

# HRS 178A: INDIA'S RELIGIONS: HINDUS & BUDDHISTS

## In Workflow

1. HRS Committee Chair (jdubois@csus.edu)
2. HRS Chair (abuckman@csus.edu)
3. ALS College Committee Chair (abuckman@csus.edu)
4. ALS Dean (rfisher@csus.edu)
5. Academic Services (catalog@csus.edu)
6. Senate Curriculum Subcommittee Chair (curriculum@csus.edu)
7. GE Crs Rev Subcommittee Chair (angela.leslie@csus.edu)
8. Dean of Undergraduate (james.german@csus.edu; celena.showers@csus.edu)
9. Dean of Graduate (cnewsome@skymail.csus.edu)
10. Catalog Editor (torsetj@csus.edu)
11. Registrar's Office (w lindsey@csus.edu)
12. PeopleSoft (PeopleSoft@csus.edu)

## Approval Path

1. Wed, 13 Oct 2021 02:52:04 GMT  
Joel Dubois (jdubois): Approved for HRS Committee Chair
2. Wed, 13 Oct 2021 03:22:02 GMT  
Alyson Buckman (abuckman): Rollback to Initiator
3. Sat, 16 Oct 2021 02:57:20 GMT  
Joel Dubois (jdubois): Approved for HRS Committee Chair
4. Sat, 16 Oct 2021 04:59:47 GMT  
Alyson Buckman (abuckman): Approved for HRS Chair
5. Mon, 22 Nov 2021 16:44:29 GMT  
Alyson Buckman (abuckman): Rollback to Initiator
6. Fri, 21 Jan 2022 23:22:10 GMT  
Joel Dubois (jdubois): Approved for HRS Committee Chair
7. Sat, 22 Jan 2022 19:41:29 GMT  
Alyson Buckman (abuckman): Approved for HRS Chair
8. Sat, 22 Jan 2022 20:38:59 GMT  
Alyson Buckman (abuckman): Approved for ALS College Committee Chair
9. Tue, 25 Jan 2022 18:25:54 GMT  
Robin Fisher (rfisher): Approved for ALS Dean

Date Submitted: Fri, 21 Jan 2022 23:20:15 GMT

## Viewing: HRS 178A : India's Religions: Hindus & Buddhists

Last edit: Fri, 21 Jan 2022 23:20:14 GMT

Changes proposed by: Joel Dubois (102010387)

### Contact(s):

Name (First Last)	Email	Phone 999-999-9999
Joël Dubois	jdubois@csus.edu	916-278-5332

### Catalog Title:

India's Religions: Hindus & Buddhists

### Class Schedule Title:

India Religions Hindu Buddhist

### Academic Group: (College)

ALS - Arts & Letters

### Academic Organization: (Department)

Humanities and Religious Studies

### Will this course be offered through the College of Continuing Education (CCE)?

No

**Catalog Year Effective:**

Fall 2022 (2022/2023 Catalog)

**Subject Area: (prefix)**

HRS - Humanities and Religious Studies

**Catalog Number: (course number)**

178A

**Course ID: (For administrative use only.)**

140736

**Units:**

3

**Is the primary purpose of this change to update the term typically offered or the enforcement of prerequisites at registration?**

No

**In what term(s) will this course typically be offered?**

Fall, Spring

**Does this course require a room for its final exam?**

Yes, final exam requires a room

**Does this course replace an existing experimental course?**

No

**This course complies with the credit hour policy:**

Yes

**Justification for course proposal:**

The course is being redesigned as a parallel course to the previously approved HRS 178B.

Two years ago, as a result of conversations with Sikhs and Jains in the Sacramento region as well as from informal polling of student interests, the department decided to split HRS 178 again to deal with Sikh & Jain traditions separately in one semester. HRS 178, "India's Religions: Jains & Sikhs," was approved and offered in the fall of 2019. Now the existing HRS 178 is being changed to HRS 178A to mark it as the complementary course dealing with Hindu & South Asian Buddhist traditions.

**Course Description: (Not to exceed 80 words and language should conform to catalog copy.)**

An introduction to the diversity of Indian religions, relating dominant Hindu & Buddhist religious practices & ideas to broader cultural developments, including visual arts and literature. Focuses on the way Hindu & Buddhist traditions address the concepts of karma & creativity in distinctive ways.

**Are one or more field trips required with this course?**

No

**Fee Course?**

No

**Is this course designated as Service Learning?**

No

**Does this course require safety training?**

No

**Does this course require personal protective equipment (PPE)?**

No

**Does this course have prerequisites?**

No

**Does this course have corequisites?**

No

**Graded:**

Letter

**Approval required for enrollment?**

No Approval Required

**Course Component(s) and Classification(s):**

Lecture

**Lecture Classification**

CS#02 - Lecture/Discussion (K-factor=1WTU per unit)

**Lecture Units**

3

**Is this a paired course?**

No

**Is this course crosslisted?**

No

**Can this course be repeated for credit?**

No

**Can the course be taken for credit more than once during the same term?**

No

**Description of the Expected Learning Outcomes: Describe outcomes using the following format: "Students will be able to: 1), 2), etc."**

1. Demonstrate awareness of lived Hindu & Buddhist religious practice through listening to panelists in class visiting & observing sites in Sacramento.
2. Identify overlaps and contrasts between experiences of lived practice and practice documented in primary historical sources.
3. Serve as ambassadors of South Asian religious practice by sharing documentation of lived practice observations with other students, friends & family.
4. Compare personal observations and opinions about reading historical sources at the beginning and end of semester, reflecting on the extent to which exposure to live practice impacts motivation for such reading.
5. Compare personal observations and opinions prior to, and after, observing Hindu and Buddhist practices, reflecting on the role of empathy, neutrality and objectivity in academic study of these traditions.
6. Demonstrate application of insights about karma and creativity to religious worldviews other than Hindu and Buddhist.

**Attach a list of the required/recommended course readings and activities:**

ROI Syllabus (2021).pdf

**Assessment Strategies: A description of the assessment strategies (e.g., portfolios, examinations, performances, pre-and post-tests, conferences with students, student papers) which will be used by the instructor to determine the extent to which students have achieved the learning outcomes noted above.**

1. Site Visit Worksheet (ELO 1-2).
2. Site Observation Report (ELO 3 & 5).
3. Discussion Assignments (ELO 5 & 6).
4. Unit Self-Tests (ELO 4)
5. Final e-Portfolio & In-Class Learning Showcase (ELOs 1-6).

**Is this course required in a degree program (major, minor, graduate degree, certificate?)**

No

**Does the proposed change or addition cause a significant increase in the use of College or University resources (lab room, computer)?**

No

**Will there be any departments affected by this proposed course?**

No

I/we as the author(s) of this course proposal agree to provide a new or updated accessibility checklist to the Dean's office prior to the semester when this course is taught utilizing the changes proposed here.

I/we agree

## University Learning Goals

### Undergraduate Learning Goals:

Knowledge of human cultures and the physical and natural world  
Integrative learning  
Intellectual and practical skills

Is this course required as part of a teaching credential program, a single subject, or multiple subject waiver program (e.g., Liberal Studies, Biology) or other school personnel preparation program (e.g., School of Nursing)?

No

## GE Course and GE Goal(s)

Is this a General Education (GE) course or is it being considered for GE?

Yes

In which GE area(s) does this apply?

D. The Individual and Society

Which GE objective(s) does this course satisfy?

Develop an acquaintance and understanding of cultures and major dynamic social institutions which affect one's life.  
Read, write, and understand relatively complex and sophisticated English prose.  
Possess a significant and useful understanding of peoples from a diversity of cultures and backgrounds, including women and ethnic and other minority groups who have been the objects of prejudice and adverse discrimination within our society.  
Construct a non-fallacious verbal argument, recognize fallacious arguments, and follow the verbal arguments of others.

Attach Course Syllabus with Detailed Outline of Weekly Topics:

ROI Syllabus (f2018x).pdf

Syllabi must include: GE area outcomes listed verbatim; catalog description of the course; prerequisites, if any; student learning objectives; assignments; texts; reading lists; materials; grading system; exams and other methods of evaluation.

Will more than one section of this course be offered?

No

## General Education Details - Area D: The Individual and Society

Section 1.

Please provide a statement indicating the means and methods for evaluating the extent to which the objectives of Area D, the cultural diversity requirements, and writing requirements are met for all course sections.

Like HRS 178, HRS 178A will be a single-section course, as are most of our tradition-specific upper division courses.

What steps will the department take to ensure that instructors comply with the category criteria (and who is responsible)? Before a course can be offered in multiple sections, a designated person in the department must provide a description of what would be common to all sections and what might typically vary between sections.

The Department Chair is responsible for periodic review of all single section course syllabi each time the course is taught. The Chair ensures that instructors understand and comply with the category criteria, and requirements associated a course's placement in the General Education Program. Additionally, our Curriculum Committee reviews syllabi for upper division GE courses every three years.

Section 2.

Indicate in written statements how the course meets the following criteria for Area D. Relate the statements directly to the course syllabus and outline. Be as succinct as possible.

Describes and evaluates ethical and social values in their historical and cultural context.

HRS 178A introduces students to developments in South Asian thought and practice over three millennia, using the concepts of karma and creativity as a thematic focus to introduce the Hindu & Buddhist religious traditions as dominant forces in Indian society. The course also points out the way that, in the modern period, these Indian traditions have significantly influenced thinking about karma in the United States, including the immigration of diverse Indian religious communities—many of which meet in newly constructed places of worship—that have spread beyond India.

**Explains and applies the principles and methods of academic disciplines to the study of social and individual behavior.**

The principles of ethnographic study are central to the course, with the two Site Observation Reports guiding students in observing (including interviews), analyzing, and relating that they observed to the broader context of these two traditions. Additionally, deep reading of historical primary sources is guided by the principles of sociological analysis, which seek to locate ideas in specific practice and social contexts.

**Demonstrates an understanding of the role of human diversity in human society, for example, race, ethnicity, class, age, ability/disability, sexual identity, gender and gender expression.**

Study of South Asian religious communities of practice, in relation to the ideas that are inspired by and motivate such practices, by its very nature stimulates appreciation for and understanding of religious and cultural diversity, since the South Asian subcontinent is one of the most religiously diverse. Buddhist tradition evolved in dialogue and tension with Brahmins (later labeled "Hindus"), integrating new ideals that would later be exported to the rest of Asia. South Asian Religions: Tradition & Today, a keystone text for the course, emphasizes that almost all major world traditions are represented in India and thus provide additional context for diversity. As well, through the above mentioned site visits, students will be directly exposed to diversity not simply through written and visual sources but through direct personal contact.

Additionally, the course spotlights ways that this religious diversity is interwoven with ethnic, class, and gender diversity. Hindus and Buddhists developed strong regional identities associated with particular ethnic groups and social classes, though both traditions also challenged class in their own ways; both traditions interacted both with influential rulers seeking cross-class alliances and with religious specialists open to outside ideas. Although women are seriously underrepresented in the ancient sources of most religious traditions, which were by and large composed by and for men, I have intentionally included selections that spotlight this bias and suggest ways to infer the influence of women on traditions represented in the other sources. These include accounts of the influential role played by Buddhists nuns; Hindus engaging in goddess worship; as well as Hindu storytelling traditions representing women's perspectives in a male dominated culture, revealing the behind-the-scenes influence of women in religious and cultural activities.

**Explains and critically examines social dynamics and issues in their historical and cultural contexts.**

With regards to religious institutions, the course sources and discussion posts draw attention to the fact that, within Hindu traditions, a central place is given to free-form songs and storytelling—which reject the notion that good karma requires specialized rituals—for audiences primarily composed of working class poets and women. Similarly, Buddhist women have carved out roles for themselves as nuns and influential lay women by developing their own traditions alongside of male-dominated formal rituals. As both traditions have evolved historically, formal rituals performed by educated specialists have evolved alongside of these more socially progressive elements.

With regards to gender, I emphasize at several key points that, as in all cultures, women have struggled to gain equal influence. On the one hand, the ideals of purity and domesticity have been imposed on women not only during ancient but also during medieval and modern periods, and male religious specialists have tended to retain control over worship, as they have in most Indian religious traditions. On the other hand, society has increasingly viewed women as spiritually equal to men, and women have throughout history taken on important roles as religious visionaries, both as wives facilitating the family's connections to particular temples or other places of worship and as ascetics expressing their direct insights regarding the reality of the unseen powers on whom they meditate.

**Includes a writing component described on course syllabus**

- 1) If course is lower division, formal and/or informal writing assignments encouraging students to think through course concepts using at least one of the following: periodic lab reports, exams which include essay questions, periodic formal writing assignments, periodic journals, reading logs, other. Writing in lower division courses need not be graded, but must, at a minimum, be evaluated for clarity and proper handling of terms, phrases, and concepts related to the course.
- 2) If course is upper division, a minimum of 1500 words of formal, graded writing. [Preferably there should be more than one formal writing assignment and each writing assignment (e.g. periodic lab reports, exams which include essay questions, a research/term paper etc.) should be due in stages throughout the semester to allow the writer to revise after receiving feedback from the instructor. Include an indication of how writing is to be evaluated and entered into course grade determination.]

The Site Observation Reports are completed in stages, beginning with a Site Visit Worksheet; followed by structure conversations with a peer (in class) and 2-3 friends &/or family members (outside of class); and culminating in a final report (2000 words minimum).

A rubric is used to provide detailed feedback for the reports, so that lessons from the first cycle can be applied to the second. To help motivate students integrate of feedback the second report is worth twice as much as the first (10% + 20% of the course grade).

The analysis of sources required by each report is further scaffolded by the weekly discussion posts, typically a minimum of 400 words per week including quotations from assigned texts and accounting for 20% of the grade.

Section 3.

**If you would like, you may provide further information that might help the G.E. Course Review Committee understand how this course meets these criteria and/or the G.E. Program Objectives found in the CSUS Policy Manual, General Education Program, Section I.B.**

n/a

**Reviewer Comments:**

**Alyson Buckman (abuckman) (Wed, 13 Oct 2021 03:22:02 GMT):** Rollback: See email regarding necessary changes to the syllabus and the listed ELOs

**Joel Dubois (jdubois) (Wed, 17 Nov 2021 06:10:14 GMT):** Errata: the second paragraph of the justification should read: "...we decided to split HRS 178 again to deal with Sikh & Jain traditions separately in one semester; HRS 178\*B\*, "India's Religions: Jains & Sikhs," was approved and offered in the fall of 2019."

**Alyson Buckman (abuckman) (Mon, 22 Nov 2021 16:42:37 GMT):** From Ian Harvey and Emily Potts, sent via email: Dear Joel, HRS 178A has been approved pending your response to the following revisions. Below are recommendations from Emily Potts and Ian Harvey on behalf of the College Curriculum Committee. Justification: The justification seems unnecessarily complex. As suggested during the meeting, it might be best to simply state that the course has been designed as a parallel course to the previously approved HRS 178B Course Description: Focuses on the way Hindu & Buddhist traditions address the and concepts of karma & creativity in distinctive ways, paying special attention to the way words and intentions are said to influence the consequences of a person's deeds. Consider striking through these portions of the course description. They seem too specific. Learning outcomes General note on ELO's: · must be clearly and objectively measurable by the assessments you list · should consider the department's larger identified learning outcomes · should be from the top tiers of Blooms as an upper division course · should consider the Area D learning outcomes more carefully · should assume that any other professor can pick up and teach the course in the future 1. Demonstrate expanded awareness through visiting & observing Hindus & Buddhists in class & at local sites. "Awareness" of what? Also, there is a question regarding "visiting and observing Hindus and Buddhists.." which ones? And, aren't these religions practiced differently in different places.... Consider instead: Synthesize knowledge of different Hindu and Buddhist practices 2. Relate those experiences of direct observation & participation to primary historical sources. Seems unmeasurable again. Try: Synthesize... or Connect or something more clear. 3. Share documentation of observations with other students, friends & family. To what end? How does this exceed casual conversation? Perhaps: Present comparative research on concepts of karma and creativity in Hindu and Buddhist practices to instructors, peers, and community partners. 4. Experience increased enthusiasm and independent motivation for the study of historical records that document Indian religious practices and reflection, especially related to the concepts of karma & creativity. This isn't measurable. Instead, perhaps: Incorporate historic records in the creation of original observational research on the subject of contemporary Hindu and Buddhist expressions of karma and creativity. 5. Document development and/or refinement of empathy, neutrality & objectivity, honed during observation and participation, in the study of the religions of India generally. This is presumptive, and again, not measurable. Try instead: Compare personal observations and opinions prior to, and after reading about Hindu and Buddhist practices as well as engaging in first person interviews with Hindu and Buddhist practitioners. 6. Gather insights about karma & creativity that can apply to anyone, regardless of religious orientation. Gather is not a strong verb, apply is better. Consider to shorten to: Demonstrate the application of concepts of karma and creativity in a variety of Hindu, Buddhist and other religions. Assessment Strategies Condense the two "Site Observation Planning Worksheets" into one strategy. Shorten all Assessment strategies to 1-2 clear assessments and the ELO's that they assess. Integrate all edited ELOs into the syllabus. Match Form A with syllabus assessments more clearly.

**Alyson Buckman (abuckman) (Mon, 22 Nov 2021 16:44:29 GMT):** Rollback: Dear Joel, Please see Ian and Emily's comments on your proposal for HRS 178A. When you have revised and sent on, please be sure to inform the chair of the department for speedy approval. Let me know if you have any questions, Alyson Buckman

**Joel Dubois (jdubois) (Fri, 21 Jan 2022 23:22:00 GMT):** Hi Alyson, I've done my best to make the requested changes using wording suggested by Emily and Ian. Let me know if I've missed anything and thanks for your patience with this review! Joël

Key: 2841