

COURSE TITLE		WORLD RELIGIONS					
Code	KBF224 ISVU: 82153	Year of study		II			
Course teacher/s	Assistant professor, Edvard Punda, Ph.D.	Credit (ECTS)		3			
Assistants		Type of instruction (number of hours per semester)	L	S	E	F	
			30				
Course status	Core course	Percentage of e-learning implementation					
COURSE DESCRIPTION							
Course goals	Familiarise students with basic cognitions of the most significant world religions which along with Christianity form current picture of world religions at historical-phenomenological level. Based on specific theological knowledge acquired during the study, student can evaluate other religions from Christian point of view and recognize the importance of interreligious dialogue.						
Course enrollment requirements and core competencies	Completed course <i>Introduction to the Mystery of Christ and the History of Salvation</i> .						
Expected learning outcomes at the course level (4-10 learning outcomes)	Having successfully completed the course a student should be able to: 1. Identify and compare basic similarities and differences among the most significant world religions. 2. Combine already acquired and further philosophical-theological knowledge with the horizon of religious history of mankind. 3. Recognize and describe real existence of other religions within social environment of ecclesial community. 4. In correlation with other components of Christian theological synthesis, use gained knowledge for interreligious dialogue as a model and practice of ecclesial community and its ground for its theological reflexion and daily coexistence with the religious other.						
Detailed course content (weekly class schedule)	Brief introduction to the basic components structuring experience of “ <i>homoreligiosus</i> ” thus forming an interpretative framework of every religion. These components are: dialectic sacred-profane, sacred space, sacred time, form and role of myth, magic and religion, phenomenology of the prayer and ritual, mystics (4). Historical-phenomenological overview of the basic elements of the oldest forms of religion in the paleolithic and neopaleolithic period (2). History of origin, doctrine, spirituality, historical development, spread, expansion, current organization and the state of great world religions like: Hinduism (3). Buddhism (4). Confucianism (2). Taoism, Japanese religions: Shintoism, Zen Buddhism, Amidism (3). Sikh, Parsis religion, Jainism (2). History and fundamental doctrine of the Islam (6). Islam and contemporary world (4). The course raises the awareness on the similarities and differences between core assumptions of particular religion and corresponding Christian teaching. Historical-phenomenological (predominantly) and normative-theological methods are employed for a description of world religions.						
Format of course instruction:	<input checked="" type="checkbox"/> lectures		<input type="checkbox"/> (other)				
Student obligations	Regular class attendance and active participation.						
Screening student work (specify portion in ECTS)	Class attendance	1.0	Research		Practical training		
	Experimental work		Written representation		(Other)		

credits per each activity so that total number of ECTS credits corresponds to the ECTS credit value of the course)	Essay		Seminar essay		(Other)	
	Mid-term exams	0,5	Oral exam		(Other)	
	Written exam	1,5	Project		(Other)	
Grading and evaluation of student work in class and at the final exam	<p>Colloquium 1 - 50%</p> <p>Colloquium 2 - 50%</p> <p>The numerical scale of student work evaluation is based on 100 points:</p> <ul style="list-style-type: none">- sufficient (2) - 50-64 points- good (3) - 65-79 points- very good (4) - 80-89 points- excellent (5) 90 and more points <p>How to earn points:</p> <p>The exam can be passed either through two colloquia or at the final exam. The colloquium is evaluated in such a way that 80% of the grade is achieved by a written colloquium / exam, and 20% of the grade is based on monitoring the activities of students in debates and discussions during lectures. Colloquia are held in the 7th and 14th week of classes. Either the colloquium or the final exam consists of three questions. It is necessary to answer 50% on each question to pass.</p>					
Obligatory literature (available in the library or via other media)	Title				Number of copies in the library	Availability via other media
	H. Küng i dr., <i>Kršćanstvo i svjetske religije. Uvod u dijalog s islamom, hinduizmom</i> , Naprijed, Zagreb,1994., pp. 123-353..					
	A. Watts, <i>Put Zena</i> , Književne novine, Beograd, 1982., pp. 1-182.					
	James L. Cox, <i>Guide to the Phenomenology of Religion. Key figures, formative influences and subsequent debates</i> , The Continuum International Publishing Group, London - New York, 2006.					
	J. R. Milot, <i>Islam i muslimani</i> , KS, Zagreb, 1982., str. 1-152.				2	
Supplementary literature	Razni autori, <i>Religije svijeta. Enciklopedijski priručnik</i> , GZH-ks, Zagreb, 1987., pp. 201-225. N. Bižaca, <i>Ogledi iz teologije religija</i> , KS, Zagreb, 2008., pp. 70-90; E. Facchini i dr., <i>Religioznost u pretpovijesti</i> , KS, Zagreb, 2004.,					
Quality assurance methods aimed at ensuring the acquisition of defined learning outcomes	<p>Monitoring attendance and performance of other student obligations (teacher)</p> <p>Supervision of teaching (vice dean for teaching)</p> <p>Analysis of the success of studying in all subjects of study (vice dean for teaching)</p> <p>Student survey on the quality of teachers and teaching for each subject of study (UNIST, Center for Quality Improvement)</p> <p>The exam conducted by the subject teacher checks all learning outcomes of the subject.</p> <p>The content of the exam is periodically checked, on the basis of which the</p>					

	suitability of the way of checking the learning outcomes is determined (vice dean for teaching).
Other (according to the opinion of education provider)	