed in the category of "culture." For most religious traditions, culture is an essential component of spiritual life and cannot be separated from it. The class expects students to begin to understand and appreciate the broad spectrum of cultural contexts that affects religion: language, cuisine, decor, fashion, gestures, etiquette, social life, economics, etc.

Most of us encounter a tremendous amount of religious and spiritual diversity in our communities. We live in a world that is progressively shrinking, where Christianity is only one religion among a multiplicity of faiths. In our houses of worship, numerous families have multiple religious traditions within their family units. Many of our neighbors and parishioners select beliefs and rituals from a variety of faiths, creating a *mélange* that does not conform to any textbook descriptions. Some are seekers, looking for answers to their quests for ultimate meaning from religious traditions other than their own. We can no longer live as if one religion forms the pivot at the center of the universe, but we must recognize the potency and legitimacy of other spiritual visions and constructions of meaning. We all have to question the very roots of who we are by acknowledging that ours is not the only path to the summit of the mountain. In turn, this process of discovery will likely change the way we interpret our own traditions and lead us to new levels of self-understanding. I hope that this class will serve as a first foray in this journey.

Presumptions (see **additional handout for further discussion of theological thinking**): Students should understand that theological thinking in this course presumes the Enlightenment assumption of the existence of a reality external to particular individuals and groups, as well as the presence of elements of a common human nature. At the same time, theological thinking also appreciates the Postmodern insight that one must first examine human embodiment and cultural specificity before extrapolating any general truths about human experience. While rejecting the radical relativism of some recent thinkers, the course strives to model the centrality and value of diversity and pluralism in both local and global contexts.

C. **CLASS PROCEDURES:**

**Traveler, your footprints
Are the only road, nothing else.
Traveler, there is no road;
You make your own path as you walk
As you walk, you make your own road,
And when you look back
You see the path
You will never travel again.
Traveler there is no road
Only a ship's wake on the sea.**

(Antonio Machado, 1875-1939; translation by Mary Berg and Dennis Maloney)

Class time will consist both of condensed presentations by the professor and substantial class discussions. The professor will use his knowledge and analytical skills to impart key information and concepts and (at the same time) to lead students in engaged learning. The emphasis in the class will be on discussion. We will engage in what one might call “**deep dialogue**” or “**deep colloquy**,” learning through questions, exploration, and engagement with one another.

This means that the professor serves as a scholarly resource, as well as a teacher who helps students to learn on their own (“to learn to learn,” so to speak). Therefore, students have significant responsibility for the learning process. The professor not only acts as a professionally trained expert, but also as a guide, mentor, and fellow seeker of wisdom.

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Since this is a graduate course, the professor does not give lectures that simply reiterate or paraphrase the information found in the books. Instead, the classroom should function as a place for guidance, clarification, experimentation, and practice. At the same time, most learning should optimally take place outside the classroom as students study and converse with one another. We are adults, and the most important thing for adults to learn here is **to learn how to learn**. Information is readily available from encyclopedia articles, books, videos, or even lectures, but not everyone has the opportunity to learn to think, study, do serious research, and make intelligent judgments on his or her own. One of the essential tools that students should expect to acquire at a seminary, if they have not already, is this: **Learn to be independent, self-starting theological thinkers and learners.**

The professor expects students to engage in theological questioning and thinking. Students should understand that the professor will call on them, pose problems, and ask them difficult questions. This is the **Socratic method**, and the professor expects students to respond as thoughtfully as possible. Informed debate is part of the process. Disagreeing with one another and the professor is perfectly acceptable and encouraged, as long as we all maintain civility and mutual respect and engage in thoughtful discourse. Reading materials prior to class (as well as viewing films) and the willingness to think on one's feet are both important.

Remember what Paul said: "And so, brothers and sisters, I could not speak to you as spiritual people, but rather as people of the flesh, as infants in Christ; I fed you with milk, not solid food, for you were not ready for solid food." (1 Cor 3:1-2, NRSV). This course presumes that students are "ready for solid food."

There will also be assignments in (and out of) class, including the following: short writing exercises; brief presentations; student group discussions; student assisting in the formulation of term lists and exam questions; group analyses of particular subjects; etc.

If students have questions or inquiries, do not understand a reading, find an assignment confusing, or need clarifications on any other matters (dates, grading, etc.), the student should consult the professor. This can take place during class time or outside of class (during a break, in the hallway, in the office, or over the telephone). This is the only way that the professor can know what assistance students might need.

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D. **COURSE GOALS AND LEARNING OUTCOMES:** At the end of the course, students will:

1. **Develop some familiarity with the beliefs, practices, and sacred texts of the world's religious traditions** (in so doing, the course will support students in learning to think theologically, help prepare students for spiritual leadership in a multi-faith world, and assist students in interpreting religion in a global and contextual fashion);
2. **Begin learning to apply theological thought to the study of the world's religious traditions and their sacred texts** (in so doing, the course will support students in learning to think theologically, help prepare students for leadership in a multi-faith world, assist students in interpreting religion in a global and contextual fashion, and aid students in approaching their task as integrators);
3. **Start to understand the intimate relation between culture and religion/spirituality** (in so doing, the course will support students in learning to think theologically, help prepare students for leadership in a multi-faith world, assist students in interpreting religion in a global and contextual fashion, and aid students in approaching their task as integrators);
4. **Have an awareness of the vast scope of religious diversity as it exists locally, nationally, and internationally** (in so doing, the course will support students in learning to think theologically and help prepare students for spiritual leadership in a multi-faith world);
5. **Have an awareness of the importance of research in understanding the religious traditions of the world by doing a competent research paper** (in so doing, the course will support students in learning to think theologically and assist students in interpreting religion thoughtfully and responsibly);
6. **Learn to work collaboratively by doing an annotated bibliography and a research paper in groups** (in so doing, the course will help prepare students for spiritual leadership in communities where most tasks involve extensive collaboration, as well as assist students in learning to work with others and in developing their capacity to nurture one another theologically);
7. **Incorporate experience as part of their learning by going to worship sites, Ethnic restaurants and grocery stores, and cooking a dish from another culture** (in so doing, the course will support students in learning to think theologically, help prepare students for leadership in a multi-faith world, assist students in interpreting religion in a global and contextual fashion, give students a sense of the real lives and cultures of others, nurture students by developing a faith rooted in experience, and aid students in approaching their task as integrators; and

8. Nurture a faith that engages the world in all its cultural and religious diversity.

E. REQUIRED TEXTS AND READINGS

1. John Bowker, *World Religions*. New York: DK Adult, 1997 **[Bowker]**
2. Hille Haker, Susan Ross, and Marie-Theres Wacker (eds.), *Women's Voices in World Religions*. Concilium, 2006/3. London: SCM Press, 2006. **[Women's Voices]**
3. Ian S. Markham (ed.), *A World Religions Reader*. 2nd ed. Cambridge, Massachusetts: Blackwell, 2000: **The is the basic sourcebook for the course. [Reader]**
4. Warren Matthews, *World Religions*. 5th edition. Florence, Kentucky: Wadsworth Publishing, 2006: **This is the basic textbook for the course. [Matthews]**
5. Joanne O'Brien and Martin Palmer, *The Atlas of Religion*. Berkeley, California: University of California, 2007 **[Atlas]**

ADDITIONAL REQUIRED READING

1. Chinua Achebe, *Things Fall Apart*. African Writers Series. Oxford: Heinemann, 1996
3. Black Elk, with John G. Niehardt, *Black Elk Speaks*. Lincoln, Nebraska: Bison Books, 2004
4. Pema Chödrön, *When Things Fall Apart: Heart Advice for Difficult Times* Boston: Shambhala, 2005

Those students who have taken "Thinking Theologically in the Church" with me have already read C. Achebe, *Things Fall Apart*. Those who have read this Achebe book should read the following:

Okot p'Bitek, *Song of Lawino & Song of Ocol*. African Writers Series. Oxford: Heinemann, 1984

The "Additional Required Reading" is meant to supplement the readings in *Reader*.

Books are available from Cokesbury or at the Bosworth Memorial Library (LTS) reserve bookshelf.

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REQUIRED FILMS FOR VIEWING

1. Jewish: i) *The Chosen* (dir. Jeremy Kagan, 1981); ii) one of the following two films: a) *Sunshine* (dir. István Szabó, 1999) (Hungary) **OR b) (for those who saw *Sunshine* in one of my classes) *Black Book* (*Zwartboek*)** (dir. Paul Verhoeven, 2006) (Holland); **Recommend:** iii) *Judaism: The Chosen People* (dir. Ronald Eyre, 1977) (vol. 7 of *The Long Search*)
2. Christian: i) *Protestant Spirit USA* (dir. Ronald Eyre, 1977) (vol. 1 of *The Long Search*); ii) *The Apostle* (dir. Robert Duvall, 1997) ; iii) *The Mission* (dir. Roland Joffé, 1986) (story from Paraguay)
3. Muslim: i) *Muhammad: Legacy of a Prophet* (dir. Omar al-Qattan and Michael Schwartz, 2002); ii) *Inside Mecca* (dir. Anisa Mehdi, 2003); and iii) *The Children of Heaven* (*Bacheha-Ye aseman*) (Iran) (dir. Majid Majidi, 1999)
4. South/Central America i) *Quilombo* (dir. Carlos Diegues, 1984) (Brazil); *Romero* (dir. John Duigan, 1989) (story from El Salvador)
5. Native-American i) *Dreamkeeper* (Steve Baron, 2003); ii) *Smoke Signals* (dir. Chris Eyre, 1998)
6. Africa i) *African Religions: Zulu Zion* (dir. Ronald Eyre, 1977) (vol. 10 of *The Long Search*); ii) *Masai: The Rain Warriors* (*Les guerriers de la pluie*) (dir. Pascal Plisson, 2004) (Kenya) (tentative)
7. India i) *Hinduism: 330 Million Gods* (dir. Ronald Eyre, 1977) (vol. 2 of *The Long Search*); ii) *Kumbh Mela: Songs of the River* (dir. Nadim Udeen, 2004); iii) *Satyam Sundaram Shivam* (*God is Truth – God is Beautiful*) (dir. Raj Kapoor, 1978) (tentative)
8. Buddhist i) *Buddhism: Footprint of the Buddha; India and Buddhism: The Land of the Disappearing Buddha: Japan* (dir. Ronald Eyre, 1977) (vols. 3 and 9 of *The Long Search*); **OR b) *Yatra Trilogy*** (dir. John Bush, 2002)--first two DVD's required; third DVD recommended; ii) *Why Has Bodhi-Dharma Left for the East* (*Dharmaga tongjoguro kan kkadalgun*) (Korea) (dir. Yong-Kyun Bae, 1990)
9. China i) *Taoism: A Question of Balance* (dir. Ronald Eyre, 1977) (vol. 11 of *The Long Search*); ii) *The Emperor and the Assassin* (*Jing ke ci qin wang*) (dir. Kaige Chen, 1998)
10. Japan i) *Electronic Tribe* (narrated by Jane Seymour, 1987); ii) *Princess Mononoke* (*Mononoke-hime*) (dir. Hayao Miyazake, 1997)

Films may be added at the discretion of the professor. All films will be viewed outside of class. Films will be available at Bosworth Memorial Library (LTS) reserve shelf or at Premier Video. Of course, a subscription to one of the film rental services (e.g. Netflix or Blockbuster) would make life easier for everyone. **Students will need to organize film viewing so that everyone has access to the film. Students are encouraged to view films in groups.** Perhaps one or two persons could be responsible for the organization of this arrangement.

The Long Search (dir. Ronald Eyre, 1977, 13 vols) provides an excellent, original, sympathetic, and extraordinarily creative overview of world religions. It would probably serve as a useful resource for churches, schools, and various religious organizations. At the same time, Eyre produced these videos for BBC thirty years ago, and consequently there are some anachronisms and out-of-date features (including the absence of gender diversity in some of the videos, such as the one on Judaism). With that caveat, I recommend the powerful, synthetic approach of this series

Reading and Film Viewing Expectations

When discussion of a book or film extends over two class periods, students must complete the reading or viewing assignment before the beginning of the first class period (unless otherwise indicated). When viewing films in another language, make sure that the English subtitles are turned to the “on” position. Please watch foreign-language films with subtitles (not dubbed or otherwise rendered in English)—this will assist students in obtaining a more authentic cultural experience.

Remember also that in graduate school we do not always have class time to cover every topic in the reading (or film/video viewing). Very often I expect that students will study and assimilate much of the material on their own. Seminary education strives to train religious leaders who can work independently and come to their own conclusions through their own efforts.

F. RECOMMENDED TEXTS AND FILMS

Stuart M. Matlins and Arthur J. Magida, *How to be a Perfect Stranger: The Essential Religious Etiquette Handbook*. 4th ed. Woodstock, Vermont: Jewish Lights Publishing, 2006 [**Etiquette**]

See also the list of relevant reference works in the LTS library (“ReferenceBooks1.doc”).

G. **ASSIGNMENTS AND ASSESSMENTS:**

1. **TWO TAKE-HOME EXAMINATIONS: MID-TERM AND FINAL:** Each exam will consist of questions based on the contents of class presentations and discussions, readings, and films/videos. Questions will primarily be essays (short and/or long) and will assess knowledge and application of specific information (terms, dates, etc.). These are not intended to test the capacity of students to cite obscure trivia, but rather to evaluate awareness and understanding of basic information and to verify that students have assimilated what they have read or viewed. Students will also be expected to include discussion of, and references to, required films and videos.

As this is a graduate course and students are seeking graduate degrees, examinations will include material that is not covered in class presentations and discussions. Terms lists in *Matthews, Reader, and Bowker* should serve as useful guideposts, while students will have to determine for themselves the most significant elements of other readings, class presentations and discussions, and films/videos..

The Mid-Term will be handed out on October 7 and due in class on October 21. The final will be handed out on and due December 10 in the professor's mailbox or via e-mail (in readable form). They are worth 20% each for a total of 40% of the final grade.

2. Students will form **WORKING GROUPS** of three people (maximum four). These working groups will set aside weekly time for discussion and will also work together as individual units to complete collaborative projects. Each member of a working group will submit one **Self-Evaluation** and two to three **Peer Evaluations** related to effort, participation, and thoughtfulness. I expect all evaluations (of yourselves and of your peers) to be both truthful and humane. They should simply describe your assessment of performance and engage in neither hostility nor sycophancy. Remember that you and your colleagues are spiritual leaders, that your evaluations are sacred commitments, and that some day you may have to account for your actions. Of course, I will interpret these evaluations based on my own observations and analyses. **Only the professor and the student writer will read the Self-Evaluations and Peer Evaluations. Self-Evaluations and Peer Evaluations are not graded, but failure to complete the assignment or not doing a thorough job may result in a diminution of the grade at the discretion of the professor. Self-Evaluations and Peer Evaluations are due by December 8 in the professor's mailbox or via email in readable form)**

3. **ATTENDANCE, CLASS PARTICIPATION, AND EFFORT:** I will take attendance. Class participation will be judged not solely on classroom discussion, but also on student performance in working groups. Keep in mind that **informed participation** refers primarily to two categories of contribution: a) the effort that students make in reading texts and seeing films, bringing the requisite materials to a discussion, thinking about them before a discussion, and communicating that knowledge at the appropriate times; b) participation in discussion by asking good questions, making intelligent and insightful comments, offering thoughtful arguments and comments, providing useful information, and listening to others attentively and respectfully. Quality of oral communication, not quantity, determines the ultimate assessment. **This constitutes 20% of the final grade.**

4. **COLLABORATIVE EXPERIENCES AND INDIVIDUAL JOURNALS:** Working groups will visit Central Kentucky worship sites, restaurants, and grocers related to the areas and religions studied. A handout will be provided with suggestions and contact information. Students must visit at least (a) three worship sites; (b) three restaurants, and (c) three grocers. In each category, three different cultures/religions must be represented. Unless logistics make it impossible, I recommend that members of the working groups go together to each location. If students wish to go to a restaurant, grocery store, or worship site not listed on the handouts, please obtain the professor's approval beforehand.

Individuals will submit a Journal on their experiences at each of the sites. These Journals should consider where appropriate at least the following questions and topics: How does visiting a worship site or resource person alter or validate the description of religions in readings, films/videos, and classes? How do these experiences affect, or not affect, you own spirituality and faith? What specifically did you learn from your experience? Are there items (no matter how small) that struck your attention or imagination? Think about what significance they may have and write about them. Describe the foods you ate and anything notable about the decor (e.g. paintings, sculptures, colors, music, videos playing, aromas). Try to engage (politely, and only if possible) the servers and staff to see if they can help you with understanding the significance of the cuisine or décor. How do food and/or meals change or confirm your view of a religious tradition? To what extent do meals inform your understanding of religion and spirituality? What have you learned that is new? Students will also prepare one traditional Asian, African, or Middle Eastern food dish and discuss this experience in their diaries. **Students will receive at least a "B-" for Journals as long as they complete the assignment and sufficiently respond to the questions. Anything beyond basic competency will raise your grade above a "B-." The professor will provide limited comments, except in special instances. If diaries do not**

fulfill these requirements, then students will receive a reduction in credit at the discretion of the professor. The Journal is worth 10% of the grade and is due November 25 in the professor's mailbox or via e-mail (in readable form).

5. **COLLABORATIVE TERM PAPER AND COLLABORATIVE ANNOTATED BIBLIOGRAPHY.** Working groups will do a research paper of approximately ten-twelve pages focusing on a **limited** topic (with the approval of the professor). These should demonstrate the capacity to engage in **theological thinking** as outlined in the handout. **Research** indicates that the paper relies on a variety of library, internet, experiential, and other resources. **The Collaborative Term Paper is worth 20% of the final grade and is due December 5 in the professor's mailbox or via e-mail (in readable form).**

As part of the paper, there should be an annotated bibliography on the paper topic (in addition to the 10-12 pages). In this paper, students will develop and select bibliographic resources (in the Bosworth Memorial Library, the University of Kentucky, and on the World Wide Web) and offer brief summaries and analysis of the various texts under consideration. Students may meet with the following members of the library staff for advice: Charlie Heaberlin or Barbara Pfeifle. Entries should be detailed enough for a relatively full description of each item (probably six to eight sentences in one paragraph). Entries will include a summary of the contents, a description of the argument, as well as an analysis and evaluation of the argument as it pertains to the student's topic and the subject matter of the course. Evaluation of the bibliography will be based upon the quality of the entries, as well as the caliber and relevance of the references selected by the student. **The Collaborative Annotated Bibliography is worth 10% of the final grade and is due in class on October 7.**

Note: Wikipedia is a legitimate, and often very useful, source for preliminary research. It gives a much larger cross-section of people access to hitherto hard-to-find information. Though sometimes flawed and containing errors, Wikipedia has some useful articles that contain many helpful resources. Students should not, however, cite Wikipedia in annotated bibliographies. Rather, students should use Wikipedia articles (as they might other encyclopedia articles) to develop a more comprehensive bibliographic and source base and to gain their first preparatory outline of a subject.

- H. **GRADES:** Grades follow the standard numerical breakdowns (93-100 = A; 90-92 = A-; 87-89 = B+; 83-86 = B; 80-82 = B-; 77-79 = C+; 73-76 = C; 70-72 = C-; 67-69 = D+; 63-66 = D; 60-62 = D-; 0-59 = F). “A/A-” means work of the highest quality and is a very difficult grade to achieve. A satisfactory grade is somewhere between a “B-” and a “C+.” Anything “C” through “D-“ means passable work, but of low quality. “F” indicates that the student did not meet the requirements of the course by not attending a sufficient number of classes, by not submitting passable work, and/or by failing to submit all work. Grades are based on work at a graduate level.

The ability to write with clarity, correct grammar and syntax, correct spelling and punctuation, good communication skills, some style, and in an organized fashion, is essential. In written assignments, students must also demonstrate the capacity to think on their own and generate their own coherent and convincing arguments. Where appropriate, students must further display research skills such as the following: intelligent use of secondary literature, thoughtful sifting of data, and deft handling of footnotes. Grades will in part reflect student writing skills. Remember also: GOOD WRITING IS AN EDITORIAL PROCESS that almost always involves multiple drafts and rewrites.

Students should realize the importance of writing for their careers in ministry and in other religious professions. For example, writing an application for a position requires good writing skills. Ministers and others will have to write correspondence, sermons, newsletters, pastoral letters and essays, etc. Recipients will expect you to have the ability to communicate clearly, succinctly, imaginatively, and in an organized fashion.

If students are uncertain about their writing, the professor strongly encourages them to see Dr. Margie Ralph, the Director of the Writing Center, for assistance. The professor may also decide to recommend that certain students see Dr. Ralph, in which case the student is obligated to see Dr. Ralph.

Everyone should read and always have near their computer William Strunk and E. B. White, *The Elements of Style* (4th ed.). I also recommend that everyone read Deborah Core, *The Seminary Student Writes*. It will not only help students in this course, but in others at LTS as well.

For assistance with editing papers, students should consult someone with good writing skills. An on-line service that some institutions of higher education use is Smarthinking (www.smarthinking.com), available to individuals for a reasonable fee.

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- I. **ABSENCES:** Class attendance is essential. Unexcused absences will result in automatic lowering of the student's grade at the discretion of the professor. Excused absences (which do not include circumstances over which one has personal control) are allowed, but three or more absences may lead to lowering of the grade at the discretion of the professor. **Please do not telephone the professor about an impending class absence or a prior class absence, but send an e-mail describing the situation.**
- J. **OTHER POLICIES:**
- **Assignment Due Dates:** All assignments are due on the dates listed. Late assignments will receive a significant reduction in grade at the discretion of the professor.
 - **Paper Format:** Turabian style or the University of Chicago *Manual of Style*, 15th ed., is preferred; most important is **consistency** of citation.
 - **Cell Phones:** Cell phones should be turned OFF or put on silent mode during class.
 - **Inclusive Language:** Students should be aware of the Inclusive Language Policy of LTS and adhere to it in their class discussions and written materials.
 - **Respect:** In classroom discussion, participants should show respect to one another by listening and paying attention before speaking.
 - **Integrity:** For exams and papers, please adhere to the rules of honesty and integrity as outlined in the Student Handbook policies on cheating and plagiarism. Serious breaches of ethics may result in class failure and/or suspension or expulsion from the seminary. Needless to say, LTS expects students, as potential pastors and religious leaders, to adhere the highest ethical and moral standards.
- K. **DISABILITY ACCOMMODATIONS:** Lexington Theological Seminary complies with the American with Disabilities Act and Section 504 of the Rehabilitation Act of 1973. If you believe you have a condition which will require accommodation, please refer to the *Student Handbook* and follow the procedures outlined. Please review this syllabus carefully and make an appointment with the professor to discuss any assignment for which you believe you will need accommodation according to the arrangements made with the dean.

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L. **CLASS SCHEDULE** (The professor reserves the right to alter this schedule or assignment, if learning needs or time constraints require it):

*Unless otherwise stated, all readings should be completed by the first day of the section under study. Films should be viewed by the dates indicated.

**The order of the course is as follows: 1) Overview: “Religion”--a Christian Category; 2) Jewish; 3) Christian; 4) Muslim; 5) Caribbean, Central America, South America; 6) Native American; 7) Africa; 8) India—Hindu, Jain, and Sikh; 9) Buddhist; 10) China—Confucian, Daoist, Indigenous; 11) Japan—Shinto, Indigenous; 12) Conclusion and New Synthesis

We begin with the Abrahamic traditions, because, as the French medical scientist, Claude Bernard (1813-1878), says, “**We can learn nothing except by going from the known to the unknown**” (from his *Introduction to the Study of Experimental Medicine*, 1865)

September 2: Overview: “Religion”—A Christian Category

Review of Syllabus

Discussion of “Religion” (including the word’s etymology): church-state; sacred-profane; “religion”-“culture”

Axial Age

Current period in religious/spiritual history

Start reading *Black Elk Speaks* (due September 30)

September 9: JEWISH

Matthews, Chapter 8

Bowker, pp. 122-27

Reader, Chapter 12

Women’s Voices, Chapter 1

Atlas pp. 1-19, 30-31, 63-67, 72-73, 86-99

Etiquette, Chapter 13

Films: 1) *The Chosen*; 2) either one of the two films, *Sunshine* or *Black Book* (the latter if students have not seen *Sunshine*); and **recommend** 3) *Judaism: The Chosen People* (vol. 7 of *The Long Search*)

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September 16: CHRISTIAN

Matthews, Chapter 9

Bowker, pp. 148-73

Reader, Chapter 14

Etiquette: Read those sections on Christian traditions with which you are not familiar

Women's Voices, Chapter 2

Atlas, pp. 22-23, 36-37, 49-49, 52-59

Start reading *Things Fall Apart* or *Song of Lawino* (due October 7)

Films: 1) *Protestant Spirit USA* (vol. 1 of *The Long Search*); 2) *The Apostle*; 3) *The Mission*

September 23: MUSLIM

Matthews, Chapter 10

Bowker, 174-95

Reader, Chapter 15

Women's Voices, Chapter 3

Atlas, pp. 24-25, 46-47, 50-51, 60-61

Etiquette, Chapter 11

Films: *Muhammad: Legacy of a Prophet*; *Inside Mecca*; *Children of Heaven*

September 30: CENTRAL AND SOUTH AMERICA, CARIBBEAN

<http://web.archive.org/web/20060829153605/religiousmovements.lib.virginia.edu/nrms/santeria.html>

<http://www.religioustolerance.org/santeri2.htm>

http://en.wikipedia.org/wiki/Latin_America (read also Wikipedia articles on Candomblé, Umbanda, Macumba, Hatian Vodou, Rastafari, and Santeria)

Atlas, 34-35

More readings TBA

Films: *Quilombo*; *Romero*

NATIVE AMERICAN

Matthews, Chapter 1

Bowker, 198-206

Atlas, 34-35, 40-41

Black Elk Speaks

Films: *Dreamkeeper*

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Survey of World Religions
Kant

October 7: NATIVE AMERICAN (cont.)

Films: *Smoke Signals*

AFRICA

Matthews, Chapter 2

Atlas, pp. 76-77

C. Achebe, *Things Fall Apart*; or *Song of Lawino & Song of Ocol*

Films: *African Religions: Zulu Zion* (vol. 10 of *The Long Search*); *Masai: Warriors of the Rain*

Start reading Pema Chödrön, *When Things Fall Apart*

Collaborative Annotated Bibliographies due in class
Mid-Term handed out in class

October 14: SPRING BREAK

October 21: INDIA: HINDU

Matthews, Chapter 3

Bowker, pp. 18-43

Reader, Chapter 3

Atlas, pp. 26-27

Etiquette, Chapter 10

Women's Voices, Chapter 4

Films: *Satyam Sundaram Shivam*; *Kumbh Mela: Songs of the River*;
Hinduism: 330 Million Gods (vol. 2 of *The Long Search*)

Mid-Terms due in class

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October 28: INDIA: HINDU (cont.)

SIKH, JAIN

Matthews, Chapter 5

Bowker, pp. 44-57; 82-95

Reader, Chapter 10

Atlas, pp. 32-33

Etiquette, Chapter 26

BUDDHIST

Matthews, Chapter 4

Films: *i. Buddhism: Footprint of the Buddha: India* **AND** *Buddhism: The Land of the Disappearing Buddha: Japan* (vols 3 and 9 of *The Long Search*; **OR** *b) Yatra Trilogy* (dir. John Bush, 2002)--first two DVD's required; third DVD recommended

November 4: BUDDHIST (cont.)

Bowker, pp. 55-81

Reader, Chapter 4

Atlas, pp. 28-29

Etiquette, Chapter 5

Women's Voices, Chapter 5

Pema Chödrön, *When Things Fall Apart*

Films: *i) Why Has Bodhi Dharma Left for the East*

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November 11: BUDDHIST (cont.)

CHINA: CONFUCIAN, DAOIST, INDIGENOUS

Matthews, pp. 169-19

Reader, Chapter 5

Bowker, pp. 98-109

<http://plato.stanford.edu/entries/laozi/> (article on Lao-Tzu/Laotzi = “Old Master”)

<http://plato.stanford.edu/entries/zhuangzi/> (article on Zhuangzi/Chuang-Tzu)

Skim <http://www.religiousworlds.com/taoism/cz-text2.html> (translation of
Zhuangzi/Chuang-Tzu [*Master Zhuang*])

[Optional: <http://wayist.org/ttc%20compared/cleary.htm> (translation of Lao Tzu,
Tao te ching {The Book of the Way and Virtue})]

Films: *Taoism: A Question of Balance* (vol. 11 of *The Long Search*);
The Emperor and the Assassin

November 18: CHINA (cont.)

JAPAN: SHINTO, INDIGENOUS

Matthews, pp. 193-207

Reader, pp. 199-230

Bowker, pp. 110-21

Films: *Princess Mononoke*; *Electronic Tribe*

November 25: NO CLASS

I will present a video or digital text for your perusal on the following subjects:

SECULAR IDEOLOGIES: COMMUNISM/MARXISM; FREE MARKET

CAPITALISM/LIBERTARIANISM

AGNOSTICS, SECULAR HUMANISTS, ATHEISTS

NEW AGE RELIGIONS; SPIRITUAL BUT NOT RELIGIOUS

CONCLUSIONS

FUTURE TRENDS

Reader, Chapter 2

Atlas, pp. 38-43

Journals due in the professor's mailbox or via e-mail (in readable form)

Final Exams available

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December 5

Collaborative Term Paper due in the professor's mailbox or via e-mail (in readable form)

December 8

Self-Evaluations and Peer Evaluations due in the professor's mailbox or via e-mail (in readable form)

December 10

Final Exam due in the professor's mailbox or via e-mail (in readable form)