

turnitin

by Turnitin Turnitin

Submission date: 21-Jul-2019 05:19PM (UTC+0530)

Submission ID: 1153611109

File name: questions.docx (18.41K)

Word count: 1416

Character count: 7346

Write 4-5 sentences for each question

1. *Reflections on Reincarnation*

Does the idea of reincarnation strike you as a *good* thing or a *bad* thing? Why? What might be some of the implications for what you do with *this* life, if it's just one amongst countless others?

Yes! Reincarnation is part of this process of cosmic growth. Simply put, reincarnation is simply one characteristic of development. Eternal people either reincarnate or liberate after each life. If the state is compatible with this state, then their Spirit would be reintegrated with the Great feeling. Certainly, it's not only people that have people. On the contrary, hounds and still weeds are awake. This process of religious excellence takes a tremendous amount of lifetimes to accomplish. As part of that, some people are first-time humanities, while others have known the lives of other people in this time; either way, everyone has already represented countless creatures and plants at early incarnations.

2. *The Hijab*

Watch the video statement linked in the course module by Hanna Yusuf about wearing the *hijab*. What is your response to her arguments? How can the hijab be a symbol of *both* Muslim women's empowerment and oppression?

Yes!! Our introduction would try to raise questions about potential drivers of prejudice against hijab-clad Muslim women and the knowledge that wearing of the hijab represents the persecution of these women. Furthermore, we can investigate the possibility that these prejudice incidents against females wearing the Hijab really point to more in-depth, conflicting, and general topics within the larger group that give the perpetrator to target for hate. Those that they consider remaining already persecuted. We'll think that in day's experience like head-coverings, (spiritual or otherwise) would not receive the same anger.

3. *Brahman and Atman*

From the passage linked in the course module, read the first and second *khandas* of the sixth *prapathanka* for context, then scroll down and read *khandas* 9-13. How might one interpret this passage? What does it say about the nature of the universe, and the relationship of individuals to it?

No! Although these Upanishads focus primarily on transcendental realism and the world of Atman and Brahman, some of these earliest texts do include references to the idea of fate and the value of doing good deeds. The next passage seen in the Brihadaranyaka Upanishad is possibly one of the earliest mentions to the matter of karma in the Asian words. The object to which the idea is tied, the subtle person gets together with the act, being related to it only. Exhausting the effects of whatever works he did in the world, he gets again from the world to the earth for the (sweet) job. That is for him who wants. But he who does not wish to his breaths does not go. Being Brahman, he gets to Hindu. "

4. *Attachment in the Modern World*

How might the core Buddhist idea that suffering is a result of *attachment*, and *craving* for attachments, be understood and applied in the modern, Western world?

No! Religion emphasizes the complete separation from physical objects, the knowledge that the new Buddha knew and taught to his followers in the modern western world. For some Buddhists, the physical body is interpreted as just another connection. Statues of Buddha, common throughout Thailand, are meant for neither worship nor ornamentation, but only as visible reminders of the core idea. From the theory, Buddha tattoos are difficult for two reasons: They portray the spiritual father in an ornamental

way, and they further the connection to the physical body, which is used as a decorative canvas.

5. *Yin-Yang*

Examine the *taijitu* (yin-yang) symbol carefully. What do you think each part represents? How would you interpret these symbols as not only a life philosophy, but possibly an explanation of the nature of the cosmos? Yes! Understanding of the following explanations would be the passing familiarity with Taoist symbolism. For those unfamiliar, this yin-yang visually embodies the natural philosophy of the building of yin-yang—the old school of thought whose thoughts finally grew into religion. In general, the symbol symbolizes the entirety of the world as much. Within its empirical limit, we find that the world has consisted of two opposing forces: yin and yang, presented respectively by those black and white fish-like patterns. However the party is not stable, nor is it absolute: Within each power resides the seed of its opposite. As time progresses and these forces encircle one another, they finally exchange identities, starting this endless cycle of weight and instability anew.

6. *Filial Piety*

In 2016, a 47-year old man was photographed kneeling and bowing to his parents in a train station. Read the article linked in the course module. What do you think? Does filial piety have a place in the modern world? To what extent?

No! According to Confucius, being filial to our parents constitutes the extreme language of affection. This is an important factor in finding the name of chun-tzu, or noble person. Nevertheless, filial piety is not the one-way street. Parents must likewise remain daughterly to their kids and to their parents. Both parent and child have the physical position and obligation within the household; hence, natural filial piety is reciprocal. It is through acknowledging and practicing filial piety in the home that the person would learn how to be outside of the house. For at this Confucian practice, it is understood that filial piety also exists between all organisms.

7. *Origin Myths*

Go to the links in the course module from the Canadian Museum of History website, and read the three first origin stories; then keep scrolling forward and read a few more stories given from the "Wealth of Stories" section. What stands out to you from these stories? What values and ideas do they teach? Try to go beyond the surface (e.g., "Animals used to be big!").

Yes! Over the past three decades, Canadian museums that used to inform this tale of this country's period with little respect for the chronicles of the First country, Indian, and Métis peoples are slowly transforming. Although the dialogue between museums and native peoples has improved considerably since the 1980s, the more extensive discussion remains over whose past is said and how it is represented. Here, we concentrate on two public museums, this Canadian Museum of past (once that Canadian Museum of Civilization) 138 and this Canadian Museum for man Rights. As national open history institutions, they hold one primary obligation to retell the history of Canada's time so that it reflects not just different cultures, past, and experiences of First Nations.

8. *Reconciliation*

Read through the part of the TRCC report on reconciliation linked in the course module. How does religion/spirituality factor in to the process of reconciliation, both on the part of non-Indigenous and

Indigenous people? What role can religion/spirituality play, and how might this require rethinking this role on the part of non-Indigenous people in particular?

No! Curing intergenerational harm remains the core tenet of the study of relationship center, in addition to their role as "hubs of Reconciliation" between native and non-Indigenous people. From this view of the relationship center, sustaining the health and well-being of indigenous children and families is the answer to breaking the cycle of intergenerational harm. Increased elasticity and diminished dependency is the desired state for all native people; working together with non-Indigenous people through cooperation is the ways to accomplish that. The BC organization of Australian Friendship center, in partnership with the First country Health agency and other organizations in this area, is devoted to the work of healing and optimistic that together, we will succeed. Sustaining native people, wherever they go in BC, is not just a unique situation to do it benefits all British Columbians and Canadians, too.

9. *Fundamentalism*

What do you think is the appeal of religious fundamentalism? Why is it flourishing even in otherwise highly secularized societies?

Yes! Importance of this subject: The secular government and religious fundamentalism are mostly regarded as each other's opposites. Philosophy is taken to be the answer to the issues of fundamentalism and spiritual struggle. If it transpires that philosophy is actually the cause of fundamentalism and religious disagreement in a series of other places, then it is up a time to consider our political ideals. We want to make the question as to whether the disappearance of faith from the social aspect is the constructive process if it leads to the increase of 'fanatical' forms of religion.

ORIGINALITY REPORT

5%

SIMILARITY INDEX

2%

INTERNET SOURCES

0%

PUBLICATIONS

5%

STUDENT PAPERS

PRIMARY SOURCES

1

Submitted to National University of Singapore

Student Paper

5%

2

Submitted to American University of Afghanistan

Student Paper

1%

Exclude quotes Off

Exclude bibliography On

Exclude matches Off