

## **Religion 1006, Introduction to the Major Religions of the World, Fall 2012**

### **Syllabus**

Professor: Dr. Godlas, Class time: 12:30-1:45 TuTh, MLC room 247. Course Webpage:  
Elearning Commons

Email: godlas@uga.edu ; Office: Peabody Rm. 217; office hrs., Tuesday 5:15-6:15, or by appt.  
Office phone 2-1486; My website: [www.uga.edu/islam](http://www.uga.edu/islam) .

**Course Overview:** Although it might seem that a survey class in the world's religions should just cover the most significant facts about religions and about their major beliefs, in this class we will take a scientific, methodologically explicit approach highlighting religious beliefs--using the methodologies of hermeneutical and religiological analysis--in order to reduce the distorting effects of self-ignorance and egotism and decrease the potential for intercultural violence.

**Course Objectives:** To gain a comparative, thematic and hermeneutical understanding of the religious experience of the human community as expressed in the religious traditions of Judaism, Christianity, Islam, Hinduism , Buddhism, Taoism, Confucianism, and the primal religions (of the indigenous peoples of Africa, Australia, and the Americas).

#### **My Teaching Philosophy, its Significance, and This Course:**

One of the major problems in our world today is unnecessary violence. Life in today's world can be both a beautiful and dangerous experience. One of the reasons why it is not as beautiful as it could be and more dangerous than it should be (although some degree of violence in dangerous situations and relationships may be necessary) is that people often relate to others and themselves with unnecessary degrees of violence because they lack sufficient valid information, understanding, and intelligence, especially emotional intelligence. In contrast, if they can gain greater degrees of these, their relationships to the world and other people will be governed by greater wisdom and less dominated by unnecessary violence. Unfortunately, although contemporary higher education emphasizes gaining valid information and thinking critically, it is deficient in helping students to cultivate understanding and to enhance their emotional intelligence (namely, for the most part it does not teach students how to utilize their emotions to enhance their thinking, problem solving abilities, and human relations). Hence, while this class pursues the traditional goals of providing students with valid information about the world's religions and helping them to think critically about it, this class will also attempt to enhance students' ability to understand others and themselves as well as to enhance their own emotional intelligence. The means of achieving these goals will be an "ABC" holistic approach: "A," standing for "affective" and involving emotions and the enhancement of emotional intelligence; "B" referring to "behavior," involving active engagement with texts and materials dealing with the world's religions (rather than just passively listening to lectures); and "C" referring to "cognition," involving facilitation of students' understanding through engaging in religiological analysis and cultivating hermeneutical understanding. In this way, it is hoped that after completing this course, students will have become more empowered to make our world a less dangerous and more beautiful place.

#### **Hermeneutical Understanding and Religiology Defined**

By hermeneutical understanding, I mean a method of cultivating understanding of both one's own beliefs (whatever one's beliefs are) and the beliefs of the believers of the religions that you are studying (without necessarily sympathizing with other believers), a method that has the potential for diminishing unnecessary intercultural violence and moving the understanding of those who

employ it closer to objective truth. This involves both historically contextualizing beliefs (although we will not be spending too much time on this) and learning and applying to the beliefs of others and oneself a *coherent, systematic, and relatively objective* analytical method for studying religious beliefs--a method (that I call *religiology* or *religiological analysis*) that focuses on the following categories of beliefs:

(a) **Epistemology**: Beliefs concerning the basis of knowledge (What do particular people believe they should rely on in order to gain valid knowledge? --with the subcategory of hermeneutical authority (i.e., interpretative authority): What do they believe they should rely on in order to understand and properly interpret that basis of knowledge?)

(b) **Ontology**: Beliefs concerning the nature of ultimate reality (What does someone believe is truly real? What do they believe are the major characteristics of ultimate reality? What is more real, less real? How is what is more real related to what is less real?) -- with subcategories of **Theology** [i.e., beliefs about God, (not simply does one believe in God... but it an individual or culture believes in God, what are God's qualities? How does God relate to existent beings?]; **Cosmology** [i.e., beliefs about the nature of created existence and degrees or levels of reality]; and **Eschatology** [i.e., beliefs about "end times" and an afterlife, What will be the nature of reality if and when the world as we know it ends?]

(c) **Anthropology**: Beliefs concerning the character of human nature, in general, and the identity of believers, in particular, as understood in the light of or in relation to that reality (Who are we as human beings? What does one believe are significant classes and identities, both as believers and non-believers? How are sexual/gender identities defined?)

(d) **Psychology** Beliefs concerning the nature of human psychology (What does our consciousness consist of? Namely, what are our faculties of consciousness? --e.g., mind, conscience, soul, etc.; and What are some of the major states or contents of consciousness? --some answers contemporary Western science gives are electro-chemical impulses, thoughts, and emotions such as love, sadness, happiness, depression, anger, ecstasy, etc.) --

(e) **Teleology** Beliefs concerning the purpose(s) of existence (What is/are the purpose(s) of existence in general? What are the purposes of human life? What is/are the purpose(s) or ultimate goal(s) of your individual life if you believe that there is no overriding purpose to human life?)

(f) **Methodology**, Beliefs concerning the way of life that leads to that attainment (How can we achieve the purpose? What are some of the major aspects of the method or way of life that leads to that attainment? --with the following methodological subcategories: social, political, military, legal, economic, religio-spiritual (e.g., means of worship and contemplation).

### **Major Obstacles and Solutions:**

Even though most of you recognize that there is far too much unnecessary violence in our world and would like it to become a better place, I realize that at least five obstacles may hinder your enthusiastic embrace of this class and the method I am employing (for the ultimate purpose of helping the world become a better place): you may be anxious about the possibility that you may not get an "A" or "B" in this class; you have only a limited amount of time; you may not understand how taking this class is going to help you "make a difference;" you may only be taking this class because it fulfills a requirement; and you may resent the fact that the class requires you to work each week (and not simply cram for exams). Although research in education clearly shows that in order for real learning to happen students must engage material that they are learning (rather than passively attempting to absorb it through simply listening to lectures, reading, and repeating it on exams), often students resentfully dismiss such engagement as "busy

work" because they do not see its value and because it is a drain on their time. While I cannot lessen the amount of time your engaged writing assignments will take, I can certainly reward you for doing them by weighing the writing assignments heavily in the overall grade (40%) and by giving you an "A" (95%) for the writing assignments—as long as you do them on time, follow the instructions, and put into them college level thought and effort. In addition, since I have explained (under the "B" section of the ABC holistic approach) both how such engaged writing facilitates understanding and how in general learning the ABC holistic approach can enable you to play a part in both undermining some of the causes of unnecessary violence as well as making the world a more beautiful place to live, my hope is that this will increase the likelihood that you will appreciate the class. So if you can see the light at the end of this tunnel, I encourage you to take the class. If you cannot see it but want to see it, let's talk; maybe I'll be able to help you see it. If you can't see the point and thereby think the class will probably entail a lot of "busy work," I suggest that you not take this class.

### **Books:**

Huston Smith, *The World's Religions* WR

Philip Novak, *The World's Wisdom* WW (for

Elearning Commons RELI 1006, accessible through the ELearning Commons page

If needed, tapes or CDs of music will be on reserve in the reserve media room of the main library.

### **Requirements:**

Elearning Commons: The only valid email address you can use for Elearning Commons is your UGA MyID. You will automatically be added to Elearning Commons at the end of the drop add period, August 17. If you can't log on after that, email me immediately since to some degree your grade will depend on it.

**WEEKLY READING ASSIGNMENTS:** Do the assigned reading in the texts and (occasionally on) Web pages on the days listed in the schedule.

**TESTS:** Closed book exams. No use of notes, books, or other written material will be permitted.

**Format:** Essay (covering ABC approach, Hermeneutical Understanding, Religiology) and matching and other objective questions. There are a lot of terms, many of which are from foreign languages, that you will need to learn. I recommend putting them on flashcards. A downloadable flashcard program employing the latest in learning research is <http://ichi2.net/anki/>.

**MIDTERM:** One midterm given on October 9. No makeup will be given without a dean's or doctor's excuse. If you do obtain such an excuse, you have three days after you return to make up the exam. All the exams will cover the lectures, films, music, and the required reading in WR (Smith's *The World's Religions*), but NOT the WW (Novak's *The World's Wisdom*).

**FINAL:** The final exam will be on **Thurs., Dec. 6, 12:00 - 3:00 pm**, in the regular class room. If you do not show up for the final exam you will receive an F for the exam. Make up final exams or incompletes can only be given if you have a dean's excuse. If you receive a D or an F on the final exam you will not be able to receive a score in the "A" range (i.e., neither an "A" nor an "A-") in your course grade, no matter how high your overall numerical grade is for the class (and no matter how much extra credit you have done). If you get a score in the D range on your final exam, the highest score for your overall grade for the class will be a B+; and if you receive an "F" range score for your final exam, the highest score for your overall grade for the class will be a B. If you receive an 89, 79, etc. for your final cumulative grade, there is nothing that can be done to bump your grade up to a higher grade.

**ATTENDANCE:** Attendance will only be taken each class period. You can miss three classes without penalty. But for every additional class that you miss, your participation grade will decrease (starting from 95%) by 5%. Simply showing up will be the primary basis for your

participation grade. In addition, my assessment of the quality of a student's participation can increase a student's participation grade to 100% in the cases where the quality of a student's participation is outstanding in comparison to everyone else. In general, if you show up and speak with intelligence about that week's discussion topics and if you listen to and respond empathetically to your fellow students (rather than berating them or preaching to them), you will get a 95%. If you miss four or more classes without an excuse deemed reasonable by me, you may be dropped from the class.

## CLASSROOM DISCUSSIONS, WEEKLY JOURNALS, & MISC. ASSIGNMENTS & PROJECTS

### A) RELIGIOLOGICAL INTERVIEWS: (required)

Using the religiological method, you will do four religiological analyses based on four interviews. Specifically, first, you will analyze yourself regarding your own beliefs; then you will interview one male and female your own age and also one person of an older generation. If they answer you in brief answers, probe! Ask them to further explain what they mean if they use brief words or phrases such as "God is the creator," "family," "literal," "heart," or "to serve the Lord." The format of these should follow the religiological format, giving answers per each category. When writing these up and posting them, each category should be LABELED (e.g., "epistemology," etc.) not simply numbered or simply indicated by letters. Also, precede the answers by the questions you asked. In addition, keep your interviews separate from one another; in other words, DO NOT combine all of the epistemologies together, all of ontologies together, etc. The self-analysis will be discussed on August 16 (with responses to it posted by August 23). The others will be discussed and due on August 23. Your responses to the analyses of others must be posted on ELearning Commons by August 28. You must also respond to at least ONE other student's posting per topic. (This is different from the normal amount of ELearning Commons postings, which is that normally you respond to at least TWO entries of other students per topic.)

### B) CLASSROOM DISCUSSIONS and WEEKLY JOURNALS (required)

During most weeks, on Thursday each week for 10-15 minutes (unless we are falling behind schedule or have a film), we will engage in small group discussions concerning the excerpts from primary source texts of the world's religions that are included in Novak's book *The World's Wisdom*. To insure that you will have something substantial to say, you will prepare, with a word processor, a minimum of ONE journal entry, roughly one-half page each, per the weekly assigned reading in the World's Wisdom (WW); and you will bring this "WW journal entry to class" and hand it in then. You will then post them (by copying and pasting them into the appropriate topic, NOT by attaching and uploading them) in the ELearning Commons discussion topics (minimum one per topic) and at least one response to others (see online discussion below). ELearning Commons discussion topics will be open shortly after the end of drop-add on August 17. The page numbers that you will read for each topic and concerning which you will post will be noted there. So once you see the topics, the assignment will be clear. The form of the printed copy of each entry will be as follows:

At the top of the half-page, below your name type (using the numbering system below)

- 1a) week number and date of the entry
- b) name the reading, article, chapter, or url

Then in the body of the entry

- 1) On the first line above your quote, indicate the page number of the quote.
- 2) On the second line write the word "title" and afterwards, use a phrase or a few words relevant to the content of your entry in order to title it. (Do not use titles such as "Jim's entry for week.")

- 3) Type a quote that was of interest to you in that week's reading
- 4) **Religiologically analyze** by (a) labeling the religiological category to which you think it is relevant, (b) underlining the label; (c) below that, explaining the meaning of the quote or paraphrase, and (d) noting why you think that the quote is relevant to the particular religiological category, noting the religiological implications of the quote or paraphrase; and
- 5) **Increase your hermeneutical understanding** by (a) Explaining in some detail why your chosen quote interested you; (b) Briefly noting and discussing at least one aspect of your own beliefs in this particular religiological category.
- 6) **Enhance your emotional intelligence** by (a) noting the emotion or emotions that you feel while reading and writing about that quote, rating yourself on the mood meter, which will be discussed by Dr. Godlas; and (b) briefly speculating about the causes of these emotions, keeping in mind that the causes may be a mixture of both something related to the quote and circumstances in your life that you are going through that are irrelevant to the quote. (Note that this step, i.e., #6b, in the assignment is confidential. You are not required to post #6b on ELC. If you feel that writing about your emotions in #6a and #6b is too personal, then make up a fictional character and write about his/her emotions instead.)

N.B. (*nota bene*, i.e., Note well!): These journals must be posted before Thursday's class period so that you can have done them by the time of your discussion of them, in order to prepare you for your discussion of the readings in WW. So you **MUST** hand them in to me at the end of class on Thursday. If an emergency comes up making it impossible for you to hand them in to me on Thursday, email them to me before the class. If the passage to which you are responding is longer than a paragraph, either summarize it or choose a particular portion to respond to. You will also hand these journals in to me at the final class period, Nov.29. Note: print them from a word processing program, NOT from copies made off ELearning Commons, which will not be accepted.

C) **ONLINE DISCUSSION:** Using the ELearning Commons Bulletin Board

For the assigned readings in the *World's Wisdom* you are required to do the following:

- 1) to post (by the Thursday when the reading will be discussed) your journal entries, at least **ONE ENTRY PER TOPIC** listed in the ELC discussion section. You do this by picking an appropriate phrase that describes the content of your posting and putting that phrase in the "subject box" of that week's discussion topic. For example, for the discussion in one week, on ELC the discussion is titled: "Judaism, the Torah, Teaching, and Prophets." One of the readings in the *World's Wisdom* for that week is titled "The First Days of Creation." In that reading, there is God's declaration: "Let there be light!" A student who found this to be interesting enough to write about could title his or her posting "Let there be light" or, more distinctively, something like "Light and Ontology" or "Did God literally say 'Let there be light,?'" By using a distinctive title for your posting, you will also be more likely to attract readers and responses. **Note: Please do NOT put your name in the subject box.** It is superfluous since the ELC will automatically note that you are the author by placing your name in the author column of the listing of everyone's discussion posting.
- 2) respond to at least **TWO ENTRIES OF OTHER STUDENTS** per topic. (You can post your responses to your fellow students until the Thursday of the following week.) Feel free to post and respond to more entries than are required, but **NOTE WELL:** if two other students have already posted their responses to one student, please respond to some other student's posting.

*Your online discussion grade:* If you post one meaningless response or a response that does not exhibit college-level thought, you will be warned. If you post two such responses, you will get a

"0" for your total online discussion grade. I will determine whether or not your response is meaningless or does not exhibit college-level thought. Note also that your grade may be lowered if you wait until after your Thursday discussion session to post your own journals or if you wait longer than a week afterwards to respond to your fellow students' postings.

D) SACRED SCRIPTURE SEARCH (extra credit, especially recommended for anyone considering becoming a religion major or who has a personal interest in religion): In addition, as extra credit, you will search a topic or person of interest to you in online versions of the sacred scriptures we will be touching upon. The urls of these are on ELearning Commons. You can search the same topic or choose a different one in each of these sacred texts. Prepare a journal entry for each of these along the lines of a normal journal entry, except pick a few of the results of the search, summarize them, note why they interested you, and the religiological category to which they are relevant. **Precise directions for doing these are given on the ELearning Commons page for the sacred scripture search.** Note that your journal entries for these searches (but not any downloaded documents), should be combined in one word processed document, with each "entry" being separated from the previous one by using as a heading the title of the particular scripture (e.g., New Testament, etc.). This must be handed in to me on October 18.

E) LIBRARY PROJECT (extra credit, recommended for anyone considering becoming a religion major or who has a personal interest in religion): After the librarian has introduced you to the online Religion Index and to the Encyclopedia of Religion, you will find two periodical articles in journals physically or electronically held **by our library** (not simply on the web) using the ATLA-Religion index (one dealing with either Judaism, Christianity, and Islam; and one for any one of the other religions noted below) and one Encyclopedia article for each of the religions covered in class: Judaism, Christianity, Islam, Hinduism, Buddhism, Taoism, Confucianism, and either Australian Aboriginal or Native American religion. You will take at least one sentence from each of these articles that interested you and, after quoting that sentence (or those sentences) write one-half page about it. In total, you will be handing in five pages. At the top of your page for each of the two articles found through the ATLA index, give the proper bibliographic citation for the article using Turabian or Chicago style. If you use the print edition of the ATLA index, note at the top of your page the category in the index in which your article was locate. If you use the online version of the ATLA index and if you can find the ATLA Accession Number, note it at the top of your page. You do not hand in the articles themselves, just your own writing about them. You must sign up for this by Sept. 1 on the sign-up sheet passed out in class. This must be handed in on Nov. 1.

F) EMOTION INVENTORIES: Extra credit assignment, worth 5%. To be handed in each Thursday, beginning with August 30. This involves, one day a week, a way of enhancing your emotional intelligence by your looking at one of your emotions that is stimulated by the class' subject matter. More detailed instructions (and the appropriate format for these) will be posted on E-learning Commons; and the concept will be touched on in class. If you would like to do this but find it to be too personal, you can do an emotion inventory for a fictional character.

**Note on late assignments:** Weekly journals and emotion inventories (including religiological interviews) will not be accepted late without an excuse deemed reasonable by me. Your grades on the "Scripture Search" and "Library Project" will be lowered by one whole grade (10%) for every day that these projects are late. If you know ahead of time that you have a legitimate excuse for not coming to class on a given Thursday, you can bring your assignment(s) in to my office before class.

**Note on grading criteria** for the above assignments and projects: As long as you fulfill the requirements (especially doing them on time and clearly indicating that you have put some effort and thought into the assignment), you will receive an "A" (95%). To the degree that the instructions are not followed and to the extent that it is obvious that not much effort and thought has been put into the assignment, your grade will decrease. Exceptionally outstanding assignments whose quality far exceeds the work of nearly all of the other students will receive 100%.

**Grading:**

40% Journals (comprised of 20% weekly written journals; 2% Religiological interviews, 18% for posting your journal and responding to others) and Elearning Commons discussion; the written journals and Elearning Commons discussion postings are based on Novak's *World's Wisdom*

25% Midterm, October 9

25% Final (not cumulative, except for ABC holistic approach, Hermeneutical Understanding, & Religiology)

10% Class attendance and participation (including bringing journals to class on Thursdays and handing them in then)

Extra Credit: Note that you must type EXTRA CREDIT on every EXTRA CREDIT assignment.

5% Sacred scripture searches, October 18

5% Library project, Nov. 1

5% Emotion inventory, due weekly each Thursday.

**Grading Letter to Number Equivalencies:**

Letter	Number	Letter	Number	Letter	Number
A	92-100	A-	90-91		
B+	88-89	B	82-87	B-	80-81
C+	78-79	C	72-77	C-	70-71
D	60-69	F	< 60		

**Problems:**

If you have a problem, please let me know.

**Topical Outline:**

Read the chapters in Smith's *The World's Religions* (WR), and Novak's *The World's Wisdom* (WW) that pertain to each religion for the days we will cover those religions.)

Week 1 Tue/Thus Aug 14-16, ; WR 1-11

Tues, Aug. 14, Handout syllabus. Homework: your religiological analysis of your own beliefs (bring to class for Thursday).

Thur, Aug.16 Handout syllabus to new students; in-class discussion and ELC posting of your (i.e., students') religiological analysis of your own views.

Week 2

Aug. 21 ABC holistic approach, Hermeneutical Understanding, and Emotional Intelligence

Aug. 23 Religiological Analysis; in class discussion of beliefs of the others you interviewed.

Post on ELC all the religiological interviews (including your analysis of your own beliefs) before the discussion sessions; and for the religiological interviews respond to **one** other student's

posting per topic (although when responding to the readings in the World's Wisdom) you will generally be responding to two other students' postings per topic.

Week 3 WR, Judaism, ch. VII; WW 175-190 The Teaching; and WW 190-200 The Prophets [see instructions above for posting on ELearning Commons];

Aug 28- Judaism, post your responses to the religiological analysis of others.

Aug 30 –Judaism, discuss Judaism WW.

Week 4 WR, Judaism, ch. VII (cont.); WW 201-226 Other Writings, Talmud, Grace Notes  
Required: [http://www.aish.com/literacy/concepts/The\\_Soul.asp](http://www.aish.com/literacy/concepts/The_Soul.asp) "The Soul" by Rabbi A. Kaplan, required for lecture; recommended: <http://www.jewfaq.org/olamhaba.htm> "Olam Haba: The Afterlife"

Sept 4: Judaism,

Sept 6 film The Long Search & discuss Judaism readings and <http://tinyurl.com/8tf8u> (required): "Finding My Religion," (Interview with Kabbalah scholar Daniel Matt on the Zohar) by David Ian Miller.

Week 5 Christianity, ch. VIII; WW 227-253 Life of Jesus, Sayings of Jesus

Sept. 11 Christianity

Sept. 13, Christianity, and discussion of WW.

Week 6 WR, Christianity, ch. VIII (cont.); WW 253-279 The Life of the Early Church, Grace Notes

Recommended for lecture: "The Soul in Christian Thought," from "The Soul" in *Catholic Encyclopedia* <http://www.newadvent.org/cathen/14153a.htm>

Sept. 18 Christianity

Sept. 20, Christianity, and discussion of WW, Librarian for library project (tentative)\*\*

Week 7 WR, Finish Christianity readings; Islam, ch. VI; WW Qur'an: Mecca and Medina Suras 281-287; Qur'an: Selections Thematically Arranged 287-312

Required for lecture and journal: Terrorism is at Odds with Muslim Tradition by Khaled Abou al Fadl, distinguished professor at UCLA School of Law

<http://www.muslim-lawyers.net/news/index.php3?aktion=show&number=78>

Sept. 25 Islam

Sept. 27 Islam, discuss WW Islam

Week 8 WR, Islam, ch. VI (cont.); WW Hadith: Sayings and Traditional Accounts and Grace Notes 312-332

Required for journal: Read one article dealing with women in the topics section of the website of the Muslim Women's League <http://www.mwlusa.org>

Oct. 2 Islam

Oct. 4 Islam, Discuss WW, Film Muhammad: Legacy of a Prophet

Extra credit Reading and journal: From Dr. Godlas' website: The Events of Sept. 11 and Islam: <http://www.uga.edu/islam/nineelevn.html>

Extra credit reading and journal assignment: familiarize yourselves with Dr. Godlas' website "Islam and Islamic Studies Resources," <http://www.uga.edu/islam>, pick one article on Islam from the main page and one from an interior page, and do a summary and response for each; post both in one forum.

Week 9 For discussion on Thursday read one article from "Resources for Countering Islamophobia." Use [http://www.theamericanmuslim.org/tam.php/features/articles/resources\\_for\\_responses\\_to\\_islamophobia\\_and\\_allegations\\_against\\_islam/](http://www.theamericanmuslim.org/tam.php/features/articles/resources_for_responses_to_islamophobia_and_allegations_against_islam/) where the resources are divided into two sections: [A to L](#), and [M to Z](#).

Oct. 9 Midterm Exam, Tuesday

Oct. 11 Hinduism, start reading WR, ch. II; discuss WW Early Vedas, Upanishads 1-24  
Discuss Hinduism, Vedas and Upanishads

Week 10 WR, Hinduism, ch. II cont. WW The Bhagavad-Gita, Grace Notes 24-48

Oct 16 Hinduism

Oct 18 Hinduism, Hinduism discuss WW readings, **Sacred Scripture Search due**

Week 11 WR, Buddhism, ch. III; WW Buddha's Life, Rebel Saint, Core Doctrines 49-77

Oct 23 Buddhism

Oct 25 Buddhism, and Buddhism WW discussion

Week 12 WR, Buddhism, ch. III (cont.); WW Mahayana Buddhism: Tibetan and Zen Buddhism, Grace Notes 77-109

Oct 30 Buddhism

Nov. 1 Buddhism, Buddhism WW discussion, Film, *India the Infinite*, **Library Project Due**

Week 13 WR, Buddhism, ch. III (cont.); Confucianism, ch. IV; WW Confucianism: Confucius the Man 111-118; Mencius 134-138; The Confucian Project and The Great Learning 119-134

Nov. 6 Confucianism

Nov. 8 Confucianism, Confucianism WW Discussion

Week 14 WR, Confucianism, ch. IV (cont.); WW Taoism: Tao Te ching, Chuang Tzu and Grace Notes 145-174; WR, Taoism, ch. V;

Nov. 13- Taoism

Nov. 15- Taoism, Taoism WW Discussion

Nov. 20-22, Thanksgiving Break

Week 15 WR Primal Religions (Australian, Native American, African) ch. IX; WW Primal Religions: Beginnings, Returning to the Sacred 333-79

Nov. 27 Primal Religions & Reading in African Religion: Prof. John Mbiti "General Manifestations of African Religiosity" <http://www.afrikaworld.net/afrel/mbiti.htm> (a link is also on the ELearning Commons home page)

Nov. 29 Discussion of WW Primal and African Religions; Concluding Remarks: differences, similarities, understanding and truth. Last day of classes.

**Final Exam:** Thurs., Dec. 6, 12:00 - 3:00 pm, location: regular classroom. Official UGA policy requires no exceptions unless you have three exams on this day. Last year two students claimed that got the day wrong. This resulted in their failing the final exam.

**Cell Phone Policy:** Please refrain from using cell phone during class. This means turning off your cell phone when you come into the classroom. Any time your cell phone rings, vibrates, or disrupts class in any way in the class, I will deduct at least one point from your total daily grade average. If I notice that you are speaking on a cell phone or texting during class time, I may confiscate your phone.



**Honesty Policy**

The UGA Academic Honesty Policy will be followed. In other words, all academic work must meet the standards contained in "A Culture of Honesty." Students are responsible for informing themselves about those standards before performing any academic work. The link to more detailed information about academic honesty can be found at <http://www.uga.edu/ovpi/honesty/acadhon.htm> . Do not talk to anyone during an exam except for Dr. Godlas, otherwise you might be suspected of violating the honesty policy.

**Disclaimer**

Any material in any format, whether written, audio or video and which we will be exposed to in the class **does not** necessarily reflect the instructor's opinion or belief. The materials that will be used are SOLELY for educational purposes.

**The Americans with Disabilities Act**

Students with disabilities needing accommodations such as special test arrangements, note taking, taped textbooks, tutoring; equipment, etc. please contact your instructor and/or the Disability Resource Center in the College Center room 230, 706-.957-4646.

**Changes to this Syllabus**

The instructor reserves the right to make any changes to this syllabus. The course syllabus is a general plan for the course; changes may be necessary but will be announced and posted on ELearning Commons.