

HRS 178B: NON-VIOLENCE IN INDIA'S RELIGIONS

In Workflow

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Approval Path

1. Thu, 28 Sep 2023 07:00:25 GMT
Joel Dubois (jdubois): Approved for HRS Committee Chair
2. Thu, 28 Sep 2023 16:09:01 GMT
Harvey Stark (harvey.stark): Approved for HRS Chair
3. Fri, 06 Oct 2023 01:27:07 GMT
Jacqueline Irwin (irwin): Rollback to Initiator
4. Thu, 11 Jan 2024 23:01:35 GMT
Joel Dubois (jdubois): Rollback to Initiator
5. Mon, 22 Jan 2024 07:02:40 GMT
Joel Dubois (jdubois): Approved for HRS Committee Chair
6. Wed, 24 Jan 2024 02:01:11 GMT
Harvey Stark (harvey.stark): Approved for HRS Chair
7. Tue, 13 Feb 2024 19:47:55 GMT
Jacqueline Irwin (irwin): Rollback to Initiator
8. Wed, 24 Apr 2024 22:49:56 GMT
Joel Dubois (jdubois): Approved for HRS Committee Chair
9. Wed, 24 Apr 2024 22:50:55 GMT
Harvey Stark (harvey.stark): Approved for HRS Chair
10. Wed, 24 Apr 2024 22:55:15 GMT
Jacqueline Irwin (irwin): Approved for ALS College Committee Chair
11. Wed, 01 May 2024 21:07:49 GMT
Melinda Wilson Ramey (mwilson): Approved for ALS Dean

History

1. Sep 27, 2023 by Joel Dubois (jdubois)

New Course Proposal

Date Submitted: Wed, 24 Apr 2024 22:41:22 GMT

Viewing: HRS 178B : Non-Violence in India's Religions

Last approved: Wed, 27 Sep 2023 19:04:05 GMT

Last edit: Wed, 24 Apr 2024 22:41:20 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:

Non-Violence in India's Religions

Class Schedule Title:

Non-Violence in India's Religions

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:

Spring 2024 (2023/2024 Catalog)

Subject Area: (prefix)

HRS - Humanities and Religious Studies

Catalog Number: (course number)

178B

Course ID: (For administrative use only.)

203157

Units:

3

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

No

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

Fall term only - odd years

Does this course require a room for its final exam?

Yes, final exam requires a room

This course complies with the credit hour policy:

Yes

Justification for course proposal:

This proposal is a request to change the title for HRS 178B, formerly named "India's Religions: Jains & Sikhs," as well as slightly rearranging the catalogue description to more closely match the new title's emphasis. This change is being made for the following reasons.

(1) Though HRS 178B will still focus on Jain & Sikh traditions named in the titles, it has become clear from teaching it that it doesn't work well to talk about those traditions in isolation. Buddhist, Hindu & Islamic traditions are central to the historical development of Jain & Sikh traditions. Because of the previous title, a few students have complained that the course doesn't focus exclusively on Jains & Sikhs. The new title clarifies that it is the theme of non-violence that will serve as the focus for the course.

(2) So far this course has had lower enrollment compared to other South Asian religion courses. The themes spotlighted in the proposed new title and course description, already named in existing description and course elements, is likely to be more attractive to students. The revised description makes clear that the course still brings attention to lesser-known Jain & Sikh traditions, but the new title will likely attract a broader range of students who might not express interest in finding out about Jains & Sikhs.

Course Description: (Not to exceed 90 words and language should conform to catalog copy.)

Introduction to India's religions, exploring the tension between the ideals of non-violence and heroism, viewed especially through the lens of Jain and Sikh teachings, social institutions, practices and iconography. Traces the historical development of Jain and Sikh traditions' responses to violence up to the modern period, as well as those two traditions' impact on Hindu, Buddhist, and Muslim worldviews, with special focus on the teachings of Mahātmā Gandhi.

Are one or more field trips required with this course?

No

Fee Course?

No

Is this course designated as Service Learning?

No

Is this course designated as Curricular Community Engaged 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 and Assessment Strategies:

List the Expected Learning Outcomes and their accompanying Assessment Strategies (e.g., portfolios, examinations, performances, pre-and post-tests, conferences with students, student papers). Click the plus sign to add a new row.

	Expected Learning Outcome	Assessment Strategies
1	Demonstrate awareness of lived Jain & Sikh religious practice.	-Site Visit Worksheet -Final e-Portfolio & In-Class Learning Showcase
2	Identify overlaps and contrasts between experiences of lived practice and social interaction vs. those documented in primary historical sources.	-Site Visit Worksheet -Final e-Portfolio & In-Class Learning Showcase
3	Synthesize knowledge of South Asian religious practices and social interactions.	- Site Observation Report -Final e-Portfolio & In-Class Learning Showcase
4	Critically reflect on first hand understanding of South Asian historical texts, religious practices, social practices, as well as academic studies of these traditions.	-Discussion Assignments -Unit Self-Tests -Final e-Portfolio & In-Class Learning Showcase

- 5 Apply understanding of non-violence and heroism found in South Asian religions to alternative religious world views. -Discussion Assignments
-Final e-Portfolio & In-Class Learning Showcase

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

New ROI2 Syllabus (draft3).pdf

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

Yes

Has a corresponding Program Change been submitted to Workflow?

No

Identify the program(s) in which this course is required:

Programs:

BA in Humanities (Religious Studies)

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:

Competence in the disciplines
Knowledge of human cultures and the physical and natural world
Intellectual and practical skills
Personal and social responsibility
Integrative learning

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?

Read, write, and understand relatively complex and sophisticated English prose.
Construct a non-fallacious verbal argument, recognize fallacious arguments, and follow the verbal arguments of others.
Develop an acquaintance and understanding of cultures and major dynamic social institutions which affect one's life.
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.

Attach Course Syllabus with Detailed Outline of Weekly Topics:

New ROI2 Syllabus (draft).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.

HRS 178B 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 with 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 178 introduces students to developments in South Asian thought and practice over three millennia, using the concepts of heroism and non-violence as a thematic focus to introduce the Jain and Sikh religious traditions as influential minorities in a society dominated by Hindus and Buddhists. The course also points out the way that, in the modern period, these Indian traditions have significantly influenced thinking about heroism and non-violence 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 course emphasizes that social agents and institutions provide the essential though often unacknowledged context for understanding religious ideas such as karma and the practices associated with it. The principles of ethnographic study are central to the course, with the two Site Observation Reports guiding students in observing (including interviews) and analyzing the Jain & Sikh practices and social webs at local site, and then relating what 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. Jain tradition evolved in dialogue and tension with Buddhists and Brahmins (later labeled "Hindus"), just as centuries later Sikh tradition evolved in tension and dialogue with Muslims and Hindus, integrating ideals newly introduced to India through the influence of Persian rules and preachers. 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. As influential minorities, Jains and Sikhs both developed strong regional identities associated with particular ethnic groups and social classes; both traditions formed autonomous communities with their own sub-classes within the dominant Hindu and Buddhist mainstream, but also 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 Jain nuns; Jains engaging in goddess worship; as well as Sikh 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.

Unit 2, the seven-week heart of the course, focuses on the question, "In what ways have diverse social agents & institutions inspired, deepened, questioned & revised Hindu, Jain, Buddhist & Sikh understandings of heroism & non-violence throughout history?" With regards to religious institutions, the assigned sources and discussion posts draw attention to the fact that, within Jain and Sikh 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. Yet as both traditions have evolved historically, more formal rituals performed by educated specialists have also 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 two Site Observation Reports are completed in stages, beginning with a Planning 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:

Emily Potts (emily.potts) (Fri, 06 Oct 2023 00:52:56 GMT): Dear Dr. Dubois, The committee recommends the following changes to your proposal to facilitate approval: Revise the following in the Course Description for clarity. The course description should not include language indicating an opinion. Introduction to India's diverse religious landscape, exploring especially the tension between the ideals of heroism and non-violence. Focuses on perspectives and practices in the development of the lesser known but widely influential Jain and Sikh traditions, for which the principle of non-violence plays an essential role. Jain and Sikh traditions lend special insight into India's modern cultural practice and worldview, strongly influencing other traditions through their distinctive forms of devotion and iconography. Consider instead: Course explores India's modern cultural practices, traditions, and iconography through the lens of Jain and Sikh traditions. Revise ELO's as follows. Do not repeat verbs. All ELO verbs should vary and scaffold and be from Bloom's Taxonomy. Learning objectives need to be measurable. I believe you are trying to measure students engagement with the material, but this sounds as if a student must buy-into the philosophy they are learning about in order to pass the class. . Student motivation and feelings may not be changed by the content of the course. It is unadvisable and difficult to measure this effort. I have made a number of editorial suggestions below in attempt to understand how you might make your goals more measurable. I believe they are similar to the feedback I gave on a similar course a few years ago: ELO2 Instead of "relate", use a stronger more measurable verb such as "compare" or "contrast". ELO3 Instead of "share", use a more measurable verb such as "Summarize" ELO4 Rewrite to be more measurable. Consider: Evaluate historic documentation outlining Indian religious practices and reflections related to the heroism & non-violence. Strike the assessment: -Evidence of engagement in and enthusiasm for the study of historical sources. ELO5 Rewrite to be more measurable. Consider: Interpret the values of empathy, neutrality and objectivity as they relate to the study of the religions of India. Strike the assessment: -The extent of students' development and/or refinement of empathy, objectivity, neutrality ELO6 Apply the values of heroism & non-violence as understood in the historic study of the religions of India to modern-day ethical questions and behavior. Be sure to update your syllabus with any ELO changes. In addition, please see our curriculum resources here to update the language of the syllabus to what is currently required by University Policy: <https://www.csus.edu/college/arts-letters/internal/curriculum-resources.html> The A&L Syllabus guide and is a good starting place. Note that SSWD is now DAC (Disability Access Center). All required policy language should be included as well as other items on the checklist. I will also email you a syllabus template you can use to help you get all of the boilerplate language into your syllabus. Please do not hesitate to reach out with any questions. Sincerely, Emily Potts

Jacqueline Irwin (irwin) (Fri, 06 Oct 2023 01:27:07 GMT): Rollback: Dear Joel, Please see suggestions for revision from Emily. Once your proposal has been revised as per their recommendations, please resubmit and send me an email so I know that your proposal is ready to be seen by the committee again. Thank you, Jacqueline, ALS Curriculum Chair

Joel Dubois (jdubois) (Thu, 11 Jan 2024 23:01:35 GMT): Rollback: (Clicked the wrong button, not yet ready to submit.)

Emily Potts (emily.potts) (Wed, 07 Feb 2024 19:59:01 GMT): Dear Professor, The committee recommends the following changes to your proposal to facilitate approval: ELO's should not include assessment information. Let the assessments column dictate how the

ELO shall be measured. Please rewrite the ELOs as follows: ELO 1- Demonstrate awareness of lived Jain and Sikh religious practice. ELO2 – no changes, fine as is. ELO 3-Synthesize knowledge of South Asian religious practices and social interactions. ELO4- Critically reflect on first hand understanding of South Asian historical texts, religious practices, social practices, as well as academic studies of these traditions. ELO 5- delete, content rolled into ELO 4 ELO 5- Apply understanding of non-violence and heroism found in South Asian religions to alternative religious world views. Please update your syllabus accordingly. In addition, please add the following links to the syllabus per policy: Student Health and Counseling Services and Title IX. Follow the link on our A&L Resources page for syllabus policy updates. Sincerely, Assistant Professor Emily Potts, AIA Department of Design

Jacqueline Irwin (irwin) (Tue, 13 Feb 2024 19:47:55 GMT): Rollback: Dear Joel, Please see suggestions for revision from Emily. Once your proposal has been revised as per their recommendations, please resubmit and send me an email so I know that your proposal is ready to move forward. Thank you, Jacqueline, ALS Curriculum Chair

Key: 13678