Section 1 - Approvals

Name of Proposal: History Dept. Changes 2016

Submitted by: Richard D. McBride II  Signature:

Date: September 29, 2016

<table>
<thead>
<tr>
<th>Procedure</th>
<th>Recommendation/Signature</th>
<th>Date</th>
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<tbody>
<tr>
<td>Faculty Vote: For [4], Against [0], Abstain [0], Absent [0]</td>
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</tr>
</tbody>
</table>
| 1. Approved by Department                           | Signature: Richard D. McBride II  
  Chair: Richard D. McBride II | 10/6/16 |
| 2. Approved by College                              | Signature: Phillip McArthur  
  Dean: Phillip McArthur | 10/6/16 |
| 3. Approved by General Education (if any GE course is affected) | Signature: Russ Carlson |        |
| 4. Approved by University Curriculum Committee      | Signature: Jennifer Lane | 10/10/16 |
| 5. Approved by Deans' Council                       | Signature: John Bell     |        |
| 6. Approved by the President's Council (for new majors) | Signature: John Tanner |        |
Section 2 – Overview (Support)

Summary: The History Department requests to eliminate four old courses from the University Catalog and replace them with four new courses, and to emend the catalog description an existing course and make official a course that has been taught yearly since 2008. The courses to be removed are HIST 348 (Southeast Asia), HIST 379 (US Since 1945), HIST 383 (Pacific Islander Americans), and HIST 384 (Global Asian Diasporas). The course description to be emended is for HIST 362 (History of the Pacific). The courses to be added are: HIST 303 (Christianity), HIST 304 (Buddhism), HIST 305 (Islam), and HIST 306 (Confucianism), and the existing course to be make official is HIST 367 (Cultural History of Surfing).

The general motivation for these changes is to align faculty teaching interests better with available resources and to develop course offerings that will appeal to a broad group of students. In addition, these courses are being added so that the History Department can be better prepared when the University moves to a more modular approach to General Education. The new courses are clustered around a history of world religions theme that the Department thinks will garner interest.

The rationale for removing four courses—HIST 348 (Southeast Asia), HIST 379 (US Since 1945), HIST 383 (Pacific Islander Americans), and HIST 384 (Global Asian Diasporas)—is twofold. First, none of these courses has been taught in a decade, and it is unlikely that they will be taught in the foreseeable future. This is due, in part, to the University strategy to hire History faculty who specialize in the target area of the University. BYU–Provo and BYU–Idaho can focus on U.S. History, and they do it well. BYU–Hawaii’s strengths are in Asia and the Pacific, so an upper-division course on modern U.S. History (HIST 379) is not vital. If a student majoring in History really wants to study American history, he or she can do an independent study course (HIST 495R) with a faculty member. Second, HIST 348 is redundant because a course on Southeast Asian history can be taught as HIST 342 (Traditional Asia), which is described broadly in the course catalog. In addition, HIST 383 and HIST 384 can be taught as HIST 362 (History of the Pacific). This being said, the History department would like to emend the course description of HIST 362 to read as follows:

362. History of the Pacific (3) (Variable) Historical survey of the Pacific from post-Western contact to the present with emphasis on socio-political and cultural history. The survey may include treatment of such issues as the Pacific Islander diaspora, immigration, and concomitant social and cultural matters.

The rationale for adding five new courses is indelibly tied with the History Department’s evolving vision of its place in the University. In the past, the History Department was one of the foundation stones of the G.E. program, and all BYU–Hawaii students took the world history courses HIST 201 (History of Civilization to 1500) and HIST 202 (History of Civilization Since 1500). Now, these courses are merely menu items, with HIST 202 having been transformed into GE 300 (World Communities). The department believes that History minors will increase significantly if or when the University moves to a modular approach to G.E. The proposed course additions make contemporary the History curriculum, which has not been revised for more than a decade, and align better with faculty expertise. Furthermore, the broadly defined courses can speak to general interests in the University community. This ties in with the History Department’s evolving view of itself and of BYU–Hawaii students. BYU–Hawaii is part of both a small country community near the North Shore of Hawaii as well as a microcosm of the world, with students from seventy countries. The History Department can capitalize on both types of experiences through courses it offers.

To start with a local experience, Prof. Walker has taught a course on the cultural history of surfing yearly since 2008 as a HIST 390R (Special Topics in History). The Department would
make it official as HIST 367 (Cultural History of Surfing) because it has gained some traction among students.

Regarding a broader world experience, the History Department believes that BYU–Hawaii students are interested in the history of world religions. Versions of the two of the proposed four new courses, HIST 303 (Christianity) and HIST 304 (Buddhism), were taught previously as IDS 317 (Religion and Culture). Several faculty members are capable and interested in teaching HIST 303, including Jennifer Lane, Keith Lane, Jim Tueller, and Richard McBride. HIST 304 will be handled primarily by Richard McBride. HIST 305 (Islam) will be taught by Jim Tueller, and HIST 306 (Confucianism) will be taught by Michael Murdock and Richard McBride.

<table>
<thead>
<tr>
<th>COURSE</th>
<th>CATEGORY TO CHANGE</th>
<th>CURRENT</th>
<th>PROPOSAL CHANGES</th>
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<tbody>
<tr>
<td>HIST 348</td>
<td>Course</td>
<td>Active</td>
<td>Deactivate</td>
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<tr>
<td>HIST 379</td>
<td>Course</td>
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<td>HIST 383</td>
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<td>HIST 384</td>
<td>Course</td>
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<tr>
<td>HIST 362</td>
<td>Course Description</td>
<td>Historical survey of the new Pacific region from post World War II to the present with emphasis of social, political and cultural history.</td>
<td>Historical survey of the Pacific from post-Western contact to the present with emphasis on socio-political and cultural history. The survey may include treatment of such issues as the Pacific Islander diaspora, immigration, and concomitant social and cultural matters.</td>
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<td>HIST 303</td>
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<td>HIST 304</td>
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<td>HIST 305</td>
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<td>HIST 306</td>
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<td>HIST 367</td>
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Section 3 - Program Proposal

Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new program proposal.

Effective Date: Immediately upon approval

College: Arts & Humanities

Abbreviation: HISTBS
**B.A. in History**  
HISTBA.2015 (mrs 1144)  
42 credits, incl. 3 GE credits

Effective Date: 08/2015

No grade below “C-” accepted  
The terms of this MRS will be honored by the Department and University within the next 8 years. If courses cease to be offered, options for substitution will be provided.
Section 4 - Course Proposal (core)

Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new course proposal.

Effective Date: Immediately upon approval
College: Arts & Humanities
Course Prefix: HIST
Course Number: 348, 379, 383, 384, 362

-----------------------------------------------
[X] Make an active course inactive: HIST 348

[X] Make an active course inactive: HIST 379

[X] Make an active course inactive: HIST 383

[X] Make an active course inactive: HIST 384

[X] Catalog Entry Change: HIST 362

Current: Historical survey of the new Pacific region from post-World War II to the present with emphasis of social, political and cultural history.

Revised: Historical survey of the Pacific from post-Western contact to the present with emphasis on socio-political and cultural history. The survey may include treatment of such issues as the Pacific Islander diaspora, immigration, and concomitant social and cultural matters.
Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new course proposal.

Effective Date: Immediately upon approval

College: Arts & Humanities

Course Prefix: HIST

Course Number: 303

NEW COURSE.

Full Title: Christianity

Short Title (for Transcript, 30-char max): Christianity

Catalog Entry (50-word recommended maximum): Survey of the history of Christianity in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

Prerequisites: None

Credit Hours: 3

Frequency: Variable

Grading Method: A-B-C

Course Fees: None

Learning Objectives:

1. Develop information literacy skills for evaluating historical and library sources.
2. Communicate effectively about the past through written and oral presentations.
3. Analyze arguments and perspectives of others and critically respond to them.
4. Develop problem-solving skills through carrying out independent projects.
5. Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
6. Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
7. Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

Assessment Methods: Students will be assessed through written examinations, analysis of primary source documents and secondary literature, and research papers.

Immediately following this page, attach a sample syllabus if needed.

Following this page, attach PDF copies of the online catalog web pages that should change as a result of this proposal. Indicate the location of changes that should be made.
Christianity: Medieval Piety

REQUIRED TEXTS

a. Cantor, The Civilization of the Middle Ages
c. Geary, Furta Sacra: Theft of Relics in the Central Middle Ages

Bynum, Holy Feast and Holy Fast: The Religious Significance of Food to Medieval Women

Additional primary source material will be distributed over the course of the semester

OBJECTIVES

- Master the basic outline of Western Christianity in Europe from the end of Late Antiquity to the beginning of the Early Modern era
- Become familiar with the changing characteristics of Western Christianity in the Early Middle Ages, Central Middle Ages, and Later Middle Ages
- Develop the ability to discerningly analyze and use scholarship
- Develop the ability to find recent scholarly literature
- Develop the ability to analyze primary source material

<table>
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<tr>
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<th>Student Learning Outcomes</th>
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<th>Institutional Learning Outcomes</th>
<th>Extent of Coverage (Introduce, Develop, Master)</th>
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<tbody>
<tr>
<td>Course Readings</td>
<td>By the end of this class a student will:</td>
<td>A History student will:</td>
<td>By graduation a student will:</td>
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<tr>
<td>All Assignments</td>
<td>Master the basic outline of Western Christianity in Europe from the end of Late Antiquity to the beginning of the Early Modern era</td>
<td>Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).</td>
<td>Knowledge: Breadth of knowledge (General Education) and depth of knowledge (Major)</td>
<td>Develop</td>
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<td></td>
<td>Become familiar with the changing characteristics of Western Christianity in the Early Middle Ages, Central Middle Ages, and Later Middle Ages</td>
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<td>Develop</td>
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<td>Book Reviews</td>
<td>Develop information literacy skills for evaluating historical and library sources.</td>
<td>Inquiry: Demonstrate information literacy and critical thinking to understand, use, and evaluate evidence and sources.</td>
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<td>Develop</td>
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<td>Research Assignments</td>
<td>Access information using effective, well designed search strategies and the most appropriate information sources.</td>
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<td></td>
<td>Locate, evaluate, and use information effectively for a particular purpose.</td>
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<td>Book Reviews</td>
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<td>Effectively define the scope of a research question and determine key concepts.</td>
<td>Select appropriate types of information, which are directly related to key concepts or answer specific research questions.</td>
<td>Develop problem-solving skills through carrying out independent projects.</td>
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<td>Identify and correctly cite trustworthy sources of information.</td>
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<td>Book Reviews</td>
<td>Tests</td>
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<td>Use logical conclusions and related outcomes that reflect informed evaluation and the ability to place evidence and perspectives in priority order</td>
<td>Analyze arguments and perspectives of others and critically respond to them</td>
<td>Analysis: Use Critical thinking to analyze arguments, solve problems, and reason quantitatively.</td>
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<td>Develop or combine ideas, images, or expertise in innovative ways.</td>
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<td>Book Reviews</td>
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<td>Provide a central message that is compelling (precisely stated, appropriately repeated, and strongly supported).</td>
<td>Communicate effectively about the past through written and oral presentations.</td>
<td>Communication: Communicate effectively in both written and oral form, using integrity, good logic, and appropriate evidence.</td>
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<td>Present ideas in logical order, tailor a message to a specific audience, express thoughts clearly, choose words to express meaning carefully and precisely, develop ideas with sufficient evidence and detail.</td>
<td>Engage with related</td>
<td>Develop</td>
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<td>Use a variety of supporting materials and make appropriate references to</td>
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<td>Book Reviews</td>
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### REQUIREMENTS

- Attend class regularly.
- Prepare for class actively.
- Be responsible for material presented in readings, class lecture, discussion, and video presentations.
- Take all tests at the designated times. You are responsible to know the hours the testing center is open and to use your best judgment when to take the exams. Be aware of holiday closings. Any test that is taken after the time scheduled will be penalized 10% unless you have consulted with me previously.
- Turn in all assignments in class by the set date. Book reviews turned in within the next week will be penalized 10%. Any work turned in after the one-week deadline will be eligible to earn 50% of the possible points. *Class assignments may not be turned in late.*
- Abide by the University Honor Code, including the Dress and Grooming Standards.

### GRADING:

| Class preparation & participation | 200 | 90-93.9% A-, 94-100% A |
| 3 tests                           | 300 | 80-82.9% B-, 83-86.9% B, 87-89.9% B+ |
| Book reviews                      | 300 | 70-72.9% C-, 73-76.9% C, 77-79.9% C+ |
| 1 final exam                      | 100 | 60-62.9% D-, 63-66.9% D, 67-69.9% D+ |
| Total                             | 900 |

### CLASS PREPARATION AND PARTICIPATION

**For Tuesday Classes:** Read over the assignment in Cantor. Note the main points, key vocabulary, etc. For each class write up a research question based on the reading. Submit it along with the bibliographic information for a journal article that reflects recent scholarship on your question. (Use Turabian format. This may be handwritten.)
For Thursday Classes: Read over the assigned reading in Brown, Geary, or Bynum. Write at least five discussion questions based on your reading. Consider issues such as: the primary sources on which this information is based, the author’s argument or thesis, the evidence to support this interpretation, the assumptions that the author is making, and the methodology used.

Evaluation: 26 days, 10 possible points each day, 6 lowest grades will be dropped = 200 points possible. This formula gives a great deal of leeway for days when you are ill or other situations. Therefore I will strictly enforce the policy that if you do not attend class you will not receive credit for your assignment. It is, however, still advisable that you take good notes on the reading for the days that you might miss since you will still be responsible for the material.

BOOK REVIEWS

You will write three book reviews. These 5-7 page reviews of Brown, Geary, and Bynum should explain the author’s thesis, his or her support for that thesis and give your evaluation of the effectiveness of the argument made.

Evaluation: These papers will be evaluated on insightfulness of analysis, appropriate background research on reviews, depth of comprehension, clarity of organization, smoothness of transitions, felicity of phrasing, appropriateness of documentation, and, of course, grammar, spelling, and punctuation.

TESTS

There will be three tests, one for each era that we study, in addition to the final exam. The third test will take place at the time of the comprehensive final exam. Each of the tests will include your production of a full bibliography based on one of your research questions.

Class discussions will be based on your reading. They will not repeat all the material in the texts, but will use that material as a foundation and jumping-off point for discussion.

Study strategies used by successful students include:
- Reading before class and taking notes
- Taking good notes in class
- Working regularly with study groups
- Making flash cards for vocabulary terms
- Make outlines of the information in each chapter.
- Making outlines with an overview of each era and its key political, cultural, and religious features

The recommended preparation time for any class is 2-3 hours out of class for every hour in class.

FOR YOUR INFORMATION
Honor Code: It is expected that students will adhere to the Honor Code particularly in both honesty (no cheating) and modesty of dress, following the specific guidelines in the Dress and Grooming Standards. Breaches of the Honor Code will be referred to the Honor Code office. See http://w3.byuh.edu/studentlife/honorcode/docs/dress.htm for the Dress and Grooming Standards.

While all students sign the Honor Code, there are still specific skills most students need to master over time in order to correctly cite sources, especially in this new age of the internet; as well as deal with the stress and strain of college life without resorting to cheating. Please know that as your professor I will notice instances of cheating on exams or plagiarizing on papers. For clarification of academic dishonesty see: http://w3.byuh.edu/studentlife/honorcode/docs/byuh.htm Make the time to read over this document. There will be questions on it in the first exam.

Preventing Sexual Harassment: If you encounter unlawful sexual harassment or gender-based discrimination, please contact the Human Resource Service at 780-8875 (24 hours).

Student With Disabilities: If you have any disability that may impair your ability to complete this course successfully, please contact the Students with Special Needs Counselor Leilani Auna at 293-3999 or 293-3518.

Additional resources: There is an on-line summary of the Turabian style guide, the format for history. http://www.lib.usm.edu/~instruct-guides/turabian.html

Questions or concerns? Please feel free to visit with me in my office. If the posted times do not work for you please call or email me to set an appointment. I’m also happy to answer simple questions over email, but please do not email me with concerns about the class. Email is very effective for conveying information, but not emotion. These matters are handled much better in person.

READING SCHEDULE AND ASSIGNMENTS
Changes may be made and if so they will be announced in class.

<table>
<thead>
<tr>
<th>Tues</th>
<th>Thurs</th>
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<tbody>
<tr>
<td>1</td>
<td>8/28</td>
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<td>5</td>
<td>9/23</td>
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<td>6</td>
<td>9/30</td>
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<tr>
<td>Fri-Mon</td>
<td><strong>Exam on the Early Middle Ages</strong></td>
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<td>7</td>
<td>10/7 Cantor 9: Byzantium &amp; Islam</td>
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<td>Reading on Islamic Spain</td>
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<td>10/23 Reading on Islamic Spain</td>
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<td>9</td>
<td>10/21 Cantor 12-13: English Monarchy, First Crusade</td>
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<td>10</td>
<td>10/28 Cantor 14-15: 12th C Intellectual World</td>
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<td>11</td>
<td>11/4 Cantor 16-17: Monks, Heresy, Secular Leaders</td>
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<tr>
<td>Fri-Mon</td>
<td><strong>Exam on the Central Middle Ages</strong></td>
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<td>12</td>
<td>11/11 Cantor 18-19: 13th C--Innocent III, Mendicants, Cathedrals and Scholasticism</td>
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<tr>
<td>13</td>
<td>11/18 Cantor 20: Later Middle Ages</td>
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<td>14</td>
<td>11/25 Cantor 21: Later Middle Ages</td>
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<td>15</td>
<td>12/2 Later Middle Ages, additional reading</td>
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</table>

**Exam on the Later Middle Ages and Final Exam IN CLASS on Thursday December 11, 4-7 p.m.**

*If you cannot attend the final exam please drop this section now. You cannot take the final early or late.*
HIST 303, Christianity: Intertestamental Judaism and the World of the New Testament

Prof. Jennifer Lane
Office Hours: MW 12-1, or by appt.
Hist. 303, sec. 2
Office: 675-4971, 182-F STC
Winter Semester 20XX
Home: 293-2848
MWF 1:20-2:20 pm
Email: lanej@byuh.edu

Required Texts:


With some primary sources and additional readings linked on Canvas

Objectives: (i.e. at the end of the class you will . . .)

• Be able to explain and teach others how religious and cultural factors of the human experience are interconnected, both in the world of the first-century Mediterranean and on a personal level.

• Be able to explain the foundations and complexities of intertestamental Judaism including the influence of the Old Testament roots of Judaism, the rise of the Hellenistic world, the Hasmonean kingdom, and the beginning of Roman rule

• Be able to explain how the social, political, religious, and philosophical culture of the Greco-Roman world affected the rise of Christianity and changes to Judaism throughout late antiquity

• Have increased information literacy and analytical ability to effectively research, synthesize, analyze, and explain a topic of interest in both written and oral forms.

Assignments:

• Individual class presentations (10-15 min.) in which you present on an aspect of life in the first-century Mediterranean: political, economic, social, ecological, military, legal, philosophical, artistic, literary, architectural, musical, religious, etc. You can draw from a wide variety of topics to share things that you have learned with the class to add breadth to the core focus on secondary text and primary source readings. Feel free to use PowerPoint presentations or other media that you have created. (20%) [no late option except by advance arrangement for crisis situations]

• Individual research papers (20%) [Any paper turned in within the first week of the due date will lose 10%. Any turned in after that will only be able to receive 50% of the possible points]

• Paper steps leading to the final research paper (proposal, annotated bibliography, preliminary outline, outline with notes) (20%) [Any paper step turned in within the first week of the due date will lose 10%. Anything turned in after that will only be able to receive 50% of the possible points, but paper steps may not be submitted for late credit after the next step is due.]

• Tests, including a midterm and a final exam (20%) [Any test that is taken after the time scheduled will be penalized 10% unless you have consulted with me previously.]

• Daily reading/presentation summary. Minimum ½ page response to reading questions for M W classes found in the syllabus due at the beginning of class. These summaries should be in your own words, synthesizing the key concepts. On Fridays, turn in a ½ summary of the presentations at the end of class. (20%) [Evaluation on a 5 point scale: 1 – little evidence of having read or paid attention, 2 – some evidence
of reading, 3 – basic understanding of main points, 4 – clear explanation of key points, 5 – clear understanding of issues, well elaborated with thoughtful analysis]

<table>
<thead>
<tr>
<th>Assignments</th>
<th>Student Learning Outcomes</th>
<th>History Department Learning Outcomes</th>
<th>Institutional Learning Outcomes</th>
<th>Extent of Coverage (Introduce, Develop, Master)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Course Readings All Assignments</td>
<td>By the end of this class a student will: Be able to explain and teach others how religious and cultural factors of the human experience are interconnected, both in the world of the first-century Mediterranean and on a personal level. Be able to explain the foundations and complexities of intertestamental Judaism including the influence of the Old Testament roots of Judaism, the rise of the Hellenistic world, the Hasmonean kingdom, and the beginning of Roman rule</td>
<td>Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).</td>
<td>Knowledge: Breadth of knowledge (General Education) and depth of knowledge (Major)</td>
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<td>Papers Presentations</td>
<td>Access information using effective, well designed search strategies and the most appropriate information sources. Locate, evaluate, and use information effectively for a particular purpose. Effectively define the scope of a research question and determine</td>
<td>Develop information literacy skills for evaluating historical and library sources. Develop problem-solving skills through carrying out independent projects.</td>
<td>Inquiry: Demonstrate information literary and critical thinking to understand, use, and evaluate evidence and sources.</td>
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<td>Develop</td>
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Institutional Learning Outcomes:

- Develop information literacy skills for evaluating historical and library sources.
- Develop problem-solving skills through carrying out independent projects.

Extent of Coverage (Introduce, Develop, Master):

- Develop
- Develop
- Develop
<p>| Papers Presentations | key concepts. Select appropriate types of information, which are directly related to key concepts or answer specific research questions. Identify and correctly cite trustworthy sources of information. |  |  |
|---------------------|-------------------------------------------------------------------------------------------------|  |  |
| Papers Presentations Tests | Use logical conclusions and related outcomes that reflect informed evaluation and the ability to place evidence and perspectives in priority order. Develop or combine ideas, images, or expertise in innovative ways. | Analyze arguments and perspectives of others and critically respond to them. | Analysis: Use Critical thinking to analyze arguments, solve problems, and reason quantitatively. Develop |
| Papers Presentations Tests | Provide a central message that is compelling (precisely stated, appropriately repeated, and strongly supported). Present ideas in logical order, tailor a message to a specific audience, express thoughts clearly, choose words to express meaning carefully and precisely, develop ideas with sufficient evidence and detail. Use a variety of supporting materials and make appropriate references to. | Communicate effectively about the past through written and oral presentations. | Communication: Communicate effectively in both written and oral form, using integrity, good logic, and appropriate evidence. Develop |
| All assignments |  |  |  |</p>
<table>
<thead>
<tr>
<th>Week</th>
<th>Topic</th>
<th>i. Reading/Assignment Due in Class</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>W 1/6 Introduction</td>
<td></td>
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<tr>
<td></td>
<td>F 1/8 OT Background:</td>
<td>Schiffman 2; Bible Dictionary: Tabernacle, Pentateuch</td>
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<tr>
<td></td>
<td>What shaped Israelite identity, setting them apart from their ancient Near Eastern neighbors? What were major turning points in Israelite history?</td>
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<td></td>
<td>What did keeping the Law of Moses require of Israel, collectively and individually? What was the role of sacrifice in that Law?</td>
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<td>W 1/13 Judaism in the Persian Era:</td>
<td>Schiffman 3</td>
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<td></td>
<td>What happened to Judaism under the Persians? Where did the Samaritans come from? When and how was the OT finalized?</td>
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<tr>
<td></td>
<td>F 1/15 <strong>Overview of paper, paper steps, and in-class presentations</strong></td>
<td>Look over the textbooks and class presentation topics. List a few topics that are of interest to you.</td>
</tr>
<tr>
<td>3</td>
<td>M 1/18 HOLIDAY – NO CLASS</td>
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<tr>
<td>Date</td>
<td>Topic</td>
<td>Reading/Resource</td>
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<tr>
<td>W 1/20</td>
<td>Alexander, Hellenistic Age: Why did the Persian empire end? What effects did this new Hellenistic age have on the eastern Mediterranean &amp; the Jews? What was the effect of the Maccabean revolt?</td>
<td>Schiffman 4, Bible Dictionary: Alexander, Alexandria</td>
</tr>
<tr>
<td>F 1/22</td>
<td>Video</td>
<td>Proposal Due (Tentative question and preliminary bibliography)</td>
</tr>
<tr>
<td>4 M 1/25</td>
<td>Judaism &amp; NT: How was Judaism different in the Hellenistic world?</td>
<td>Bell 2 (review and preview)</td>
</tr>
<tr>
<td>W 1/27</td>
<td>Hellenistic Judaism: What happened to Diaspora Judaism under the Hellenistic world? How did they fit into both world?</td>
<td>Schiffman 5</td>
</tr>
<tr>
<td>F 1/29</td>
<td>Presentations 1</td>
<td>Pursue truth. What were ways they pursued truth?</td>
</tr>
<tr>
<td>5 M 2/1</td>
<td>The texts of Hellenistic Judaism: What texts did these Jews produce? What do they tell us about their world and beliefs? How did these texts change Judaism?</td>
<td>Schiffman 5, cont. &amp; LXX, writings of Philo (excerpts on Blackboard) Bible Dictionary: Septuagint</td>
</tr>
<tr>
<td>W 2/3</td>
<td>Sectarianism: How did the Hasmonean rule change with time? What varieties of Judaism developed in this Hellenistic world? What different strategies did they develop to cope with the world around them?</td>
<td>Schiffman 6, Johnson, “Judaism in the Greco-Roman World,” 111-119 (Blackboard)</td>
</tr>
<tr>
<td>F 2/5</td>
<td>Presentations 2</td>
<td>Annotated Bibliography Due Communicate effectively. What was the role of communication? How did they seek to communicate more effectively?</td>
</tr>
<tr>
<td>6 M 2/8</td>
<td>Apocrypha, Pseudepigrapha, Dea Sea Scrolls: What were the different kinds of religious writings they produced? How can you relate this to the end of having prophets and the concerns of their times?</td>
<td>Schiffman 7, Robinson, “Background for the Testaments” (Blackboard) BD: Apocrypha, Pseudepigrapha</td>
</tr>
<tr>
<td>W 2/10</td>
<td>Apoc, Pseud, DSS cont.: What do these texts tell us about the way that they saw the world? What religious value do you see we can get from them?</td>
<td>Apocrypha, Pseudepigrapha, Dea Sea Scrolls texts (excerpts on Blackboard)</td>
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</tbody>
</table>

**Midterm in Testing Center: Thursday through Tuesday**

<table>
<thead>
<tr>
<th>Date</th>
<th>Topic</th>
<th>Reading/Resource</th>
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</thead>
<tbody>
<tr>
<td>F 2/12</td>
<td>No Class</td>
<td>Work on test and preparing your outline for next Wednesday</td>
</tr>
<tr>
<td>7 M 2/15</td>
<td>HOLIDAY – NO CLASS</td>
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<tr>
<td>Date</td>
<td>Topic</td>
<td>Details</td>
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<tr>
<td>W 2/17</td>
<td>Roman Empire in the Near East: How did the spread of the Romans affect the world of the Jews? Consider how the rise of Christianity will fit into this Roman world.</td>
<td>Schiffman 8 Thesis &amp; Preliminary Outline Due</td>
</tr>
<tr>
<td>F 2/19</td>
<td><strong>Presentations 3</strong></td>
<td>Solve problems. What were strategies they employed to solve the problems they were faced with?</td>
</tr>
<tr>
<td>8</td>
<td>M 2/22 <strong>“Time, Distance, and Travel in the Roman World”</strong></td>
<td>Bell 9 (Pax Romana and the spread of the gospel)</td>
</tr>
<tr>
<td></td>
<td>How did they experience time and distance? How would it change our lives if we had to live this way? How did it affect the spread of the gospel?</td>
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<td><strong>“The Powers that Be”</strong></td>
<td>Bell 3 Bible Dictionary: Herod</td>
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<td>How did the Roman empire run? Who was in charge? How did they exercise power in general? In NT history?</td>
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<tr>
<td>W 2/24</td>
<td><strong>Presentations 4</strong></td>
<td>Respond aesthetically. What were the aesthetic values and priorities of these cultures?</td>
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<tr>
<td>9</td>
<td>M 3/1 “Roman Law and the NT”</td>
<td>Bell 4</td>
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<td>What kinds of crimes were the Christians suspected of? What did it mean to be a Roman citizen?</td>
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<tr>
<td>W 3/3</td>
<td>“Greco-Roman Religion”</td>
<td>Bell 5, pp. 123-34</td>
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<td>Who and how did the Romans worship? How did religion shape their lives? How do you think it would shape your life to understand the divine like this?</td>
<td>Johnson, “A Preliminary Profile of Greco-Roman Religion,” pp. 32-44 on Blackboard</td>
</tr>
<tr>
<td>F 3/5</td>
<td><strong>Presentations 5</strong></td>
<td>Behave ethically. What were the ethical norms of these different societies?</td>
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<tr>
<td>10</td>
<td>M 3/8 <strong>“Greco-Roman Philosophy”</strong></td>
<td>Bell 6</td>
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<td>What were the broad, shared assumptions about reality? What were the different debates and schools of thought? How did the Christians fit in?</td>
<td>Bible Dictionary: Stoics, Epicureans Stephen Robinson, on Apostasy</td>
</tr>
<tr>
<td>W 3/10</td>
<td>Mystery Cults and Gnosticism</td>
<td>Bell 5, pp. 134-49</td>
</tr>
<tr>
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<td>What purpose did the mystery cults serve? What were basic beliefs about reality found in Gnostic texts? How did they fit into the development of Christianity?</td>
<td>Nag Hammadi excerpts</td>
</tr>
<tr>
<td>F 3/12</td>
<td><strong>Presentations 6</strong></td>
<td>Outline with notes/skeleton draft due</td>
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<td><strong>“The Structures of Greco-Roman Society”</strong></td>
<td>Integrate socially. How did these societies integrate socially?</td>
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<td>11</td>
<td>M 3/15</td>
<td>Bell 7</td>
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<td>What were the social groups? How did they interact? How did they live?</td>
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<tr>
<td>Date</td>
<td>Reading</td>
<td>Notes</td>
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</table>
| W 3/17 | “Greco-Roman Morality and Personal Relations”  
What did they believe was moral and immoral?  
What ground did they have for those judgments?  
How did this affect the way they lived?  
Bell 8 |
| F 3/19 | “Knowing and Believing”  
What are different ways that we know?  
How do history and revelation fit together?  
Bell 10 & Supplemental article about pursuing truth and the role of revelation, linked on Blackboard. |
| M 3/22 | Jewish Revolts  
What were the main stages of the revolts?  
What were the effects on Judaism?  
Schiffman 9 |
| W 3/24 | Destruction of the temple  
What are different explanations for the destruction of the temple?  
What would it have been like to experience this as a Jew, as a Christian, as a Roman?  
Josephus, *The Jewish War*, excerpts on Blackboard |
| F 3/26 | KUHIO DAY – NO CLASS |
| M 3/29 | Without the Temple: Mishnah  
What is the Mishnah?  
How did people see its relationship to the Law of Moses?  
Schiffman pp. 177-181  
Final Paper Due Today in Class |
| W 3/31 | Formative Judaism & Talmud  
What were factors in the rise of formative Judaism?  
What is the Talmud?  
If you felt you needed to follow it, how would that affect your life?  
Schiffman 11-12; link: Talmud (excerpts on Blackboard)  
Bible Dictionary: Talmud |
| F 4/1  | Creating a New Life  
What were the different trajectories [directions] of Judaism and Christianity going into the Middle Ages?  
Schiffman 13 –14 |
| M 4/5  | Wrap up  
*Be globally responsible.*  
What were the long-term effects of the changes and choices of these societies on the world?  
 |
| W 4/7  | Review session |
| Th 4/8 | Final Exam in the classroom from 3- |

*If you cannot take your final at the time scheduled, please drop this class now.*  
*University Policy requires students to take the final at the time assigned unless they receive permission in writing from the Dean of the College in extraordinary circumstances. University policy is that: “Students must plan travel, family visits, etc., in a way that will not interfere with their final exams. Less expensive air fares, more convenient travel arrangements, family events or activities, and any other non-emergency reasons are not considered justification for early or late final exams.”*

*The day of the final is the last day to turn assignments in.*
**Topics for Class Presentations on Fridays**

Individual class presentations open for personal selection, but must be geared around the particular theme designated for a certain week. The presentations will explore how these themes were expressed in the Greco-Roman and Jewish worlds of the first-century Mediterranean. The topics listed below suggest promising directions for research. You may have your class presentation topic be the same as your paper topic if you wish, but you may also have two separate topics.

1) *Pursue truth.* The student will seek to learn truth through a variety of discovery processes, search for knowledge, and be able to synthesize and analyze information.

   What were ways they pursued truth?

   - Jewish symbols of the covenant (menorah, mezuzah, tefillin, etc.)
   - The role of foretelling the future in Roman culture and religion
   - Hellenistic sciences and medicine
   - Greek philosophers (Socrates, Plato, Aristotle, etc.)

2) *Communicate effectively.* The student will be able to demonstrate throughout the curriculum the abilities to read and listen with understanding and express complex ideas in spoken and written forms.

   What was the role of communication? How did they seek to communicate more effectively?

   - The place of rhetoric in Greco-Roman education
   - Different writing systems of this era
   - Travel and transportation
   - Writers and orators
   - Pharisees and other teachers among the Jews

3) *Solve problems.* The student will be able to think innovatively and apply appropriate strategies for resolution of life’s problems.

   What were strategies they employed to solve the problems they were faced with?

   - Large distances and large cities (Roman roads and engineering)
   - Cultural blending to meet competing priorities (Egyptian religious syncretism)
   - Jews meeting new challenges without new scripture (apocryphal and pseudepigraphal writings)
   - Entertainment and feeding of large urban populations (bread and circus)
   - Different resources in different areas (trade and transportation)

4) *Respond aesthetically.* The student will be able to respond with sensitivity and discrimination to various creative forms.

   What were the aesthetic values and priorities of these cultures?

   - Roman frescos and mosaics
   - Roman sculpture
   - Jewish art and negotiating the prohibition of graven images
   - Dress, jewelry, and personal ornamentation
   - Role of entertainment and banqueting
   - The “aesthetics” of violent entertainment
5) **Behave ethically.** The student will be able to purposefully define personal values, apply ethical and religious principles in making moral judgments, and accept the consequences of decisions.

What were the ethical norms of these different societies?

- Roman morality
- Roman law and punishment
- Early Christian morality and the rise of asceticism
- Jewish law in a Roman world
- Moral exemplars of a particular society—who did they admire?

6) **Integrate socially.** The student will develop understanding of various perspectives, elicit the views of others, and be able to integrate successfully in collaborative environments.

How did these societies integrate socially?

- Relationship of gentiles to the Jews (or Jews to the gentiles)
- Role of conquered people in the Roman Empire
- Role of women in a particular society
- Role of slaves in a particular society

**Wrap up: Be globally responsible.** The student will recognize the interdependence of global forces and local contexts, learning to act with an understanding of the social and environmental issues that shape the world.

What were the long-term effects of the changes and choices of these societies on the world?

- Ecological changes
- Economic structures
- Legal structures
- Political structures
- Social and religious structures

**Honor Code:** It is expected that students will adhere to the Honor Code. For this class I am particularly concerned about both honesty and modesty/appropriateness of dress. Breaches of the Honor Code will be brought to your attention and then if they are not changed they will be referred to the Honor Code office.

On modesty/appropriateness of dress see the specific guidelines in the Dress and Grooming Standards: [http://services.byuh.edu/honorcode/Dress_and_Grooming](http://services.byuh.edu/honorcode/Dress_and_Grooming)

- Note in particular that shorts are to “cover the knee”
- Challenges for some men include finding their razor in the mornings, finding belts to keep their pants up at their waistline, and finding someone to cut their hair when it is no longer “trimmed above the collar and leaving the ears uncovered.”
- A challenge for some women seems to be finding shirts that do not expose their shoulders, midriff, or cleavage. (If you raise your arms and your midriff shows this is a clue that it’s time to give that shirt away.).

I am confident that each of you can overcome these challenges, fulfilling your commitment and rising to the “dignity of a representative of BYU-Hawaii and The Church of Jesus Christ of Latter-day Saints.” On honesty the standard is simple: don’t cheat. What academic dishonesty involves is clarified at [http://services.byuh.edu/honorcode/Academic_Honesty_Policy](http://services.byuh.edu/honorcode/Academic_Honesty_Policy). Remember that if you tell other class members about the test after you have taken the test you are cheating.
**Preventing Sexual Harassment:** Title IX of the education amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds, including Federal loans and grants. Title IX also covers student-to-student sexual harassment. If you encounter unlawful sexual harassment or gender-based discrimination, please contact the Human Resource Services at **780-8875** (24 hours).

**Student with Disabilities:** Brigham Young University-Hawai‘i is committed to providing a working and learning atmosphere, which reasonably accommodates a qualified person with disabilities. If you have a disability that may impair your ability to complete this course successfully, please contact the students with Special Need Coordinator, Leilani Auna at **675-3999** or **675-3518**. Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Human Resource Services at **780-8875**.
HISTORY 303: CHRISTIANITY  
BYU–HAWAII, DEPARTMENT OF HISTORY  
SEMESTER

Place and Hours of Instruction:  
Instructor: Jennifer Lane, Keith Lane, Jim Tueller, Richard McBride  
Office:  
Office hours:  
Office Telephone; Email

COURSE DESCRIPTION: From Jesus to Joel Osteen, Christianity has evolved and transformed over 2,000 years from a small group of Jews inspired by messianic beliefs into a worldwide religion of bewildering diversity. In this class, we will approach this fascinating topic historically and contextually. In other words, how have Christian beliefs, practices, and institutions changed over time and adapted to different cultures? We will examine major developments in theology (e.g., from The Council of Nicea, to medieval scholasticism, to liberation theology), spirituality (e.g., from monasticism, to mysticism, to tent meetings), modes of authority (from apostles, to bishops, to televangelists), and social structures (from house assemblies, to an imperial church, to base communities). We will realize that for most of the Christian world, “Christianity” has not constituted a single monolithic entity, but is a rather astonishing collection of individuals and groups creating new and diverse of living as “followers of Christ.”

REQUIRED BOOKS:  

SUPPLIES:  
Access to the Internet, the BYU–Hawaii website, and Instructure Canvas  
Access to a printer, printer paper  
Pens and pencils  
Notebook

INSTRUCTURE CANVAS:  (https://byuh.instructure.com/login )  
Copies of the course syllabus, handouts, and instructions for the take-home examinations, and so forth will be posted on Instructure Canvas. You will post your written assignments to Instructure and find the course readings that are pdf files on the class page on Instructure in the module associated with that week of class. To get to the Instructure webpage, go to the BYUH website (www.byuh.edu), and double click on the word “Canvas” located at the top right of the webpage. Log in using your same BYUH User ID and password.

COURSE REQUIREMENTS AND ASSIGNMENTS: This is a three-credit course. No knowledge of Buddhist classical languages is necessary, although you may be required to learn some terms, concepts, and names in Sanskrit, Chinese, Korean, and Japanese. Required course assignments are as follows:  
<table>
<thead>
<tr>
<th>Assignment</th>
<th>Points</th>
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<tbody>
<tr>
<td>Attendance and Participation</td>
<td>60</td>
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<tr>
<td>Map Quiz</td>
<td>10</td>
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<tr>
<td>Document Analysis assignments (4 x 30 points each)</td>
<td>120</td>
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<tr>
<td>Take-home Mid-term Examination</td>
<td>100</td>
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<tr>
<td>Take-home Final Examination</td>
<td>100</td>
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<tr>
<td>Research Paper Topic and In-progress Bibliography</td>
<td>10</td>
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<tr>
<td>Research Paper</td>
<td>100</td>
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<tr>
<td><strong>Total:</strong></td>
<td><strong>500 points possible</strong></td>
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</table>
**COURSE FORMAT:** We will begin each class session with prayer. You may pray in the manner of your choice and in the language of your choice so long as it is done reverently and appropriately. *If you do not feel comfortable praying, please inform me discreetly or privately within the first few weeks of class. If I do not hear from you I will assume that you are willing and capable of praying.*

The format of this course fits in the Framework for Student Learning promoted by BYU–Hawaii: Prepare, Engage, Improve. Lecture class meetings will combine lectures that provide historical and cultural context with discussions designed to clarify and interpret the assigned readings, but not to replace them. Prepare for class by doing the course readings before the lecture. We will also watch several documentaries, which should help students engage with the written materials. More specifically, the essay on religion and culture and the document analysis assignments will help you engage with the course materials. Because the doctrines and practices of Buddhism are new to most students, students need to be active in the learning process. You need to be self-directed and take responsibility for your own learning. Comments by the instructor on essays and document analysis assignments should help you improve. Please be open to change. Learning occurs best when we are constantly improving our capacity to study and learn effectively.

The examinations will test your knowledge of the material presented in the readings and lecture, so it will be important to do the assigned readings before coming to class. Although this is an introductory course, the themes covered include readings that are sometimes very difficult. Regular attendance and careful reading of all assignments will be crucial to your success in this course.

<table>
<thead>
<tr>
<th>Assignments/History Department Learning Outcomes</th>
<th>Institutional Learning Outcomes</th>
<th>Extent of Coverage (Introduce, Develop, Master)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Course Readings</strong></td>
<td>By the end of this class a student will:</td>
<td>A History student will: By graduation a student will:</td>
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<tr>
<td>Course Readings</td>
<td>Have a basic understanding of the doctrines and practices of Christianity as it is practiced in Europe and North America. Consider the ways that religion and culture influence and are influenced by each other.</td>
<td>Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands). Knowledge: Breadth of knowledge (General Education) and depth of knowledge (Major)</td>
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<tr>
<td>All Assignments</td>
<td>Develop information literacy skills for evaluating historical and library sources.</td>
<td>Develop information literacy skills for evaluating historical and library sources.</td>
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<tr>
<td>Documentary films</td>
<td>Inquiry: Demonstrate information literary and critical thinking to understand, use, and evaluate evidence and sources.</td>
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<tr>
<td>Research Paper</td>
<td>Develop problem-solving skills through carrying out</td>
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<tr>
<td>Examinations; Research Paper</td>
<td>Effectively define the scope of a research question and determine key concepts.</td>
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<td>Examinations; Research Paper</td>
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By graduation a student will:A History student will: By the end of this class a student will:
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<tr>
<td>Select appropriate types of information, which are directly related to key concepts or answer specific research questions.</td>
<td>Identify and correctly cite trustworthy sources of information.</td>
<td>Develop or combine ideas, images, or expertise in innovative ways.</td>
<td>Provide a central message that is compelling (precisely stated, appropriately repeated, and strongly supported).</td>
<td>Present ideas in logical order, tailor a message to a specific audience, express thoughts clearly, choose words to express meaning carefully and precisely, develop ideas with sufficient evidence and detail.</td>
<td>Use a variety of supporting materials and make appropriate references to information or analysis that significantly support the presentation.</td>
<td>Understand other points of view on a question.</td>
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<td>independent projects.</td>
<td>Analyze arguments and perspectives of others and critically respond to them</td>
<td>Analysis: Use Critical thinking to analyze arguments, solve problems, and reason quantitatively.</td>
<td>Communicate effectively about the past through written and oral presentations.</td>
<td>Communicate effectively in both written and oral form, using integrity, good logic, and appropriate evidence.</td>
<td>Engage with related disciplines, such as religious studies, anthropology, political science, and geography.</td>
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<tr>
<td>All assignments</td>
<td>Recognize and avoid plagiarism.</td>
<td>Integrity: Integrate spiritual and secular learning and behave ethically.</td>
<td>Develop</td>
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<td>All written assignments</td>
<td>Manage time effectively for class, work, and other responsibilities.</td>
<td>Stewardship: Use knowledge, reasoning and research to take responsibility for and make wise decisions about the use of resources.</td>
<td>Develop</td>
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<tr>
<td>Course Readings; Documentaries</td>
<td>Promote others’ engagement with diversity</td>
<td>Discover values of global citizenship through understanding world history and apply those values in one’s life and career.</td>
<td>Service: Use knowledge, reasoning and research to solve problems and serve others.</td>
<td>Develop</td>
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**GRADING AND EVALUATION:** Students will be evaluated on their mastery of course materials on the examinations, document analysis assignments, and other essays.

*Document analysis assignments and other essays will be graded according to the following rubric:*

**Claim or Thesis:**

*Pass:* Clear, well-defined, topic or argument about document

*Fail:* Does not write about the document under consideration.

**Body:**

*Pass:* Thesis, topic, or argument is supported with reasons and evidence that reflect an understanding of the course readings; cites sources providing page numbers in the document where relevant information is found. Uses and compares document to other documents with which the student is familiar

*Fail:* Does not cite sources; summarizes only.

**Organization:**

*Pass:* Essay flows naturally with a clear beginning that states the topic or thesis; a middle that supports it and/or addresses objections, and a conclusion that summarizes the main claim(s).

*Fail:* Essay has little discernable structure, jumps around, veers off topic, etc.

*The Mid-term and Final Examinations will be graded according to the following rubric:*

**Identification Questions:**

*Pass:* At least five complete sentences that include relevant information about the historical item: people, terms and concepts; why important and when person or state existed (either exact dates or rough, such as the century)

*Fail:* Does not write five sentences; does not present correct information

**Short Essay Questions:**

*Pass:* Writes at least two-pages that answer the question prompt; answer is supported with appropriate and correct information and evidence; cites sources. Uses more than one course reading to answer question prompt.

*Fail:* Does not write at least two-pages, does not answer question prompt; presents false or wrong information; does not cite sources

Students answer ten identification questions worth 4 points each (on mid-term) or 5 points each (on final exam). Students may earn full credit or a portion depending on the quality of the above categories. Students will answer two short essay questions (worth 20 point each) on the midterm and one (worth 30 points) on the final exam. Students earn all or a portion of those points based on the quality of their responses according to the above categories.

*The research paper will be graded according to the following rubric:*
Argument/Thesis: **Pass:** Well-structured and clearly-stated thesis that answers a single question previously submitted by the student.

**Fail:** Thesis is vague or is not supported by information presented in the outline

Structure: **Pass:** Organization is clear and understandable; provides evidence; cites sources

**Fail:** Unorganized, unclear, not understandable, does not cite sources; does not support thesis

Description and Analysis: **Pass:** Provides relevant facts, dates, and explanations of evidence

**Fail:** Relevant facts missing, poor or no explanations of evidence

Style and Citation: **Pass:** Cites sources using an accepted style (Turabian, MLA, APA, etc.); has bibliography, works cited page, or full bibliographic information in notes

**Fail:** Does not cite sources, incorrect or insufficient information in bibliography or on works cited page

Research papers are worth 100 points. Those papers that do not present a well-structured and clearly-stated thesis can earn a grade no higher than 89 points. Papers in which the sources are not cited will lose an additional 10 points. All other grades are variable based on the quality of the information following the guidelines presented above.


ATTENDANCE AND PARTICIPATION: To earn attendance points you must attend class. Roll will be taken each day we meet. I generally excuse absences if given a valid excuse in advance, but you must clear it with me each time. Each unexcused absence will cost 10 points from your attendance grade. (60 points)

Participation points accrue to students as students contribute thoughts, questions, perspectives, anecdotes, remarks, and so forth in class discussion. All students are expected to contribute. Comments will be noted and apply toward your final grade. **Furthermore, as part of course participation, all students will provide at least one ten-minute presentation on a course reading. A list will be passed out in class on which students will sign up to give a presentation on a particular reading.**

WRITTEN ASSIGNMENTS: Your research paper and take-home examinations must be typed or word-processed, double-spaced, and proof-read. Please use a standard font type and size (e.g., Times New Roman or some other proportional space font, 12-point type). If you write using a computer, make back-up copies of your work frequently, and print a copy 24 hours before you hand it in. Computer failure or printer failure is not an acceptable excuse for failing to meet a deadline. Do not email papers to the instructor, upload them to Canvas via the link in the “Assignments” folder in the “Course Materials” folder. With respect to the take-home examinations, it is not necessary to use sources other than the textbooks and course readings, although this is permissible with instructor consent. Citations should be given for material to which you refer or paraphrase, including that in the textbooks. **An entire grade worth of points will be deducted from any paper that does not list, either in footnotes or in author-date style references, the sources of its information, and you will be required to redo the paper. Include a bibliography or list of works cited in alphabetical order by the last name of the author at the end of your paper or exam. Plagiarism is a serious academic offense. Do not do it! You will receive a 0 for the assignment, be reported to Honor Code, and possibly Fail the course.**

If you are familiar with an alternate style of documentation (footnoting, etc.), you may use that instead. The most important thing is to be consistent, however, only commonly accepted styles are acceptable. **Please do not hesitate to talk to the instructor. Make use of office hours!**

“Whoever is doing the work is doing the learning.”—John McRae

RESEARCH PAPER: For your research paper, you are required to **select a topic and formulate a thesis** regarding the relationship between religion and culture, such as an aspect of Buddhism in East Asia that is of personal interest to...
you, so long as you can find reputable research materials. You may find it helpful for your thesis to be in the form of a question. By so doing, your paper will have the internal direction of seeking to solve a problem or answer a question to keep it on course. See the list of example questions available on Canvas. At any rate you will need instructor approval for your selection of a research topic/thesis question and to provide an in-progress bibliography with a minimum of four sources (books or articles) outside of the books and articles used in the course. You may consult internet websites, and you should list in your bibliography any sites you may use—but they do not count as required sources. On-line encyclopedia, such as Wikipedia, are not acceptable sources for you to quote in your paper, but they may refer you to other more useful sources. Websites should only be used to familiarize yourself with issues; they are typically not reputable sources. The Internet is a great tool for tracking down books and articles, however. Please consult the resources available at the library and the list of journals available on the course site on Canvas. The date when your research paper topic/thesis question and in-progress bibliography is due is Friday, March 20.**

Your research paper, which is due on Monday, April 13**, should be at least seven pages in length, but need not be longer than ten.

LATE EXAMS AND PAPERS: Do not e-mail late papers to either the instructor, upload them to the appropriate link in the Assignments folder on Canvas and turn in a hard copy if required. Late papers and exams will receive no higher than the point equivalent of a C grade. If you believe special circumstances apply, please see the instructor. Computer failure or printer failure is not an acceptable excuse for failing to meet a deadline!

THE COOKIE RULE: If I or another student in the class sees you playing with a cell phone in class, receive a cell phone call, or if your cell phone vibrates, you will be responsible for bringing cookies for the entire class at the next class period. Also, I or another student sees you playing with your computer, doing things not associated with the course, such as playing with Facebook, you will be responsible for bringing cookies for the entire class at the next class period. Such activities are disruptive and rude.

COURSE SCHEDULE: LECTURE TOPICS AND READING ASSIGNMENTS

Week 1: Introduction
Mon., Introduction to the Course
Wed., Overview of the History of Christianity
   Studying history through primary sources
   Reading: “Why Study History Through Primary Sources”
   (http://legacy.fordham.edu/halsall/source/robinson-sources.asp); “How to Read a Primary Source”
   (http://www.bowdoin.edu/writing-guides/primaries.htm); “Using Historical Sources”
   (http://www.thenagain.info/Classes/Basics/UsingSources.html)
Fri., Documentary

I: THE ORIGINS OF CHRISTIANITY IN THE ANCIENT MEDITERRANEAN WORLD

Week 2:
Mon., Religion in the Greco-Roman World
Wed., The Diversity of Ancient Judaism
   Reading: Nystrom and Nystrom, pp. 1–21.
Fri., Jesus and “The Kingdom of God”
   Reading: Gospel of Mark; Gospel of Thomas (CS #2).
   Class Discussion

Week 3:
Mon., A New Religion: Jesus, the Gospels, and the Mission of Paul
Wed., Christianity and the Roman Empire: From Persecution to Martyrdom
   Reading: Nystrom and Nystrom, pp. 48–66; Correspondence of Pliny and Trajan (CS #5); The Martyrs of Lyons (CS #6); The Martyrdom of Perpetua and Felicity (CS #7)
Fri., Christianity and the Roman Empire: Conversion and Imperial Power
   Reading: Certificate of Sacrifice (CS #8); Cyprian of Carthage, Letter 55 (CS #9); Eusebius of Caesarea, Life of Constantine (CS #18)
Week 4:
Mon., The Origins of Christian Theology and the Rise of Bishops
  Reading: Nystrom and Nystrom, pp. 66–73, 80–88; Justin Martyr, Second Apology (CS #8); The Second
  Treatise of the Great Seth (CS #12); Irenaeus of Lyons, Against Heresies (CS #13); The Muratorian Fragment
  (CS #14); Origen of Alexandra, On First Principles (CS #15)
Wed., Christ and the Trinity: From Nicaea to Chalcedon
  Reading: Nystrom and Nystrom, pp. 88–96; Letters of Arius and Alexander of Alexandria (CS #19); The
  Nicene Creed and the Niceno-Constantinopolitan Creed (CS #20); Letters of Cyril of Alexandria and Nestorius
  of Constantinople (CS #34); Definition of Faith at the Council of Chalcedon (CS #35)
Fri. Christian Women and Ancient Society
  Reading: Tertullian of Carthage, On the Apparel of Women (CS #10); Acts of Paul and Thecla (CS #11)
  Class Discussion

Week 5:
Mon., The Rise of Monasticism
  Reading: Nystrom and Nystrom, pp. 73–78; Athanasius of Alexandria, Life of Anthony of Egypt (CS #29);
  Basil of Caesarea, Longer Rule (CS #30); Lives of Ascetics: Palladius, Lausiac History (CS #32)
Wed. Spirituality: Worship, Pilgrimage, and Relics
  Reading: Nystrom and Nystrom, pp. 106–112; Didache (CS #3); Hippolytus of Rome, Apostolic Tradition
  (CS #4); Egeria, Diary of a Pilgrim (CS #33)
Fri., Women as Models of Sanctity
  Reading: Gregory of Nyssa, Life of Macrina (CS #31); John of Ephesus, Life of Susan (CS #37)

Week 6:
Mon., The Rise of the First Chistendoms
  Reading: Ambrose of Milan, Letters 2 and 3 (CS #43)
  Class Discussion
Wed., Documentary
Fri., Midterm Examination

II: DIVERSE CHRISTIAN TRADITIONS IN THE MEDIEVAL WORLD (400–1500)
Week 7:
Mon., Christianity Arrives in China
  Reading: Inscription of the Monument of the Church of the East at Xi’an (CS #46); Chinese Christian Sutras
  (CS #47)
  Class Discussion
Wed., The Theological Vision of Augustine of Hippo
  Reading: Nystrom and Nystrom, pp. 96–106; Augustine of Hippo, City of God (CS #40); Pelagius, To
  Demetrias (CS #41); Augustine of Hippo, On Nature and Grace (CS #42)
Fri., The Latin West in the Early Middle Ages: Missions, the Rise of the Papacy, and a New Holy Roman Empire
  Reading: Nystrom and Nystrom, pp. 113–125, 139–150; Acts of the Third Council of Toledo (CS #48);
  Bede, Ecclesiastical History (CS #50); Rudolf of Fulda, Life of Leoba (CS #51)

Week 8:
Mon., Church and State in the Later Roman Empire
  Reading: Ambrose of Milan, Letters 2 and 3 (CS #43)
  Class Discussion
Wed., The Greek East: The Byzantine Church, the Challenge of Islam, and the Crisis of Iconoclasm
  Reading: Nystrom and Nystrom, pp. 125–139; John of Damascus, On the Divine Images (CS #55); Letters of
  Patriarch Photius of Constantinople and Pope Nicholas I on Disputed Issues (CS #56); Life of Constantine
  [Cyril] (CS #57); The Christianization of Russia: Russian Primary Chronicle (CS #58)
Fri. Documentary

Week 9:
Mon., Reforms and Crusades in Western Europe
  Reading: Nystrom and Nystrom, pp. 151–167; Pope Gregory VII, Letter to Hermann Metz (CS #59); Guibert
  of Nogent, The Deeds of God through the Franks (CS #60); Ibn al-Athir on the Fall of Jerusalem, 1099 (CS
  #61); Nicetas Choniates on the Sack of Constantinople, 1204 (CS #62)
Wed., An Early Christian-Muslim Encounter
  Reading: Apology of Patriarch Timothy of Baghdad before the Caliph Mahdi (CS #45)
Fri., The Beauty and Order of Medieval Catholicism: Scholastic
Reading: Nystrom and Nystrom, pp. 167–188; Thomas Aquinas on the Existence of God (CS #67); Bernard of Clairvaux, On Loving God (CS #65)

Week 10:
Mon., Division and Dissent in the Late Medieval West
Reading: Nystrom and Nystrom, pp. 189–206; Thomas of Celano, First Life of Francis of Assisi (CS #66); The Council of Constance, Haec sancta and Frequens (CS #75)
Wed., Scholastic Theology
Reading: Anselm of Canterbury, Cur Deus Homo (CS #64)
Class Discussion
Fri., Encountering God: Mysticism East and West
Reading: Nystrom and Nystrom, pp. 206–220; Gregory Palamas, Triads (CS #73)

Week 11:
Mon, Beyond Europe and Byzantium: Christians in Asia and Africa
Reading: Nystrom and Nystrom, pp. 220–224; The Lives of Mar Yahbh-Allaha and Rabban Sawma (CS #69); The War Chronicle of Amida Tseyon (CS #70); Kebra Nagast (CS #71)
Wed., The Mystical Visions of Hadewijch of Brabant
Letters and Visions of Hadewijch of Brabant (CS #68)
Fri., Orthodoxy from Constantine to Lenin

III: CHRISTIANITY IN THE MODERN WORLD (1500–2000)
Week 12:
Mon., Martin Luther and the “Radical” Reformation
Reading: Nystrom and Nystrom, pp. 225–255; Placher, ch. 1
Wed., New Christian Commonwealths: Calvin and the English
Reading: Nystrom and Nystrom, pp. 256–279; Placher, ch. 3
Fri., Luther’s View of a Christian
Reading: Martin Luther, The Freedom of a Christian

Week 13:
Mon., The Catholic Reformation
Reading: Nystrom and Nystrom, pp. 279–287; Placher, ch. 2
Wed., The Enlightenment and Religions of the Head and Heart
Reading: Nystrom and Nystrom, pp. 288–317; Placher, chs. 4–5
Fri., Intellectual Responses to Modernity: Catholic Modernism, Liberal Protestantism, and Fundamentalism
Reading: Nystrom and Nystrom, pp. 318–338, 364–369; Placher, ch. 6

Week 14:
Mon., The Evangelical Explosion
Wed., A Classic American Sermon
Reading: Jonathan Edwards, Sinners in the Hands of an Angry God (Canvas)
Class Discussion
Fri., Theology in the Twentieth Century
Reading: Placher, ch. 7

Week 15:
Mon., The Proliferation of New Christian Movements: American Alternatives, Pentecostalism, and Media-Based Christianity
Reading: Nystrom and Nystrom, pp. 338–342, 369–375
Wed., World Christianity: From Missions to Ecumenism to the Decentering of Europe
Reading: Nystrom and Nystrom, pp. 356–363, 374–382
Fri, Theology and Politics, Left and Right
Reading: Placher, ch. 8; Evangelicals and Catholics Together: The Christian Mission in the Third Millennium, May 1994 (see link on Canvas)

Final Examination
Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new course proposal.

**Effective Date:** Immediately upon approval

**College:** Arts & Humanities

**Course Prefix:** HIST

**Course Number:** 304

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**NEW COURSE.**

**Full Title:** Buddhism

**Short Title (for Transcript, 30-char max):** Buddhism

**Catalog Entry (50-word recommended maximum):** Survey of the history of Buddhism in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

**Prerequisites:** None

**Equivalency:** IDS 317 (Religion and Culture)

**Credit Hours:** 3

**Frequency:** Variable

**Grading Method:** A-B-C

**Course Fees:** None

**Learning Objectives:**
1. Develop information literacy skills for evaluating historical and library sources.
2. Communicate effectively about the past through written and oral presentations.
3. Analyze arguments and perspectives of others and critically respond to them.
4. Develop problem-solving skills through carrying out independent projects.
5. Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
6. Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
7. Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

**Assessment Methods:** Students will be assessed through written examinations, analysis of primary source documents and secondary literature, and research papers.

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Immediately following this page, attach a sample syllabus if needed.

Following this page, attach PDF copies of the online catalog web pages that should change as a result of this proposal. Indicate the location of changes that should be made.
HISTORY 304: BUDDHISM: EAST ASIAN BUDDHISM
BRIGHAM YOUNG UNIVERSITY–HAWAII
SEMESTER

HOURS OF INSTRUCTION: MWF, 8:40–9:40 a.m. in MCK 134
INSTRUCTOR: Rick McBride
EMAIL: richard.mcbride@byuh.edu
OFFICE HOURS: MWF, 10:00–11:00 a.m., and by appointment
OFFICE/PHONE: Social Sciences Building (SSB) 105; 808–675–3593

COURSE DESCRIPTION: The relationship between religion and culture is one of the most dynamic and meaningful characteristics of human civilization. The views of scholars, intellectuals, and religious leaders concerning the meanings of these terms have continually evolved and grown more complex and nuanced over time. In this History course we will consider the transmission of Buddhism from India to the East Asian countries of China, Korea, and Japan and the historical development of selected practice-oriented traditions. The journey of Buddhism to East Asia was one of the most momentous events in human history, and the subsequent development of native Buddhist traditions in these countries touched and transformed all aspects of East Asian society, culture, and religion. This course is an introduction to the historical and contemporary Buddhist traditions of East Asia through close readings of texts and emphasis on the beliefs and practices of monks, nuns, and laypeople. After first introducing basic Buddhist concepts and giving a brief overview of Buddhist history in East Asia, we will discuss how Buddhist teachings were made more accessible to East Asians by means of Confucian morality and Daoist terminology. We will discuss the emergence of Mahāyāna Buddhism in East Asia and the central role of the bodhisattva, and important early scriptures. We will also treat seminal devotional practices, the belief in rebirth in Pure Lands, the cults of buddhas and bodhisattvas, and Buddhist spells and other ritual procedures. The course will conclude by discussing how bodhisattvas save living beings in East Asia.

ASSIGNED TEXTS (A FEW COPIES ARE ON RESERVE IN THE LIBRARY):

BOOKS ON RESERVE IN THE JOSEPH F. SMITH LIBRARY (5 COPIES OF EACH ARE AVAILABLE)

OTHER ASSIGNED READINGS AND THEIR LOCATIONS
The Great Dhāraṇī on Immaculately Pure Light, trans. Richard D. McBride II (manuscript) [Canvas]
Mahāpratisarā-dhāraṇī, trans. Richard D. McBride II (manuscript) [Canvas]
Richard D. McBride II, “How are Dhāraṇī used in Contemporary Korean Buddhism? A Textual Ethnography of Spell Materials for Popular Consumption” (Manuscript) [Canvas].

SUPPLIES:
Access to the Internet, the BYU–Hawaii website, and Instructure Canvas
Access to a printer, printer paper
Pens and pencils
Notebook
INSTRUCTURE CANVAS:  (https://byuh.instructure.com/login)

Copies of the course syllabus, handouts, and instructions for the take-home examinations, and so forth will be posted on Instructure Canvas. You will post your written assignments to Instructure and find the course readings that are pdf files on the class page on Instructure in the module associated with that week of class. To get to the Instructure webpage, go to the BYUH website (www.byuh.edu), and double click on the word “Canvas” located at the top right of the webpage. Log in using your same BYUH User ID and password.

COURSE REQUIREMENTS AND ASSIGNMENTS:  This is a three-credit course. No knowledge of Buddhist classical languages is necessary, although you may be required to learn some terms, concepts, and names in Sanskrit, Chinese, Korean, and Japanese. Required course assignments are as follows:

<table>
<thead>
<tr>
<th>Assignments</th>
<th>Student Learning Outcomes</th>
<th>History Department Learning Outcomes</th>
<th>Institutional Learning Outcomes</th>
<th>Extent of Coverage (Introduce, Develop, Master)</th>
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<tbody>
<tr>
<td>Attendance and Participation</td>
<td>60 points</td>
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<tr>
<td>Map Quiz</td>
<td>10 points</td>
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<tr>
<td>Document Analysis assignments (4 x 30 points each)</td>
<td>120 points</td>
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<tr>
<td>Take-home Mid-term Examination</td>
<td>100 points</td>
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<td>Take-home Final Examination</td>
<td>100 points</td>
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<tr>
<td>Research Paper Topic and In-progress Bibliography</td>
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<tr>
<td>Research Paper</td>
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<td><strong>Total:</strong></td>
<td><strong>500 points possible</strong></td>
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COURSE FORMAT:  We will begin each class session with prayer. You may pray in the manner of your choice and in the language of your choice so long as it is done reverently and appropriately. If you do not feel comfortable praying, please inform me discreetly or privately within the first few weeks of class. If I do not hear from you I will assume that you are willing and capable of praying.

The format of this course fits in the Framework for Student Learning promoted by BYU–Hawaii: Prepare, Engage, Improve. Lecture class meetings will combine lectures that provide historical and cultural context with discussions designed to clarify and interpret the assigned readings, but not to replace them. Prepare for class by doing the course readings before the lecture. We will also watch several documentaries, which should help students engage with the written materials. More specifically, the essay on religion and culture and the document analysis assignments will help you engage with the course materials. Because the doctrines and practices of Buddhism are new to most students, students need to be active in the learning process. You need to be self-directed and take responsibility for your own learning. Comments by the instructor on essays and document analysis assignments should help you improve. Please be open to change. Learning occurs best when we are constantly improving our capacity to study and learn effectively.

The examinations will test your knowledge of the material presented in the readings and lecture, so it will be important to do the assigned readings before coming to class. Although this is an introductory course, the themes covered include readings that are sometimes very difficult. Regular attendance and careful reading of all assignments will be crucial to your success in this course.
| Research Paper | Access information using effective, well designed search strategies and the most appropriate information sources. | Develop information literacy skills for evaluating historical and library sources. | Inquiry: Demonstrate information literacy and critical thinking to understand, use, and evaluate evidence and sources. | Develop |
| Examinations; Research Paper | Locate, evaluate, and use information effectively for a particular purpose. | Examinations; Research Paper | Effectively define the scope of a research question and determine key concepts. | Develop problem-solving skills through carrying out independent projects. | Develop |
| Examinations; Research Paper | Select appropriate types of information, which are directly related to key concepts or answer specific research questions. | Examinations; Document Analysis assignments | Identify and correctly cite trustworthy sources of information. | Develop |
| Research Paper | Use logical conclusions and related outcomes that reflect informed evaluation and the ability to place evidence and perspectives in priority order. | Develop or combine ideas, images, or expertise in innovative ways. | Develop or combine ideas, images, or expertise in innovative ways. | Develop |
| Research Paper | Provide a central message that is compelling (precisely stated, appropriately repeated, and strongly supported). | Communicate effectively about the past through written and oral presentations. | Communication: Communicate effectively in both written and oral form, using integrity, good logic, and appropriate evidence. | Develop |
| Essay questions on exams; Research Paper | Present ideas in logical order, tailor a | Develop |
| Exams; Research Paper | | | | 

and culture influence and are influenced by each other. Asia, Europe, Middle East, and Pacific Islands. |
| Essay Questions on Exams; Research Paper; Document Analysis assignments | message to a specific audience, express thoughts clearly, choose words to express meaning carefully and precisely, develop ideas with sufficient evidence and detail. | Use a variety of supporting materials and make appropriate references to information or analysis that significantly support the presentation. | Engage with related disciplines, such as religious studies, anthropology, political science, and geography. | Develop |
| Research Paper; Course Readings | Understand other points of view on a question. | | |
| All assignments | Recognize and avoid plagiarism. | Integrity: Integrate spiritual and secular learning and behave ethically. | Develop |
| All written assignments | Manage time effectively for class, work, and other responsibilities. | Stewardship: Use knowledge, reasoning and research to take responsibility for and make wise decisions about the use of resources. | Develop |
| Course Readings; Documentaries | Promote others’ engagement with diversity | Discover values of global citizenship through understanding world history and apply those values in one’s life and career. | Service: Use knowledge, reasoning and research to solve problems and serve others. | Develop |

**GRADING AND EVALUATION:** Students will be evaluated on their mastery of course materials on the examinations, document analysis assignments, and other essays.

*Document analysis assignments and other essays will be graded according to the following rubric:*

**Claim or Thesis:**
- **Pass:** Clear, well-defined, topic or argument about document
- **Fail:** Does not write about the document under consideration.

**Body:**
- **Pass:** Thesis, topic, or argument is supported with reasons and evidence that reflect an understanding of the course readings; cites sources providing page numbers in the document where relevant information is found. Uses and compares document to other documents with which the student is familiar
- **Fail:** Does not cite sources; summarizes only.
Organization:  
**Pass:** Essay flows naturally with a clear beginning that states the topic or thesis; a middle that supports it and/or addresses objections, and a conclusion that summarizes the main claim(s).

**Fail:** Essay has little discernable structure, jumps around, veers off topic, etc.

*The Mid-term and Final Examinations will be graded according to the following rubric:*

**Identification Questions:**  
**Pass:** At least five complete sentences that include relevant information about the historical item: people, terms and concepts; why important and when person or state existed (either exact dates or rough, such as the century)

**Fail:** Does not write five sentences; does not present correct information

**Short Essay Questions:**  
**Pass:** Writes at least two-pages that answer the question prompt; answer is supported with appropriate and correct information and evidence; cites sources. Uses more than one course reading to answer question prompt.

**Fail:** Does not write at least two-pages, does not answer question prompt; presents false or wrong information; does not cite sources

Students answer ten identification questions worth 4 points each (on mid-term) or 5 points each (on final exam). Students may earn full credit or a portion depending on the quality of the above categories. Students will answer two short essay questions (worth 20 point each) on the midterm and one (worth 30 points) on the final exam. Students earn all or a portion of those points based on the quality of their responses according to the above categories.

*The research paper will be graded according to the following rubric:*

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**Pass:** Well-structured and clearly-stated thesis that answers a single question previously submitted by the student.

**Fail:** Thesis is vague or is not supported by information presented in the outline

**Structure:**  
**Pass:** Organization is clear and understandable; provides evidence; cites sources

**Fail:** Unorganized, unclear, not understandable, does not cite sources; does not support thesis

**Description and Analysis**  
**Pass:** Provides relevant facts, dates, and explanations of evidence

**Fail:** Relevant facts missing, poor or no explanations of evidence

**Style and Citation:**  
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Participation points accrue to students as students contribute thoughts, questions, perspectives, anecdotes, remarks, and so forth in class discussion. All students are expected to contribute. Comments will be noted and apply toward your final grade. **Furthermore, as part of course participation, all students will provide at least one ten-minute presentation on a course reading. A list will be passed out in class on which students will sign up to give a presentation on a particular reading.**
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If you are familiar with an alternate style of documentation (footnoting, etc.), you may use that instead. The most important thing is to be consistent, however, only commonly accepted styles are acceptable. Please do not hesitate to talk to the instructor. Make use of office hours!

“Whoever is doing the work is doing the learning.”—John McRae

RESEARCH PAPER: For your research paper, you are required to select a topic and formulate a thesis regarding the relationship between religion and culture, such as an aspect of Buddhism in East Asia that is of personal interest to you, so long as you can find reputable research materials. You may find it helpful for your thesis to be in the form of a question. By so doing, your paper will have the internal direction of seeking to solve a problem or answer a question to keep it on course. See the list of example questions available on Canvas. At any rate you will need instructor approval for your selection of a research topic/thesis question and to provide an in-progress bibliography with a minimum of four sources (books or articles) outside of the books and articles used in the course. You may consult internet websites, and you should list in your bibliography any sites you may use—but they do not count as required sources. On-line encyclopedia, such as Wikipedia, are not acceptable sources for you to quote in your paper, but they may refer you to other more useful sources. Websites should only be used to familiarize yourself with issues; they are typically not reputable sources. The Internet is a great tool for tracking down books and articles, however. Please consult the resources available at the library and the list of journals available on the course site on Canvas. The date when your research paper topic/thesis question and in-progress bibliography is due is Friday, March 20.

Your research paper, which is due on Monday, April 13, should be at least seven pages in length, but need not be longer than ten.

LATE EXAMS AND PAPERS: Do not e-mail late papers to either the instructor, upload them to the appropriate link in the Assignments folder on Canvas and turn in a hard copy if required. Late papers and exams will receive no higher than the point equivalent of a C grade. If you believe special circumstances apply, please see the instructor. Computer failure or printer failure is not an acceptable excuse for failing to meet a deadline!

THE COOKIE RULE: If I or another student in the class sees you playing with a cell phone in class, receive a cell phone call, or if your cell phone vibrates, you will be responsible for bringing cookies for the entire class at the next class period. Also, I or another student sees you playing with your computer, doing things not associated with the course, such as playing with Facebook, you will be responsible for bringing cookies for the entire class at the next class period. Such activities are disruptive and rude.
LECTURE TOPICS AND READING ASSIGNMENTS

Week 1: Introduction
Mon.: Introduction to Course
   Reading: Buddhist Scriptures, pp. xi–xli (Introduction: Digesting the Dharma).
Fri.: Documentaty: Footprint of the Buddha (DVD 1590), 52 min.

Week 2:
Mon.: What did East Asians believe about the Buddha’s life and teachings? How was the life story of the Buddha depicted in East Asia?
Wed.: Early Buddhist Teachings in China: The Scripture in Forty-two Sections
   Reading: The Scripture in Forty-two Sections, in Religions of China in Practice, pp. 360–371. [Library Reserve]
Fri.: Documentary: Buddhism (DVD 1594), 57 min.
   • Document Analysis no. 1, upload to Canvas

Week 3: A Quick Overview of Buddhist History in East Asia
Mon.: Buddhism in China
   Reading: Buddhism in China (see link on Canvas)
Wed.: Buddhism in Korea
   Reading: Buddhism in Korea (see link on Canvas).
Fri.: Buddhism in Japan
   Reading: Buddhism in Japan (see link on Canvas).
   • Map Quiz in class Friday

Week 4: The Teaching of Men and Gods and Hinayāna Buddhism
How did Buddhist teachings gain a foothold among the Chinese and other East Asian peoples? How did East Asian Buddhist understand the doctrine of karma? How did East Asian Buddhists conceptualize the world system in which they lived?
Mon.: Background: Chinese Religions and Buddhist Doctrines
Wed.: The Book of Trapusa (Tiwei jing)
Fri.: Hinayāna Buddhism
   • Document Analysis no. 2, upload to Canvas by 8:40 a.m.

Week 5: Mahāyāna vs. Hinayāna
What is the Mahāyāna? How is it superior to Hinayāna Buddhism?
Mon.: Mahāyāna vs. Hinayāna
Wed.: Mahāyāna vs. Hinayāna
Fri.: Research Paper Training #1

Week 6: The Mahāyāna, the Path of the Bodhisattva
How does one start on the path to becoming enlightened? What techniques are available to aid in the process?
Mon.: Becoming a Bodhisattva: The Bodhisattva Stages
Wed.: Important Buddhas and Bodhisattvas
   • Document Analysis no. 3, upload to Canvas by 8:40 a.m.
Fri.: Review for Exam.
Week 7: Devotional Practices
How did East Asia Buddhists display their devotion? How did they obtain merit? How did they venerate the Buddha(s) and bodhisattvas?

Mon.: Research Paper Training #2
Wed.: Mid-term Examination due. Upload to Canvas by 8:40 a.m. Wed.
Fri.: General Devotional Practices: Cults of Sutras, Pagodas, and Images


Week 8: Practical Buddhist Thaumaturgy: Dhāraṇī and Spells
Why are spells and ritual procedures popular among East Asian Buddhists?

Mon.: The Rise of Dhāraṇī Buddhism in medieval China


Wed.: Dhāraṇī Spells

Reading: The Great Dhāraṇī on Immaculately Pure Light, trans. Richard D. McBride II (manuscript) (Canvas); Mahāpratisarā-dhāraṇī, trans. Richard D. McBride II (manuscript) (Canvas)

Fri.: Dhāraṇī in Contemporary Korea


• Research Paper Topic and Working Bibliography, upload to Canvas.

Week 9: Rebirth in the Pure Land
What is the Pure Land? Why do people seek to be reborn there?

Mon.: Amitābha and Sukhāvati


Wed.: The teachings and practices of Hōnen


Fri.: The teachings and practices of Shinran


• Document Analysis no. 4, upload to Canvas.

Week 10: The Lotus Sūtra
Why is the Lotus Sūtra the most popular Buddhist scripture in East Asia?

Mon: The Meaning of the Lotus

Reading: Lotus Sūtra, chs. 1–2, pp. 3–22. (Canvas)

Wed.: Skillful Means

Reading: Lotus Sūtra, ch. 2, pp. 23–46. (Canvas)

Fri.: The Parable of the Burning House

Reading: Lotus Sūtra, ch. 3, pp. 47–78. (Canvas)

Week 11: The Transformation of Avalokiteśvara into Guanyin
Why is the cult of the Bodhisattva Avalokiteśvara (Guanyin, Kwansëum, Kannon) important in East Asia?

Mon.: The Lotus Sūtra and the early cult of Avalokiteśvara in early medieval China


Wed.: Guanyin and Chinese culture in the Tang and Song dynasties

Fri.: Guanyin in late imperial China

Week 12: How Bodhisattvas in East Asia Save Livings Beings
What practices do monks and lay people perform in East Asia?

Mon.: The Chinese Ghost Festival


Wed.: Releasing Living Creatures


Fri.: Procedures for Feeding Hungry Ghosts

Week 13: The End of the Course

Mon.: Documentary: *The land of the disappearing Buddha* (DVD 1592), 52 min.

Wed.: *Last day to turn in late papers by 5 p.m., Tues.*

- Finish research paper, upload electronic file to Canvas, and put hard copy in my box in Social Sciences by 9 a.m.

Final Examination

Fri.: 7:00–9:50 a.m.: **Take-home Final Examination due at 9:50 a.m., Friday, Feb. 24. Please upload an electronic copy to the link on Canvas and place a hard copy in my box in the Social Sciences Building.**

University Policies

1. The **Honor Code** exists to provide an education in an atmosphere consistent with the ideals and principles of the Church of Jesus Christ of Latter-day Saints. Students, faculty and staff are expected to maintain the highest standards of honor, integrity, morality, and consideration of others in personal behavior. Academic honesty and dress and grooming standards are to be maintained at all times on and off campus. For specific information see [http://honorcode.byuh.edu/](http://honorcode.byuh.edu/)

2. **Discrimination:** The University is committed to a policy of nondiscrimination on the basis of race, color, sex, pregnancy, religion, national origin, age, disability, genetic information or veteran status in admissions, employment or in any of its educational programs or activities. For specific information see the non-discrimination policy at [https://policies.byuh.edu/](https://policies.byuh.edu/)

3. **Title IX and Sexual Misconduct:** The University will not tolerate any actions proscribed under Title IX legislation, specifically sexual harassment, sexual violence, domestic or dating violence or stalking perpetrated by or against any university students, university employees or participants in university programs. For specific information see [https://titleix.byuh.edu/](https://titleix.byuh.edu/)

All faculty and staff are deemed responsible reporting parties and as such mandated to report incidents of sexual misconduct including sexual assault to the Title IX Coordinator:

Debbie Hippolite-Wright, PhD
Title IX Coordinator
Vice President of Student Development & Services
Lorenzo Snow Administrative Building
55-220 Kulanui Street
Laie, HI 96762
Office Phone: (808) 675-4819
E-Mail: titleix@byuh.edu

4. **Student Academic Grievance policy:** Students who feel that their work has been unfairly or inadequately evaluated by an instructor are encouraged to pursue the matter as an Academic Grievance by following the steps found in the Academic Grievance policy at [http://catalog.byuh.edu/node/300](http://catalog.byuh.edu/node/300)

5. **Disability Services:** If you have a disability and need accommodations, you need to contact the Disability Officer/Coordinator at:

Disability Services
McKay 181
Phone: (808) 675-3518 or (808) 675-3999
Email address: leilani.auna@byuh.edu

**REPORT A CONCERN:**
If you have a concern to report go to [http://about.byuh.edu/reportaconcern](http://about.byuh.edu/reportaconcern)
Section 4 - Course Proposal (core)

Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new course proposal.

Effective Date: Immediately upon approval
College: Arts & Humanities
Course Prefix: HIST
Course Number: 305

NEW COURSE.

Full Title: Islam
Short Title (for Transcript, 30-char max): Islam
Catalog Entry (50-word recommended maximum): Survey of the history of Islam in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)
Prerequisites: None
Equivalency: IDS 317 (Religion and Culture)
Credit Hours: 3
Frequency: Variable
Grading Method: A-B-C
Course Fees: None

Learning Objectives:
1. Develop information literacy skills for evaluating historical and library sources.
2. Communicate effectively about the past through written and oral presentations.
3. Analyze arguments and perspectives of others and critically respond to them.
4. Develop problem-solving skills through carrying out independent projects.
5. Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
6. Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
7. Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

Assessment Methods: Students will be assessed through written examinations, analysis of primary source documents and secondary literature, and research papers.

Immediately following this page, attach a sample syllabus if needed.
Following this page, attach PDF copies of the online catalog web pages that should change as a result of this proposal. Indicate the location of changes that should be made.
COURSE DESCRIPTION:
In this course, students will learn about the origins, transformations and diffusion of Islam in the world. Since the 7th century, the life of Muhammad and the Arab conversions, Islam as a religion, civilization, and culture has existed in a global context. From Morocco to China, Muslims developed sources, ideas and patterns that have influenced their descendants and others. With an in-depth understanding of Islam as a religion, civilization, and political force, class members will connect Muslims of today to their histories and cultures. Students will become familiar with different approaches to the study of Islam, learn about important episodes and changes in Islamic history; improve critical and analytical thinking by reading and discussing a variety of Islamic and Western sources; and analyze patterns of interaction between Islam and the world.

We learn history primarily by reading. Reading well should be a skill all educated people develop. Follow the syllabus closely. I also believe that poor writing demonstrates poor thinking. Proofread your writing assignments carefully before submission. A history class rewards good writing skills, thus assignments will also be tests of your writing and thinking skills.

PROGRAM LEARNING OUTCOMES:
The History Department at BYUH affirms these student learning outcomes:
Context/Narrative Familiarity - Learn context from at least three of four major geographical areas (Americas, Asia, Europe and Oceania). Their understanding of multiple historical experiences gives them a rich view of humanity. Exploring and researching about other societies in different places and times embellishes the history major’s capacity to see changes in politics, society, economics, racial relations, gender distinctions, and the consumption of history itself.
Information Literacy - Develop information literacy skills for evaluating historical and library sources. History majors and minors develop information literacy skills for evaluating historical and library sources. They learn how to gather and access valuable primary and secondary source materials that can then be used for their own research.
Analytical Skills - History majors know how to analyze arguments and different perspectives and respond critically to both. They read scholarly articles and books, identify theses, evaluate relevance, and critique significance.
Effective Communication - History majors/minors communicate effectively about the past through written and oral presentations. Using effective grammar, word choice, and punctuation, they communicate with styles that are polished, persuasive, clear, and elegant.
Global Citizenship - Discover the value of kuleana (stewardship) in global citizenship through the understanding of world history and apply those values in their own lives, careers and in giving service.

History 305 “Islam” fulfills these outcomes for the History Department and multiple other programs. History majors take this class as an elective credit. The class prepares students for their own experience with historical approaches and research projects in classes like History 485.
and History 490. For History Education and History minors (small programs), the class fulfills elective credits. In all instances the history of the world’s fastest growing religion, which cultural influences inspire a significant area of the world, is a worthwhile history to learn and explore. Reading specifically in specialized areas of historical study provides students with an opportunity to develop both the outcomes of the educated student and an expertise in the methods of historical research and writing.

**INSTITUTIONAL LEARNING OUTCOMES:**

- **Prepare** - To be successful, preparation is key. Before class, study the course material and develop a solid understanding of it. Try to construct an understanding of the big picture and how each of the ideas and concepts relate to each other. Where appropriate use study groups to improve yours and others understanding of the material.

- **Engage** - When attending class actively participate in discussions and ask questions. Test your ideas out with others and be open to their ideas and insights as well. As you leave class ask yourself, "Was class better because I was there today?"

- **Improve** - Reflect on learning experiences and allow them to shape you into a more complete person; be willing to change your position or perspective on a certain subject. Take new risks and seek further opportunities to learn.

**TEXTS:**

AUTHOR: John L. Esposito  
**TITLE:** *Islam: The Straight Path*  
PUBLISHER: Oxford University Press  
ISBN #: 978-0195396003  
DATE/EDITION: 2010 Fourth Edition

AUTHOR: Naglaa Ghali  
**TITLE:** *Write it in Arabic: A Workbook and Step-by-Step Guide to Writing the Arabic Alphabet.*  
PUBLISHER: Fun with Arabic  
ISBN #: 978-0973051230  

AUTHOR: Richard W. Bulliet  
**TITLE:** *The Case for Islamo-Christian Civilization*  
PUBLISHER: Columbia University Press  
ISBN #: 978-0231127974  
DATE/EDITION: 2006

**COURSE SPECIFIC LEARNING OUTCOMES:**

- Prepare, Engage, Improve
  - **Islam** - Students will increase their knowledge of Islam as a world religion, understanding Muslims a little better in the past and now.
  - **History and Religion** - Students will read and discuss the methods of religious studies with Islam as core examples.
  - **Writing** - Students will write assignments, showing their analysis and experience of Islam in the world.
Class Discussion – Combination of attendance, oral participation and demonstrated knowledge of reading assignments. Come to class prepared to discuss the day’s assigned reading.

GRADING:

<table>
<thead>
<tr>
<th>Category</th>
<th>Points</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arabic alphabet and language</td>
<td>40</td>
</tr>
<tr>
<td>Notebooks/Journals (10 assignments)</td>
<td>100</td>
</tr>
<tr>
<td>In-Class Group Presentations on Surah from <em>The Quran</em></td>
<td>60</td>
</tr>
<tr>
<td>Religious Studies of Islam (Readings and Discussion)</td>
<td>100</td>
</tr>
<tr>
<td>Research Paper with primary sources</td>
<td>100</td>
</tr>
<tr>
<td>Mid-Term and Final Exams (50 points each)</td>
<td>100</td>
</tr>
</tbody>
</table>

From your percentage out of the possible 500, I will assign letter grades based on the commonly known scale of A (≥93.5%), A- (≥89.5%), B+ (≥86.5%), B (≥83.5%), B- (≥79.5%), C+ (≥76.5%), C (≥73.5%), C- (≥69.5%), D+ (≥66.5%), D (≥63.5%), D- (≥59.5%) and F (≤59.5%).

UNIVERSITY POLICIES:

BYU-Hawai'i Honor Code
The Church of Jesus Christ of Latter-day Saints sponsors Brigham Young University - Hawai’i Campus in order to provide a university education in an atmosphere consistent with the ideals and principles of the Church. Honesty in academic conduct is expected of every student. Cheating, plagiarizing or knowingly giving false information violate the Honor Code.

Sexual Harassment is unwelcome speech or conduct of a sexual nature and includes unwelcome sexual advances, requests for sexual favors, and other verbal, nonverbal, or physical conduct. Conduct is unwelcome if the individual toward whom it is directed did not request or invite it and regarded the conduct as undesirable or offensive.

Brigham Young University – Hawaii is committed to a policy of nondiscrimination on the basis of race, color, sex (including pregnancy), religion, national origin, ancestry, age, disability, genetic information, or veteran status in admissions, employment, or in any of its educational programs or activities. University policy and Title IX of the Education Amendments of 1972 prohibits sexual harassment and other forms of sex discrimination against any participant in an educational program or activity at BYU-Hawaii, including student-to-student sexual harassment. The following individual has been designated to handle reports of sexual harassment and other inquiries regarding BYU-Hawaii compliance with Title IX:

Debbie Hippolite-Wright, Title IX Coordinator
Vice President of Student Development & Life
Lorenzo Snow Administrative Building
55-220 Kulanui St
Laie, HI 96762
Office Phone: [808] 675-4819
E-Mail: Debbie.hippolite.wright@byuh.edu
Sexual Harassment Hotline: (808) 780-8875

BYU-Hawaii’s Office of Honor upholds a standard which states that parties can only engage in sexual activity freely within the legal bonds of marriage between a man and a woman. Consensual sexual activity outside the bonds of marriage is against the Honor Code and may result in probation, suspension, or dismissal from the University.
Services for Students with Special Needs
If you have a disability and need accommodations, you may wish to self-identify by contacting:
Leilani Auna  
Services for Students with Special Needs  
McKay 181  
Phone: [808]-675-3518 or [808]-675-3999  
Email address: aunal@byuh.edu

Students with disabilities who are registered with the Special Needs Services should schedule an appointment with the instructor to discuss accommodations. If the student does not initiate this meeting, it is assumed no accommodations or modifications will be necessary to meet the requirements of this course. After registering with Services for Students with Special Needs, letters of accommodation will be sent to instructors with the permission of the student.

Grievance Policy
The policies listed on the syllabus can act as a contract and will be referenced if a student disputes a faculty decision.

SCHEDULE:

July 31 – August 4
Historical approaches to Religion.  What is Religious Studies?  How will we proceed?  
Encyclopedia Britannica Online “Study of Religion” article
What is Islam?  How do Muslims live Islam?  
Esposito “Introduction” and Chapter 6 “Islam and Change”
In-Class Writing Assignment “What do you know about Islam?”

Aug 3 THU Last day to add/drop classes without the $10 per class fee

August 7 – August 11
Arabic – The Sacred Language of Islam  
Ghali, Write It in Arabic, pages 1-37
Arabic and Global Islam  
Ghali, Write It in Arabic, pages 38-70
Introduction to The Quran

August 14 – August 18
Islam and the Five Pillars  
Esposito Chapter 1 “Muhammad and the Quran” pages ix-xvi, 1-35
Islam and History  
Esposito Chapter 2 “The Muslim Community in History” pages 36-84

August 21 – August 25
Religion and Politics in Islam  
Esposito Chapter 3 “Religious Life” pages 85-140
Interpreting Islam  
Esposito Chapter 4 “Modern Islamic Reform Movements” pages 141-186
August 28 – September 1

**Interpreting Islam**
Esposito Chapter 5 “Religion & Politics” pages 187-249

**Proposals due for Research Paper on Friday, September 1**

September 4 – Labor Day Holiday, No Class

September 6 – September 8

**Interpreting Islam**
Esposito Chapter 6 “The Struggle for Islam in the 21st Century” pages 250-295

Mid-Term Exam (Religious Studies, Esposito text, Arabic alphabet)

September 11 – September 15

**Religious Studies of Islam**
Sacred Space (Students identify their own readings from Library materials: reference sources, book chapters, journal articles. One-page reports about what each student learned from their own research will be due in class.)
Holy Days of Islam (Students identify the readings)

September 18 – September 22

**The Quran**
Student Presentations on a surah from *The Quran* (there are 114 surah - plural is suwar - in *The Quran*). Student Groups will each choose one of the shorter ones and explain how a Muslim reader draws meaning from the text. The library has books and references sources that will inform the presentations. A one-page outline of the surah and its meanings must be submitted by each group at the end of class.

**Religious Studies of Islam**
Gender (Students identify the readings)
Art and Beauty (Students identify the readings)

September 25 – September 29

**The Quran**
Student Presentations on a surah from *The Quran* (there are 114 surah - plural is suwar - in *The Quran*). Student Groups will each choose one of the mid-length ones and explain how a Muslim reader draws meaning from the text. The on-board library has books and references sources that will inform the presentations. A one-page outline of the surah and its meanings must be submitted by each group at the end of class.

**Religious Studies of Islam**:
Law and Justice (Students identify the readings)
Conversion (Students identify the readings)

October 2 – October 6

**The Quran**
Student Presentations on a surah from *The Quran* (there are 114 surah - plural is suwar - in *The Quran*). Student Groups will each choose one of the longer ones and explain how a Muslim reader draws meaning from the text. The on-board library has books and references sources that will inform
the presentations. A one-page outline of the surah and its meanings must be submitted by each group at the end of class.

**Religious Studies of Islam:**
- The End Time (Students identify the readings)

October 9 – October 13

**The Quran**
- Student Presentations on ahadith – Students will work together to analyze a hadith, or saying of the Prophet Muhammad, which explains the interpretation of *ayat* (verses, *aya* single verse) in *The Quran*. A one-page outline of the many hadith (plural is *ahadith*) and their meanings must be submitted by each group at the end of class.

**Islam in the Christian 21st Century**
- Bulliet Chapter 1 “The Case for Islamo-Christian Civilization” pages vii-viii, 1-45
- Rough Draft of Research Paper due on Friday, October 13

October 16 – October 20

**The Quran**
- Student Presentations on ahadith – Students will work together to analyze a hadith, or saying of the Prophet Muhammad, which explains the interpretation of *ayat* (verses, *aya* single verse) in *The Quran*. A one-page outline of the many hadith (plural is *ahadith*) and their meanings must be submitted by each group at the end of class.

**Islam in the Christian 21st Century**
- Bulliet Chapter 2 “What Went On?” pages 47-93
- Bulliet Chapter 3 “Looking for Love in All the Wrong Places” pages 95-133

October 23 – October 25

**Islam in the Christian 21st Century**
- Bulliet Chapter 4 ‘The Edge of the Future” pages 135-161
- In-Class Writing Assignment ‘What Do You Now Know about Islam?’
- Final Draft of Research Paper due on Wednesday, October 25

October 26 – October 28 (Thursday to Saturday) – University Final Exam; see on-line schedule (Islam in the World, Surah, topics in the study of Islam, Bulliet text)
Section 4 - Course Proposal (core)

Upon approval, the information presented on this course proposal sheet will become binding on the department and the university. Any material changes require a new course proposal.

Effective Date: Immediately upon approval
College: Arts & Humanities
Course Prefix: HIST
Course Number: 306

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NEW COURSE.

Full Title: Confucianism
Short Title (for Transcript, 30-char max): Confucianism
Catalog Entry (50-word recommended maximum): Survey of the history of Confucianism in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)
Prerequisites: None
Equivalency: IDS 317 (Religion and Culture)
Credit Hours: 3
Frequency: Variable
Grading Method: A-B-C
Course Fees: None

Learning Objectives:
1. Develop information literacy skills for evaluating historical and library sources.
2. Communicate effectively about the past through written and oral presentations.
3. Analyze arguments and perspectives of others and critically respond to them.
4. Develop problem-solving skills through carrying out independent projects.
5. Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
6. Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
7. Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

Assessment Methods: Students will be assessed through written examinations, analysis of primary source documents and secondary literature, and research papers.

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Immediately following this page, attach a sample syllabus if needed.

Following this page, attach PDF copies of the online catalog web pages that should change as a result of this proposal. Indicate the location of changes that should be made.
Course Description:
This course provides a historical and thematic overview of Confucianism in China and within the Sinitic cultural sphere (i.e., Taiwan, Singapore, Southeast Asia, Korea, Japan, and Chinese communities in Europe and North America). Some of the topics we will investigate include the texts, teachings, sages, rites, sacred sites, and learning practices of Confucianism. We will first explore the ties that bind Confucianism to politics in China, past and present. Then we will survey the origins of Confucian philosophy in the texts of the Analects 論語, Mencius 孟子, Xunzi 荀子, and central passages from so-called early Confucian classics 十三經. Next, we will investigate how and why this set of teachings was adopted by the Han 206 BCE–220 CE) dynasty as the state cult. We will then consider how Confucian learning developed during the Tang (618–907) and Song (960–1279) dynasties, and eventually produced what is often identified as Neo-Confucianism, or the Cheng-Zhu orthodoxy 程朱正統. By looking into the writings of Zhu Xi 朱熹 (1130–1200), and others, we will make an effort to distinguish between the new and old Confucian teachings (also referred to as the “study of principle” [lixue 理學] vs. “study of culture/literature” [wenxue 文學]), and to define what these meant for the state, its bureaucrats, and its burgeoning scholar-official class. Next, we will combine the teachings of the classics—both old and new—with an analysis of the changing role of the state in late imperial China in conjunction with the new, Classical Philology (kaogu 考古) movement in China, Korea, and Japan. Finally, we will look into how Confucian teachings are transmitted, implemented, and altered in significant ways within the People’s Republic of China, today.

Goals of the course:
- To obtain general knowledge of the Confucian tradition within the context of East Asian history and culture.
- Comprehension of some key issues involved in the academic study of religion.
- The ability to understand and to discuss some of the basic concepts, tenets, and terminology associated with Confucianism in different socio-cultural contexts.
- The ability to read critically, evaluate and analyze primary sources (in translation).
- The ability to construct coherent arguments in both oral and written form, citing sources clearly and accurately.

History Department Learning Outcomes:
- Develop information literacy skills for evaluating historical and library sources.
- Communicate effectively about the past through written and oral presentations.
- Analyze arguments and perspectives of others and critically respond to them.
- Develop problem-solving skills through carrying out independent projects.
- Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
- Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
- Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

Required Books
There are no formal prerequisites for this course.

Course Requirements and Student Evaluation:

1. Class meetings will combine lectures that provide historical and cultural context with discussions to clarify and interpret the assigned readings, but not to replace them. The examinations will test your knowledge of the material presented in the readings and lecture, so it is vital that you do the assigned readings before coming to class. Although this is an introductory course, the themes covered require readings that are sometimes very difficult. Regular attendance and careful reading of all the assignments are crucial to your success in this course.

2. Regular attendance and participation, which accounts for 5% of the final grade. Class attendance is mandatory. If a student exceeds six absences, this may result in either refusal to write the final examination or reduction in the final grade. Participation is defined as active engagement with students in the class.

3. Student-led Discussion Sessions, which accounts for 15% (3x5%) of the final grade. On Fridays, we will spend a large part of the class time discussing the readings. Students will volunteer to present selected readings to small discussion groups, following four guidelines:
   a. Reading presentations should not exceed five to seven minutes.
   b. It is critical to organize your thoughts and comments before you come to class.
   c. Suggest at least TWO questions for class discussion based on your reading.
   d. Inform the class how the reading relates to and expands upon the weekly topics.
   Students will then show me their written notes for credit. Notes need not exceed one page. 5% is awarded for presenters and discussion in small groups.

4. Mid-term test, to be taken on Thursday, February 11th during week 6. This counts for 20% of the final grade. Questions will be in multiple-choice, T/F, short answer and essay format. Study sheets are distributed in advance of tests.

5. Research paper, accounting for 30% of your final grade, due at the beginning of class on Tuesday, April 5th. The paper should not exceed 2000 words (about 8 pages), be type-written and double-spaced with proper references and a bibliography. (See the section on writing an undergraduate research paper in this syllabus.) 60% will be assigned for content and analysis; 40% will be assigned for research. Papers that are submitted late will be penalized 5% per day, and no assignments will be accepted more than one week after they are due. Extensions may be given for illness or family emergencies, but requests must be accompanied by appropriate documentation and approved by the professor in advance.

6. Final exam, to be taken during the examination period. This counts for 30% of the final grade. Questions will be in multiple-choice, T/F, short answer and essay format. Study sheets are distributed in advance of tests.

All assignments will be graded following the Literal Descriptor of Percentage Grades (appended to this course outline). Failure to submit the short research assignments or to write the class tests may result in an incomplete fail for this course. Deferred exams will be permitted on medical or compassionate grounds, or at the discretion of the Department Head. The only items permitted on desks during exams are pens, pencils, erasers, exam papers and exam booklets. All exams are closed book. All electronic devices (including cell-phones, calculators, laptops and mp3 players) must be stowed in backpacks, purses or placed beneath the desk.

Course Outline & Reading Assignments

NOTE: all readings in assigned textbooks: Sources = De Bary, ed.; Ambition = Osnos; Confucius = Schuman. Course schedule and reading assignments are subject to change.

Week 1: Course introduction and overview. Approaches to the academic study of religion and China: (1) Protestant presuppositions: “high” vs. “low” or elite vs. popular; (2) gentry model; (3) the imperial metaphor; and (4) the cultural nexus. Principal vocabulary for Chinese religions. The traditions (-isms) in China: Confucianism, Daoism, and Buddhism.
Readings: Confucius, Pt. 1: chaps. 1 (the Man) & 2 (the Sage), ix–54.

Week 2: I. Legendary Confucius and his Followers
Who was Confucius, what did he think, and why? Texts ascribed to Confucius,
Readings: Sources, 29–40 [the Analects]; Confucius, Pt. 1: chaps. 3 (the King) & 4 (the Oppressor), 55–98; Confucius, Pt. 2: chap. 5 (the Father), 99–128

Week 3: Chasing Confucius’ humanity: Mengzi versus Xunzi. The question of human nature and its relevance to the state, society, and the family. The origins of ‘Confucianism.’
Confucius, Pt. 2: chaps. 6 (the Teacher) & 7 (the Chauvinist): 129–164
Week 4: **II. The State Cult of Confucianism**

Han Wudi 漢武帝 (r. 141–86 BCE) selects Confucius as state orthodoxy. The Rujia 儒家 and Confucian gentlemen-scholars. Cultivating learning as the state cult. Dong Zhongshu 董仲舒 (179–104 BCE); Confucian vs. Legalist and Daoist thought. 3 key Classics.

**Readings:** *Sources*, 157–166 [Dong Zhongshu], 167–170 [the canon], 115–130 [Legalism], 170–173 [Yijing 易經], 174–175 [Xiaojing 孝經], 178–188 [Li ji 礼記]

*Confucius*, Pt. 3: chaps. 8 (the Businessman) & 9 (the Politician): 165–214


*Confucius*, Pt. 3: chap. 10 (the Communist) & Epilogue: 215–242

Week 6: Literature and Confucian education: the primacy of poetry as the Chinese cultural medium.

**Midterm.**

Week 7: **III. Confucian Culture**

The Sui (581–618) examinations system: birth or meritocracy? Confucius and the Sui and Tang (618–907) states. History or literature: which is more important to grasp to obtain the jinshi 進士 degree? Wen 文 (literary talent) vs. wu 武 (martial skills) in imperial China. Han Yu (768–824) and the Ancient Prose movement; anti-Buddhist polemics. // Modern China mirrors the past.

**Readings:** *Sources*, 290–325; *Ambition*, Pt. 1: chaps. 1–6, 3–94


**Readings:** *Sources*, 96–108; 329–386; *Ambition*, Pts. 1–2: chaps. 7–11, 95–180


**Readings:** *Sources*, 244; 387–446; *Ambition*, Pt. 2: chaps. 12–16, 181–247

Week 10: **IV. The Confucian Way Beyond China's borders**

The greatest Confucian project (*Siku quanshu* 四庫全書) sported by “barbarian” Manchurians. The examination system falters under Qing (1644–1912) administration. “True” orthodoxy in Chôson Korea (1392–1910) // Modern xenophobia or centrism?


*Handout on Siku quanshu*

Week 11: Chôson Korean Confucians: more “Chinese” than Chinese Confucians? Crisis of authenticity and the Ming-Qing transition. // Is Mencius dead or alive?

**Readings:** *Sources*, 576–605; *Ambition*, Pt. 3: chaps. 20–22, 294–332

Week 12:

Confucius in Japan: the early story (ca. 710–1200) vs. the late story (1603–1868). Confucian or Chinese vs. Western modernity.

**Readings:** *Sources*, 642–650 [Shōtoku Taishi], 656–672 & 737–753.

Week 13: Japanese vs. Chinese modernism; China’s revolutions and Confucian learning. REVIEW FOR FINAL

**Readings:** *Sources*, 854–860; *Ambition*, 333–372

Final Examination
NEW COURSE.

Full Title: Cultural History of Surfing

Short Title (for Transcript, 30-char max): Cultural Hist of Surfing

Catalog Entry (50-word recommended maximum): Survey of the history of surfing from ancient times to the present and how surfing has played a central role in Hawaiian identity, politics, the Hawaiian renaissance, and social tensions.

Prerequisites: None

Credit Hours: 3

Frequency: Spring

Grading Method: A-B-C

Course Fees: None

Learning Objectives:
1. General: To learn how to analyze history, and explore the relationships between the past and the present using multi-disciplinary approaches.
2. Specific: To learn a history of Hawai‘i through the lives of surfers
3. Specific: How to conduct research and write a concise analytical paper.
4. Hands on: Ma ka hana ka ‘ike. Learn through working. We will learn hands on.
5. Life: To learn your kuleana (responsibility) and fulfill your stewardship. Be responsible for learning!
6. Develop information literacy skills for evaluating historical and library sources.
7. Communicate effectively about the past through written and oral presentations.
8. Analyze arguments and perspectives of others and critically respond to them.
9. Develop problem-solving skills through carrying out independent projects.
10. Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and Pacific Islands).
11. Engage with related disciplines, such as religious studies, anthropology, political science, and geography.
12. Discover values of global citizenship through understanding world history and apply those values in one’s life and career.

Assessment Methods: Students will be assessed through written examinations, analysis of primary source documents and secondary literature, book reviews, and final projects.
Instructor: Dr. Isaiah Walker (isaiah.walker@byuh.edu)
Office: SSC 175

**HIST 367**

*He'e Nalu*, the Cultural History of Surfing
BYU-Hawaii, Summer, 2015

This is a fun, yet intellectually engaging course. The material we cover in this class is very interesting, sometimes challenging, and mandatory to read. You will be required to complete all the readings, participate in class discussion, and do a fair bit of writing. You will not succeed in this class unless you keep up with all the readings, attend all the classes, and complete your assignments on time. Research is also a crucial component of the course, you will write a paper based on research and historical materials. We will also be learning outside the classroom often—via field learning experiences, these are all mandatory to the class.

**Course Objectives**
1) General: To learn how to analyze history, and explore the relationships between the past and the present using multidisciplinary approaches.
2) Specific: To learn a history of Hawai‘i through the lives of surfers and how to conduct research and write a concise analytical paper.
3) Hands on: *Ma ka hana ka ‘ike.* Learn through working. We will learn hands on.
4) Life: To learn your *kuleana* (responsibility) and fulfill your stewardship. Be responsible for learning!

**Readings**
Most of our readings will be in the main text, and others will be placed on canvas—which will come from a variety of sources.


**Major Assignments**
Students will: take a series of take home quizzes, write a 5-6 page paper, participate in *excursion activities*, and take a *final exam*. The assignments will weave course themes, films, lectures, discussion, and readings in creative and analytical ways.

**Quizzes:** You will have both in class and take home quizzes. These will make up a large part of your class grade. They will test your knowledge of the reading material for each day we meet in class. All take home quizzes will be posted on Canvas.

**Field trips:** We will be going on several field trips in this class. Your participation is mandatory. Also please be cognizant of the way each excursion fits into the course objectives.

**Photo project:** Your job is to capture the key components of our course themes (according to your perspective) with photos—and more importantly 4-5-sentence captions that contextualize your images. Although you will start with 6-8 images (and captions for each), over the semester, as your comprehension of the inner-workings of our course expand; you will add new photos (and perhaps delete old ones) to your project, compiling them into a larger portfolio. By the end of the semester, you will have a complete and final project with a well-rounded collection of photos and, more importantly, captions (or narratives) explaining the key components of our course themes.

BYU-Hawaii Honor Code
The Church of Jesus Christ of Latter-day Saints sponsors Brigham Young University–Hawaii Campus in order to provide a university education in an atmosphere consistent with the ideals and principles of the Church. Honesty in academic conduct is expected of every student. Cheating, plagiarizing or knowingly giving false information are serious violations of the Honor Code.

Preventing Sexual Harassment
Title IX of the education amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds, including Federal loans and grants. Title IX also covers student-to-student sexual harassment. If you encounter unlawful sexual harassment or gender-based discrimination, please contact the Human Resource Service at 780-8875 (24 hours).

Student With Disabilities
Brigham Young University-Hawaii is committed to providing a working and learning atmosphere, which reasonably accommodates qualified person with disabilities. If you have any disability that may impair your ability to complete this course successfully, please contact the students with Special Need Counselor Leilani Auna at 293-3518.

Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Human Resource Services at 780-8875.

Class Schedule—Readings and assignments are listed under the day that they are due.

Unit 1: Ka Wā Kahiko (days of Old)—
4/28 Intro and overview lecture
   Reading: excerpts from Introduction
4/30 Waves of Resistance: Surf history and themes
   Reading: Waves, Introduction and Chapter 1
   Due: take-home quiz #1
   In-class activity and discussion of legends

Unit 2: Surfing, Politics, and colonialism (1778-1940s)—
5/5 Hawaiian history
   Reading: Waves chapter 2 and Chapter 3
   Due: take-home quiz ch.2-3
   Film: The Ride
5/7 Field Trip: Kuhio Beach
   Leave at 11:00, Return at 3:30
5/12 Tourism, Representation, Masculinity
   Reading: Waves chapter 4
   Due: take-home quiz ch.4
   Film: Beyond Paradise

Unit 3: Renaissance and Resistance
5/14 Field Trip: Bishop Museum
   Due: Photo Project #1 (due on canvas by 11:59 pm)
5/19 Save Our Surf and Hawaiian Renaissance, Eddie Aikau
   Readings: Waves chapter 5
   Due: take-home quiz ch.5, Film: Hawaiian: Legend of Eddie Aikau
5/21 Tension on the North Shore: Hui ‘O He’e Nalu and Protest in 70s-90s
   Reading: Waves chapter 6 and 7
   Due: take-home quiz Ch. 6 and 7
   Trip: to Waimea Bay (Teds)
   BOOK REVIEW DUE
Unit 4: Empire in Waves: A Political History
5/26 Empire in Waves
   Introduction and Chapter 1

5/28 Empire in Waves
   Chapter 2 and Chapter 3

5/30 Empire in Waves
   Chapter 4

6/2 Empire in Waves
   Chapter 5 and Epilogue
   Film: North Shore

6/4 Presentations
   6/9 Final projects due on Canvas

BYU–Hawaii History Department Outcomes
☐ Develop information literacy skills for evaluating historical and library sources.
☐ Communicate effectively about the past through written and oral presentations.
☐ Analyze arguments and perspectives of others and critically respond to them.
☐ Develop problem-solving skills through carrying out independent projects.
☐ Learn context and narratives from at least three of five major geographical areas (Americas, Asia, Europe, Middle East, and the Pacific Islands).
☐ Be introduced to the related disciplines of political science and geography.
☐ Discover values of global citizenship through the understanding of world history and apply those values in their own lives and careers.
History (HIST)

120. American History to 1865 (3) (F, W) A study of the discovery and colonization of America, the Revolution, the forming of the government, and internal and foreign affairs down through the Civil War.

121. American History Since 1865 (3) (F, S) The Civil War and its aftermath, industrialization, external expansion, two world wars, and domestic affairs from 1865 to the present.

200. The Historian's Craft (3) (S) History within the broader framework of liberal education; nature of history; questions historians ask; skills and resources needed to study, understand and write history.

201(H). History of Civilization to 1500 (3) (F, W, S) Major world civilizations from antiquity to 1500; emphasizes information literacy. (Prerequisite: ENGL 101)

202(H). History of Civilization Since 1500 (3) (F, W, S) Major world civilizations from 1500 to the present; emphasizes textual analysis and information literacy. (Prerequisite: ENGL 101)

Note: Various sections of HIST 201 and 202 may be taught from different perspectives (politics, philosophy, literature, economics, etc.) but each will be history-based and address the same fundamental questions. ENG 101 is pre-requisite.

250. History of Eastern Oceania (3) (Variable) Survey of the social, political, and cultural history of the major island groups from both Eastern and Western Polynesia.

252. History of Western Oceania (3) (Variable) Survey of the social, political, and cultural history of the major island groups from both Micronesia and Melanesia.

303. Christianity (3) (Variable) Survey of the history of Christianity in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

304. Buddhism (3) (Variable) Survey of the history of Buddhism in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

305. Islam (3) (Variable) Survey of the history of Islam in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

306. Confucianism (3) (Variable) Survey of the history of Confucianism in world civilizations. May be taught from different perspectives (historical time period, geographical region or country, philosophy and thought, society, culture, literature, etc.)

309. Medieval Europe (3) (W - even years) European history from the end of Roman world to the beginning of the Renaissance, emphasizing the political, religious, and cultural history of the nations of Europe.
322. History of the Early Modern Age (3) (W) The Early Modern period from the fifteenth-century European explorations to the French Revolution, within a global frame. (Same as ICS 322)

324. Modern Europe (3) (S—odd years) Europe in the nineteenth and twentieth centuries.

342. Traditional Asia (3) (F) The peoples and cultures of East Asia, South Asia and Southeast Asia from earliest times to the dawn of the modern era.

344. Modern China (3) (S—even years) Modern Chinese history from the earliest Western influence to the present time, with emphasis on the development of Nationalist and Communist Governments.

346. Modern Northeast Asia (3) (W) Synthesis examines the development of and intense interactions between Japan, Korea, Manchuria, and Mongolia from the thirteenth century to the present.

348. Southeast Asia (3) (Variable) Survey of development of civilizations and growth of nations in Southeast Asia, especially the impact of European colonialism and the Vietnam War.

362. History of the Pacific (3) (Variable) Historical survey of the new Pacific region from post World War II to the present with emphasis of social, political and cultural history. Historical survey of the Pacific from post-Western contact to the present with emphasis on socio-political and cultural history. The survey may include treatment of such issues as the Pacific Islander diaspora, immigration, and concomitant social and cultural matters.

365. Hawaiian History I—Pre-Western Contact to Kamehameha V (3) (F) The Hawaiian islands and people from the time of first settlement to the rise and end of the Kamehameha dynasty.

366. Hawaiian History II—Elected Monarchs, Overthrow, Restoration (3) (W) The Hawaiian islands and people from its first elected king to the overthrow of Lili'uokalani and the present issues of restoration and Hawaiian sovereignty.

367. Cultural History of Surfing (3) (S) Survey of the history of surfing from ancient times to the present and how surfing has played a central role in Hawaiian identity, politics, the Hawaiian renaissance, and social tensions.

379. U.S. Since 1945 (3) (Variable) Ideas and movements shaping American Society—its mentality as well as its politics, diplomacy, and economy.

383. Pacific Islander Americans (3) (Variable) Surveys various waves of Pacific immigration to the United States, adjustment faced by succeeding generations, and their place in American racial and ethnic relations.

390R. Special Topics in History (3) (Variable).

399R. Internship in History (1-12) (F, W, S) Credit for applied experience in history. Prior approval must be obtained and coordinated by a faculty member and on-site supervisor.

423. Modern Nationalism and Globalization (3) (W) Development of the modern nation-state and national identities within a global context and the impact of globalization in multiple historical periods.
485. Junior Tutorial in History (3) (F) Intensive reading, discussion, and writing in selected historical issues. In-depth experience with historical-graphical debates and methodological analysis. (Prerequisite: HIST 200)

490. Historical Research and Writing (3) (W) Individual research project culminating in a final paper written as a senior thesis. (Prerequisite: HIST 485.)

492. Hawaiian Public History (3) (Variable) Applied history in Hawaii: visits to museums, government, business, archives, oral history, etc. (same as Hawaiian Studies 492.)

495R. Independent Study (1-3) (F, W, S) (Prerequisite: Instructor’s consent.)

496R. Student Research (1-3) (F, W, S) Supervised individual research for students who have been granted a student research and development associateship. Required for all associates. (Prerequisite: Instructor’s consent.)