

RELI 103

Paths to Enlightenment: Introducing Asian Religions



Boudhanath Stupa, Kathmandu

Religious Studies
School of Art History, Classics and Religious Studies
Trimester 2

16 July – 17 November 2012

READ THIS OUTLINE! It will be assumed that its contents have been communicated to students, and ignorance of information contained in it will not be considered an excuse for failure to meet the course requirements.

Course co-ordinator: Michael Radich 463 9477, HU 216, michael.radich@vuw.ac.nz
Tutors: TBA
Where and when: Lectures: **HU LT 323**
Tuesday 12:00-1:50 p.m.
Tutorials: Times and Seminar Room TBA.
Trimester dates: 16 July to 17 November 2012
Teaching dates: 16 February to 19 October 2012
Mid trimester break: 27 August to 9 September 2012
Study week: 22-26 October 2012
Exam/Assessment period: 26 October to 17 November 2012
Withdrawal dates: Information on withdrawals and refunds may be found at <http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds.aspx>

Religious Studies is at Hunter. The programme administrator, Alik Kalliabetsos, is in HU 318 (ext 5299), aliki.kalliabetsos@vuw.ac.nz. **Notices regarding the course or any information on changes will be posted on the Programme notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Michael Radich by appointment, and he will also answer all emails promptly.

Course outline

1 Course Prescription:

This course focuses on current beliefs, practices and forms of religions of India, China, Tibet and Japan. The course examines basic doctrines of Buddhism (such as suffering); renunciation; pilgrimage; lamas; and Chinese spirituality.

2 The course aims:

This course will focus on contemporary beliefs, practices and forms of religiosity in the cultural regions of South and East Asia. The course aims to introduce class participants to the practical dimensions of Asian religion.

The course uses a mixture of lectures and small-group discussions to make connections between theory and lived religious experience.

The course also aims to improve students' skills in critical thinking, creative thinking and communication.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary to, and not redundant with, one another; and ALL components of the course are necessary for students to do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

3 The main learning objectives for this course are threefold:

- a. to impart knowledge of historical and contemporary forms of religious practice in South and East Asia;
- b. to teach the study of religion as a critical discipline: that is, to examine the political, economic, and social dimensions of religious activity;
- c. to help students develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

4 Rationale for assessment: The assessment of this course relates directly to these objectives.

- i. **The reading assignments** are to be short (one page maximum) written responses to that week's required readings. They ensure that students read and think about the required readings prior to lectures and tutorial discussion. They also provide continuous feedback to students on their level of understanding and their development of the analytical skills required in the essays.
- ii. **The essays** allow students to apply their analytical skills to information retrieved through library research on a set topic. Essays demonstrate the students' level of proficiency in finding, understanding, and using sources. They develop skills in critical reading, analysis and organizing material, which are necessary for continued study. The process also gives them the opportunity to develop a more in-depth knowledge of an area covered in the lectures and weekly readings.
- iii. **The quizzes** This course is designed as an integral set of complementary readings, lectures, tutorials and assigned work. The quizzes give an incentive to do the readings and attend lectures, and reward students for doing so.
- iv. **The test** allows students to demonstrate their knowledge and understanding of the material presented in the course, and allows students the opportunity to reflect on their learning process throughout the term.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with the marker for a discussion.

5 Teaching learning Summary:

This course is delivered by means of a combination of lectures and tutorials. The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur and, if necessary a revised programme will be issued at lectures.

Lectures are an essential part of the course, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of complementary lectures, readings and tutorials, and *all* components are necessary for students to do well.

- 6 Tutorials** deal with topics which complement the lecture programme. They provide students with an opportunity to deepen their understanding of aspects of the course in a small group, and to develop skills in oral communication through guided discussion of scholarly topics.

7 Mandatory Course requirements:

To gain a pass in this course each student must submit all the required work for assessment (reading assignments, essays, test), and attend 80% of tutorials.

8 The course is internally assessed by means of two essays, four reading assignments, four in-class quizzes and one in-class test, as follows:

- **two essays, 1,500 words in length, each worth 25%** of the final grade.

Essay 1 due Friday August 24 2012, 5 p.m.

Essay 2 due Friday October 5 2011, 5 p.m.

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when. The essays must be submitted also to Blackboard.

- **a total of four reading assignments:** short (one page) written assignments on the week's readings, to be submitted **in lecture** of the week concerned, collectively worth **10%** of the final grade.
- **four brief, simple quizzes** on the content of the readings, administered during lectures, collectively worth **10%** of the final grade.
- **a class test lasting 1 h 50 m in class time on Tuesday October 16**, worth **30%** of the final grade. A preparation guide for the test will be distributed at lecture a week beforehand, on Tuesday October 9.

9 Rationale: why do we require reading assignments? Over the course of the trimester, we require students to submit a total of **four** written responses to the readings. These responses are submitted at lecture in the week of the topic you write on. These responses should not exceed one page in length and need only address the required readings. They will be marked according to the criteria below and returned to students the following week. These written responses are designed to accomplish the following four objectives, each of which is vital to successful completion of the course:

- They give students a regular, small-scale (low-risk) opportunity to practice good academic writing, and receive feedback on their writing to help them improve.
- They ensure students are keeping up with the required readings and enable teaching staff to monitor student progress.
- They provide students the opportunity to develop critical reading skills (i.e. a focus on the material most pertinent to the question).
- They develop students' analytical skills.

Assessment for Reading Assignments

The marker will assign each reading assignment a mark out of ten. A mark below 5/10 indicates that the work is unsatisfactory, i.e. that the student shows no sign of actually having read the work set; or has failed to comprehend adequately; or has failed to answer the set question. Marks from 5/10 to 10/10 are assigned according to the relative merit of the answers. The ideal response, which will receive full marks, shows ample evidence of having read and clearly understood the assigned material; is clearly written; and gives an original, well-thought-out response to the readings and the question.

NOTE: The reading assignments are a great chance to boost your grades! In no other section of the course (essays and test) is it likely that even the best students will receive perfect marks. Thus, if you just do the readings; write a careful, thoughtful response; and hand it in on time, you will usually raise your final grade.

The marks for each assignment will be added up and averaged to calculate the 10% of the overall grade delegated for reading assignments. Missing assignments will receive 0/10. Assignments one week late will be docked 1/10; assignments two weeks late will be docked 2/10. Assignments more than two weeks late will be accepted only with medical documentation, and will otherwise receive zero. Students are reminded that even when their work becomes unacceptably late and will not receive a mark, they must still complete four reading assignments to complete the course.

- 10 Required text:** There is no set textbook. The *RELI 103 Course Reader* should be obtained from VicBooks at a cost of approximately \$45.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 9-27 July 2012, while postgraduate Textbooks and student notes will be available from the top floor of VicBooks in the Student Union Building, Kelburn Campus. After week two of the trimester all undergraduate textbooks and student notes will be sold from VicBooks on Level 4 of the Student Union Building.

Customers can order textbooks and student notes online at www.vicbooks.co.nz or can email an order or enquiry to enquiries@vicbooks.co.nz. Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

11 Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism.aspx>.

In this course we will use the software "Turnitin" to check all student work for Plagiarism

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. At the discretion of the head of School, handwritten work may be copy typed by the School and subject to checking by Turnitin. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

12 Work-load (Recommendation of the Faculty of Humanities and Social Sciences): For 20 point courses, a student should spend on average 14 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. The total workload for the course, including class time should be approximately 200 hours.

13 Where to find more detailed information

Find key dates, explanations of grades and other useful information at www.victoria.ac.nz/home/study. Find out how academic progress is monitored and how enrolment can be restricted at www.victoria.ac.nz/home/study/academic-progress. Most statutes and policies are available at www.victoria.ac.nz/home/about/policy, except qualification statutes, which are available via the *Calendar webpage* at www.victoria.ac.nz/home/study/calendar.aspx (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at www.victoria.ac.nz/home/about_victoria/avcacademic.

14 Taping of Lectures All students in Religious Studies are welcome to use audio tapes to record lectures. If you want to do this, please see your lecturer, tutor or the administrator and complete a disclaimer form which advises of copyright and other relevant issues.

15 Class representatives Class representatives are elected in the first week or two of the trimester. They are supported by the VUW Students' Association, VUWSA, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your staff rep will be available from Blackboard and the Programme administrator.

16 Student Learning Support Services A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing on the Hunter Courtyard, tel: 463 5999.

17 Supplementary Materials A website of materials related to Reli 103 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by student computing Services. Your password is your student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463 6666 or by email scs-help@vuw.ac.nz.

18 Guidance in essay writing and presentation of bibliographies Please refer to Religious Studies guidelines for essays, attached.

19 Evaluation This course will be evaluated by UTDC

Lecture Programme

The lectures (**HULT 323, Tuesday 12:00-1:50 p.m.**) constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the class test and the essays, it is important that students *both* attend all lectures *and* do all readings.

Week 1: July 17

First hour:

Introduction the Course: a few big questions

Is there anything special about Asian religions, that all of them share, but that marks them out as distinct from other groups of religions in the world? If so, what? If not, why are we studying Asian religions as a group? What biases and misunderstandings do we need to be careful of in approaching Asian religions, or indeed, Asian cultures in general?

Required readings:

King, Richard. *Orientalism and Religion: Postcolonial Theory, India and the 'Mystic East'*. London: Routledge, 1999. Chapter Four, "Orientalism and Indian Religions," 82-95.

Optional additional reading:

Harrison, Victoria S. "The Pragmatics of Defining Religion in a Multi-Cultural World." *International Journal for the Philosophy of Religion* 59 (2006): 133-152.

Recommended viewing:

Jhally, Sut, dir. *Edward Said on Orientalism*. Northampton, MA: Media Education Foundation, 2002. DVD 05048.

Unit One: Questions in the Pre-modern History of Asian Religions

We begin the course by looking at some basic questions in the study of Asian religions. How did religions look at the dawn of history in Asia? What are the similarities and differences between the religions of the two largest and oldest major civilisations in the region – India and China? How were religions changed by the advent of more "universal", second-wave religions, with named founder figures (e.g. the Buddha, Confucius), and with bodies of explicit stipulative texts (the Buddhist scriptures, the Confucian *Analects* and "classics" etc.), arguing that adherents should adopt a significantly different worldview? How did Buddhism grow and change to eventually fulfil the role of the only pan-Asian religion – only to eventually die out in its homeland, India, leaving the Buddhist world in the second millennium "hollow in the middle"?

Second hour:

Vedic religion as seen through the Aśvamedha ritual

The oldest texts in India are religious texts – the Vedas, dating in part as early as 1500 B.C.E. (some were probably produced as late as 500 B.C.E.), which centre on chants, received directly by seers from the gods, that were used as the central recitation texts for a complex range of religious rituals, especially sacrifices. Thus, in many senses, the oldest historical information we have about Indian civilisation as a whole is religious, and our picture of early historical India is seen through a religious lens. What kind of religious culture can we see in these old texts? How is it similar to, or different from, other religious cultures? How did it set the tone for later Indian religiosity? What might it say about Indian civilisation as a whole, or about culture at the dawn of history worldwide, that these first texts *are* centred on religion in this manner?

Required readings:

Stutley, Margaret. "The *Aśvamedha* or Indian Horse Sacrifice." *Folklore* 80, no. 4 (1969): 253-261.

Recommended viewing:

Gardner, Robert and J. F. Staal. *Altar of Fire*. DVD 1673.

In the 1970s, a group of Brahmins performed the very ancient Vedic *agnicayana* ("fire altar") ritual, possibly for the last time ever, and it was filmed.

Week 2: July 24

First hour:

Bronze-Age Chinese religion and ritual

The oldest Chinese texts we possess date from the Shang 商/Yin 殷 dynasty (c. 1600-1046 B.C.E.), i.e. the second half of the second millennium B.C.E. As in the Indian case, these texts derive from a religious context. But they are texts of a very different kind – *jiaguwen* 甲骨文, i.e. records of prognostication rites, written on turtle shells and cow scapulae (mostly). What kind of religious culture can we see in these old texts? How is it similar to, or different from, other religious cultures? In particular, how is it similar to, or different from, the Indian case at a similar time in history? How did it set the tone for later Chinese religiosity?

This period at the dawn of history, in both India and China, was also a period of significant growth in the centralised power of the state, social stratification, and the geographic extent of political organisations. The comparison between India and China in this regard also raises interesting questions about the basic relationship between religion and political power – questions that have endured, in one form or another, through the remainder of history.

We can also consider the comparison between India and China in this regard as a case study in the problem of comparison as a method of study. Are comparisons useful in studying religions? In terms of what more general categories are we supposed to formulate our comparative questions? What do we learn from comparisons?

Required readings:

Thorp, Robert L. *China in the Early Bronze Age: Shang Civilization*. Philadelphia: University of Pennsylvania Press, 2006. 172-208.

Optional additional reading:

Paper, Jordan. *The Spirits Are Drunk: Comparative Approaches to Chinese Religion*. Albany, NY: State University of New York Press, 1995. Chapter Three, "Ecstatic Functionaries in Chinese Religion I: Shamans", 51-83.

Second hour:

Confucius and the *Analects*

Confucius 孔子 is probably the most famous Chinese person of all time, and still probably the most famous Chinese person in the world (except perhaps for Chairman Mao). But who was he? What kind of teaching, or practice, did he advocate? What kind of text is his *Analects* 論語 (apart from being the inspiration for all those "Confucius say" jokes?). Is there a difference between what Confucius himself taught, and *Confucianism*? Are either of these things (Confucius's teaching, or *Confucianism*) religions? If not, what are they? And where did the name "Confucius" come from anyway – it hardly sounds Chinese, surely?

Required readings:

Fingarette, Herbert. *Confucius: The Secular as Sacred*. New York: Harper and Row, 1972. "Human Community as Holy Rite," 1-17.

Lau, D. C., trans. *Confucius: The Analects (Lun yü)*. London: Penguin, 1992. 59-63, 66-73, 82-85, 90-93, 112-117, 120-125, 130-133, 144-145.

Benevolence (*ren* 仁): 1.3, 3.3, 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 6.7, 6.30, 7.30, 8.7, 12.1, 12.2, 12.22, 13.19, 13.27, 14.4, 14.6, 15.9, 17.6;

Ritual (*li* 禮): 1.12, 2.3, 3.3, 3.4, 3.15, 3.19, 8.2, 8.8, 12.1, 12.15, 14.41, 17.11.

Week 3: July 31

First hour:

Indispensable library skills for undergraduate work in Religious Studies

Library Skills: Lecture this week will feature a guest appearance from Tony Quinn of the VUW library, who will introduce you to resources in the library and the skills you need to use to write good essays.

The library is a huge and valuable resource that you have at your fingertips (free!) for the duration of your education. Making good use of it, and acquiring the skills to do so, is an indispensable part of your education. **Don't squander this opportunity. Be strong – say "No" to the Internet (especially Wikipedia and Google) and get into the library!**

This session, from a specialist librarian whose entire job is to make it easier for you, will show you how.

Second hour:

Basic Buddhism

Buddhism is one of the largest religions in the world (perhaps 370 million adherents), and may be the largest and fastest-growing non-Western religion of conversion among Westerners. What is it? What do Buddhists believe, or teach, or do? Is there any common core to the Buddhist religion, or should we actually speak about plural *Buddhisms*? Is Buddhism actually a religion anyway?

Required readings:

Harvey, Peter. *An Introduction to Buddhism: Teaching, History and Practices*. New York/Melbourne: Cambridge University Press, [1990] 1991. "The Buddha and His Indian Context," 9-31.

Optional additional reading:

Boyd, James W. "Suffering in Theravāda Buddhism." In *Suffering: Indian Perspectives*, ed. Kapil N. Ti Wari, 145-162. Delhi: Motilal Banarsidass, 1986.

Week 4: August 7

First hour:

Essay writing

ESSAY WRITING: Significant class time this week will be devoted to discussion of how to enhance your essay-writing (and maximise your marks!).

Essay writing is one of the most important components of your entire education. It develops key skills like

critical thinking (in analysing your materials);
creative thinking (in conceiving of an **original argument**); and
communication (in articulating your ideas).

It is also a skill that can make a huge difference to your marks (and your future employment prospects), and one of the most durably useful things you will carry away from your education for us throughout the remainder of your life. In other words, **it's really important!**

In this course, we work hard to help you improve your essay writing, through the reading assignments and essays, and the feedback we give you on them. We also **tell you exactly what we are looking for and how to do it**, and that is what this session is for.

Required readings:

Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research*. Chicago: University of Chicago Press, 1995. Chapter 3, "From Topics to Questions," 35-47.

From Student Learning Support Services, Victoria University:

"The Essay Writing Process"

"Structure of an Essay"

"Clear Writing Tips!"

"Editing Checklist"

Second hour:

Mahāyāna Buddhism: the case of Pure Land Buddhism

Buddhism is famously supposed to be divided into the Mahāyāna and the so-called "*hīnayāna*" (the "greater" and "lesser" vehicles). We will see that, strictly speaking, *hīnayāna* in a sense does not exist – it is a figment of the Mahāyāna imagination! What about the Mahāyāna, then? In this lecture, we will look at this collection of multiple large Buddhist movements that emerged beginning at the dawn of the Common Era, and how it differs from the Buddhism that came before it, or the Buddhism of historical South Asia (Theravāda). We will look particularly at the case of Pure Land Buddhism, which challenges many of our stereotypes about Buddhism – it centres on the depiction of and aspiration for a place a lot like Heaven; it invokes the immense spiritual powers of saviour Buddhas and *bodhisattvas*; salvation depends a lot on grace; it seems to recognise, and indeed depend centrally upon, a mechanism for circumventing the law of *karma*; and so on.

Required readings:

Blum, Mark L. "Mahayana Buddhism: The Great Vehicle." In *Buddhism: The Illustrated Guide*, ed. Kevin Trainor, 132-149. Oxford: Oxford University Press, 2001.

Stevenson, Daniel B. "Pure Land Buddhist Worship and Meditation in China." In *Buddhism in Practice*, ed. Donald S. Lopez, 359-379. Princeton: Princeton University Press, 1995.

Unit Two: The Social and Personal Practice of Asian Religions

Religions are not just about ideas, though there has been a misleading tendency in the West, and at times in the study of religion historically, to assume that ideas (beliefs) are the most important defining features of a religion. In this unit, we look at some important aspects of religions in practice.

Week 5: August 14

First hour:

Women in traditional Indian society

Guest lecturer: Rick Weiss

The first aspect of practice we will look at is the ordering of the social world in conformity with certain religious ideas, through the case-study of gender roles. In the next two one-hour segments, we will examine important religious attitudes towards women in India and China. First, we will look at the place of women as dictated by the Ordinances of Manu, an extremely influential text in Hinduism (cont. below).

Required readings:

Fuller, C.J. *The Camphor Flame*. Princeton: Princeton University Press, 1992. "The Structure of Indian Society," 11-24.

Baker, Sophie. *Caste: At Home in Hindu India*. Calcutta: Rupa Co., 1991. "A Brahmin Family in Tamil Nadu," 108-139.

Doniger, Wendy, translator, with Brian K. Smith. *The Laws of Manu*. New York: Penguin Books, 1991. 197-203.

Second hour:

Women in traditional Confucian society

In this hour, we look at stipulations about the proper role and place of women in the Confucian tradition, especially in the extremely influential Book of Filial Piety for Women.

When we examine these Hindu and Confucian conceptions of the role of women together, important general questions arise. What is the role of religions in producing social systems? Do religions merely reflect the social worlds in which they arise, or do they alter, or even produce, social worlds? More specifically, how have religions been implicated in the construction of gender? What part do they play in the construction and maintenance of patriarchal systems, or even misogyny?

We can also consider this as another case study in the problem of comparison as a method of study. Why would civilisations so remote from one another, both physically and culturally, elaborate codes that are similar in this way? Conversely, what important differences might we see between these texts and the religious systems they reflect or produce? What more general differences do we glimpse through these texts between the religious worlds of India and China?

Required readings:

Ebrey, Patricia Buckley, trans. "The *Book of Filial Piety for Women* Attributed to a Woman Née Zheng (ca. 730)." In *Under Confucian Eyes: Writings on Gender in Chinese History*, ed. Susan Mann, 46-69. University of California Press, 2001.

Optional additional reading:

Ebrey, Patricia. "Women, Marriage and the Family in Chinese History." In *Heritage of China: Contemporary Perspectives on Chinese Civilization*, ed. Paul Ropp, 197-223. Berkeley: University of California Press, 1990.

Recommended viewing:

Montagnon, Peter, prod. *The Long Search with Ronald Eyre*. London: BBC Education and Training, 1977. Episode 8, "The Way of the Ancestors". Vis 1742.

Week 6: August 21

First hour:

Asceticism in Indian religions

Another form of radically transformative practice, that encompasses a very wide range of specific weird and wonderful behaviours, is asceticism, or the practice of austerities. We will look at a range of ascetic practices, and consider what the logic might be behind such activity, and what kinds of salvific transformations they might be intended to bring about in the person, their community, or the world.

Required readings:

Denton, Lynn Teskey. "Varieties of Hindu Female Asceticism." In *Roles and Rituals for Hindu Women*, ed. Julia Leslie, 211-231. Rutherford, N.J.: Fairleigh Dickinson U. Pr., 1991. BL1237.46 R745.

Optional additional reading:

Olivelle, Patrick. "Deconstruction of the Body in Indian Asceticism." In *Asceticism*, ed. Vincent L. Wimbush and Richard Valantasis, 188-210. New York: Oxford University Press, 2002.

Second hour:

Divinity and festival in Indian Religions

Guest lecturer: Rick Weiss

Another important form of religious practice, found in many religions in Asia (and elsewhere), is worship, and attendant cycles of festival. In the next two hours, we will look at two instances at opposite ends of Asia: festivals in Hinduism, and Shintō festivals in Japan. What is a festival? What is its relation to ordinary everyday activity? Why would festivals please the gods? What is revealed by the nature of the gods by the festivals held to worship them? What are festivals supposed to achieve? Festivals also show aspects of the interesting relationship between religions and community. What role might festivals play in the construction and maintenance of religious community, or even community more broadly?

Required readings:

Eck, Diana. *Darsan: Seeing the Divine Image in India*. Pennsylvania: Anima Books, 1985. "Seeing the Sacred," 3-31; 77-78.

Courtright, Paul B. "The Ganesh Festival in Maharashtra: Some Observations." In *The Experience of Hinduism*, ed. Eleanor Zelliot and M. Berntsen, 76-94. Albany: State University of New York Press, 1988.

Marriott, McKim. "The Feast of Love." In *Krishna: Myths, Rites and Attitudes*, ed. Milton Singer, 200-212. Chicago: University of Chicago Press, 1966.

Recommended viewing:

Montagnon, Peter, prod. *The Long Search with Ronald Eyre*. London: BBC Education and Training, 1977. Episode 1, "330 Million Gods". Vis 1742.

FRIDAY Aug 24 5 p.m.: FIRST ESSAY DUE

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when you did so.

Mid-Trimester Break August 27 – September 9 2012

Week 7: September 11

First hour:

Divinity and Festival in Japanese Religions

The second tradition we will look at, in connection to the worship of multiple deities and their festivals, is Japanese Shintō 神道. We will cover some basics of this Japanese religious tradition, but our emphasis will be comparative. There are arguably many similarities between Japanese and Hindu religiosity, as can be glimpsed, for example, in festivals. What does it mean, once more, if two traditions so remote from one another as India and Japan have such fundamental similarities? Are we seeing here some kind of quintessential "Asian" religion? Or are we seeing universals of human religion? If the latter, what could conceivably make aspects of religion universal among human cultures?

Required readings:

Reader, Ian. *Religion in Contemporary Japan*. University of Hawaii Press, 1991. "Born Shinto. . .": Community, Festivals, Production and Change," 55-76.

Ono, Sokyo. *Shinto: the Kami Way*. Rutland, VT/Tokyo: Charles E. Tuttle Co., 1962. "Worship and Festivals," 50-71.

Unit Three: Modernity and Asian Religions

In this final unit of the course, we examine some facets of the transformations undergone by Asian religions in the modern world. Through case studies, we will consider such problems as the globalisation of Asian religions; the rise of Asian New Religious Movements (NRMs); the relationship between the modern state and religions outside Western liberal democracies; Western conversion to Asian religions, the Western marketplace for "alternative spiritualities" (the "spiritual supermarket"), and Orientalism; the relationship between religion and nationalism in Asian cases; and the place of the widespread modern phenomenon "invention of tradition" in the construction and reception of modern Asian religions.

Week 7: September 11 (cont.)

Second hour:

Tibetan Theocracy in an Age of Exile

From the sixteenth century, Tibet had a system of government that was perhaps unique – a theocracy (government of priests) of celibate (Buddhist) monks, with the Dalai Lama at their head. Here, we return to a very particular version of the relationship between religion and political power, which we have already noted is a general problem for the study of religion. This Buddhist case also poses a challenge to a common (though demonstrably false) understanding of Buddhism – that it has always been a peaceable, apolitical religion. In the special Tibetan case, we see at play a set of dynamics that arose repeatedly in Buddhist history, as Buddhism was adopted as part of a "civilisation package" from a central civilisation by more peripheral civilisations, and we will consider this dynamic.

Finally, in the modern era, a twist is added to the situation by the fact that since the Chinese takeover of Tibet in 1959, the present (fourteenth) Dalai Lama and his government have been in exile in India. These events, combined with the great increase in popularity of Buddhism in the West and some very successful strategising and PR by the Dalai Lama and his advisors, have led to a somewhat paradoxical situation of a non-democratic, theocratic, in many respects "feudal" institution finding perhaps its strongest support in the favourable public opinion of the international (largely Western) liberal middle class.

Required readings:

His Holiness the Dalai Lama. "Human Rights and Universal Responsibility." In *Buddhism and Human Rights*, ed. Damien V. Keown, Charles S. Prebish, and Wayne R. Husted, xvii-xxi. Richmond, Surrey: Curzon Press, 1998.

Powers, John. "Human Rights and Cultural Values: The Political Philosophies of the Dalai Lama and the People's Republic of China." In *Buddhism and Human Rights*, ed. Damien V. Keown, Charles S. Prebish, and Wayne R. Husted, 175-202. Richmond, Surrey: Curzon Press, 1998.

Optional additional reading:

Michael, Franz. *Rule By Incarnation*. Boulder, CO: Westview Press, 1982. 27-50.

Recommended viewing:

Sarin, Ritu. *The Reincarnation of Khensur Rinpoche*. New York: Mystic Fire Video, Inc., 1993. Vis 3205.

Week 8: September 18

First hour (shorter than usual, 40 min):

Buddhism, Abortion, and Death in Japan: *Mizuko kuyō*

This lecture examines issues of gender, society, emotion, and ritual in contemporary Japan through a consideration of *mizuko kuyō*, memorial rituals for aborted fetuses. These ceremonies, conducted by Buddhist priests, address feelings of loss experienced by the mother. These rituals reflect historical shifts in general roles and family relations, and they also provide important material benefits to Buddhist temples.

Smith, Bardwell. "Buddhism and Abortion in Contemporary Japan: Mizuko Kuyō and the Confrontation with Death." In *Buddhism, Sexuality & Gender*, edited by José Cabezón, 65-89. NY: State University of New York Press, 1992.

Optional additional reading:

"Rethinking the Practice of Mizuko Kuyō in Contemporary Japan: Interviews with Practitioners at a Buddhist Temple in Tokyo."

<http://bama.ua.edu/~emartin/publications/mkarticl.htm>

Second hour (shorter than usual, 40 min):

Falun gong and the Chinese Communist State

In the early 1990s, a new and extremely popular movement (arguably a New Religious Movement or NRM, though apologists and adherents deny it is a religion) mushroomed in China and then abroad (especially among expatriate Chinese) – Falun gong 法輪功. The movement was based upon a series of physical exercises, which have however a spiritual dimension, loosely based on *qigong*, a kind of Chinese gymnastic-cum-physiotherapeutic practice that had seen massive and diverse growth through the liberalisation of the PRC in the 1980s. The leader of this movement, Li Hongzhi, also wrote works explaining that he was an extremely powerful deity, and detailing his powers, the efficacy of Falun gong practices, and the worldview upon which they were based (a world that he could see, and that we cannot, due to his divine cognitive powers). In 1999, following a series of peaceful protests by Falun gong members objecting to coverage of their movement in the Chinese media, the Chinese government began a brutal crackdown on this movement. In the subsequent standoff, Falun gong has gradually become more clearly politicised (while maintaining all the while it is apolitical), and has sought the support of the international community, framing its repression at the hands of the CCP as an issue of human rights.

In this complex scenario, we catch glimpses of a number of important themes in the study of religion, as they work out in Asian contexts, including: the formation and nature of New Religious Movements (NRMs); the relationship between religion and the modern state; the globalisation of religion.

Required readings:

Madsen, Richard. "Understanding Falun Gong." *Current History* 99 (2000): 243-247.

Chang, Maria Hsia. *Falun Gong: The End of Days*. New Haven: Yale University Press, 2004. "Beliefs and Practices", 60-95.

Recommended viewing:

Perrott, Megg. *Falun Gong* [videorecording]. N.Z.: South Seas Film and Television School, 2006. DVD04183.

Guest speaker (1:30-2:00 p.m.)
Ajahn Kusalo, Abbot, Bodhinyānārama Monastery

Ajahn Kusalo is the Abbot of Bodhinyānārama Monastery in Stokes Valley, the monastery that we will visit on our field trip next week. Today he will speak to us and give us some general background about himself, his order, and Buddhism as a whole from the perspective of an authoritative practitioner.

Week 9: September 25

Visit to a Buddhist monastery and temple complex Bodhinyānārama, Stokes Valley

You will get more out of our visit if you familiarise yourself with the temple and its activities by taking a thorough look around their website beforehand: <http://www.bodhinyanarama.net.nz/>

Modern Buddhism: The example of the Thai forest tradition

Bodhinyānārama itself, and most (all?) of the monks who train and live there, belong to the Thai forest tradition of Theravādan (South-East Asian) Buddhism, and more particularly, to the lineage of Ajahn Chah (1918-1992), who is widely considered one of the most accomplished and influential Buddhist meditation practitioners and teachers of the twentieth century. Your readings this week are intended to give you some background for your visit, and to help you think about Ajahn Chah's lineage, and the forest tradition more generally, as another case study in our unit on Asian religious traditions in the modern period.

In the mid-nineteenth century, it seems that meditation traditions were almost unknown in the Buddhist world of South-East Asia, and may well have been largely in abeyance – in stark contrast to the stereotype now current in the Western imagination, that holds that meditation is the quintessence of Buddhist practice. These traditions were gradually revived, partly out of old books, by a series of marginal reformer/revivalist figures, who often made the jungles and forests of Burma, Thailand, Laos, Cambodia and Sri Lanka their main haunts. The genesis of these revivalist movements is a very interesting case-study in the dialectical relationship between Western images of Asian religions (including images constructed in Western scholarship, i.e. "Orientalism" in the old sense) and living Asian religions on the ground, in the real world.

Eventually these revivalist movements coalesced into a group of "forest traditions", which may offer us an interesting example of the "invention of tradition" (see next week). Interestingly, these "new traditions", which were in many ways quite radical, were among the targets sought out most fervently as the "most authentic" by Westerners attracted to Buddhism (a pattern repeated in the cases of other strands of Buddhism and Asian religions), and the movements who were most active in missionary activity to the West.

Required readings:

Anon. "A Short Biography of Ajahn Chah." In *Seeing the Way: Buddhist Reflections on the Spiritual Life – An Anthology of Teachings by English-speaking Disciples of Ajahn Chah*, 12-19. Hemel Hempstead, Hertfordshire: Amaravati Publications, 1989.

Kornfield, Jack, ed. *Living Buddhist Masters*. Kandy: Buddhist Publication Society, 1977.
"Achaan Chaa," 33-48.

Tiyanavich, Kamala. *Forest Recollections: Wandering Monks in Twentieth-Century Thailand*. Honolulu: University of Hawai'i Press, 1997. Chapter 3, "Facing Fear," 79-105.

Venerable Tiradhammo. "Joy in Spiritual Practice." In *Seeing the Way: Buddhist Reflections on the Spiritual Life – An Anthology of Teachings by English-speaking Disciples of Ajahn Chah*, 90-95. Hemel Hempstead, Hertfordshire: Amaravati Publications, 1989.

Recommended viewing:

Moore, Geoff, and Cameron Broadhurst, dirs. *Buddhism in New Zealand*. New Zealand: Geoff Moore and Cameron Broadhurst, 2003. DVD 2083.

Week 10: October 2

First hour:

The Thai Tradition (cont.)

The first hour of lecture this week will be devoted to the same broad tradition from which Bodhinyānārama Monastery derives. See next week for readings.

Required readings:

See last week.

Second hour:

The Modern Invention of Yoga

In a famous collaborative volume, the great modern historian Eric Hobsbawm and his collaborators articulated the powerful and influential notion of the "invention of tradition". Modern cultures, it seems, is frequently torn between an ambivalent yearning for the authorisation of the remote past, on the one hand, and the requirement that what is discovered in the past will reinforce rather than challenge our modern preconceptions about what is right and true, on the other. The solution to this ambivalence is often to invent traditions that answer to modern expectations and needs, and then project them back into the past (to invent pedigrees for them) to lend them the hoary gravitas of time. In this lecture, we will consider the extent to which modern yoga is one such "invented tradition". We will also see that other phenomena we have considered in this course may also fit under this label, including some modern Buddhist meditations and many Japanese festivals.

Required readings:

de Michelis, Elizabeth. *A History of Modern Yoga: Patañjali and Western Esotericism*. London: Continuum Press, 2004. "Twentieth Century Developments of Modern Yoga," 181-207.

Hobsbawm, Eric. "Introduction: Inventing Traditions." In *The Invention of Tradition*, ed. Eric Hobsbawm and Terence Ranger, 1-14. Cambridge: Cambridge University Press, 1983.

FRIDAY Oct 5 5 p.m. SECOND ESSAY DUE

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when you do so.

Week 11: October 9

First hour:

The World's Parliament of Religions at the 1893 Chicago Exposition

In 1893, a World Exposition was held in Chicago. On the same occasion, an ecumenical congress was held, which was called "The World's Parliament of Religions". This pioneering event is sometimes regarded as a watershed in the growth of inter-faith dialogue in the modern world. Many key figures in the emergence of modernised forms of various Asian religions, and the transfer of Asian religions to the West, were present at the Parliament. The Parliament thus affords a valuable opportunity to study in microcosm the architects of modern Asian religions; the sorts of concerns and circumstances that motivated them; the surprisingly close interrelations between them; and the various dynamics, including political concerns and Orientalism (auto-Orientalism, counter-Orientalism = "Occidentalism" etc.), that acted to shape the types of religion they created.

Required readings:

Seager, Richard Hughes. *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893*. Bloomington: Indian University Press, 1995. Chapter Four, "On Mars Hill," 63-83.

Harding, John S. *Mah ā y ā na Phoenix: Japan's Buddhists at the 1893 World's Parliament of Religions*. New York: Peter Lang, 2008. "Introduction", 1-19.

Second hour:

Conclusion: Themes of this Course

In this hour, I will boldly attempt the impossible (with no net!) – I will try to sum up all the themes of the course on the back of a Weetbix card. Questions and peanuts welcome.

Week 12: October 16

FINAL IN-CLASS TEST REGULAR LECTURE ROOM AND TIME (1 hr 50 m)

Tutorials

There will be a total of **nine** tutorials in the trimester. You must attend a minimum of **80%** of these tutorials, which we will define leniently as **seven out of nine**. There will be **no tutorial** in weeks one, six and twelve.

Topics for reading assignments

For reading assignments, you will have the option of choosing any four topics you choose, including more than one topic from the same week, if you so prefer.

The reading assignments are designed in part to give you the chance to work steadily on improving your academic writing, and through it, your critical and creative thinking, and communication skills. **The best use of your reading assignments**, therefore, i.e. the one that will do your own academic progress the greatest good, is probably to space your mandatory four assignments early in the trimester. This means you will still have a chance to act on the feedback you receive (and even incorporate any improvements made in your writing into your larger pieces of assessment, i.e. essays and the test). Your workload from other work will also still be lighter, so you should have more time to put good work into the reading assignments.

Week 1: NO TUTORIAL THIS WEEK

1. How might Orientalism interfere with the objective study of Asian religions? Try to give your own example (other than those from readings and lectures).
2. What kind of religious world is assumed by the Aśvamedha (horse sacrifice)?

Week 2:

3. What did you learn about Shang religiosity from your readings?
4. What is the relationship between "benevolence" (*ren*) and "ritual" (*li*), according to the *Analects*? (See the list of passages attached to the D. C. Lau reading in the Lecture programme above.)

Week 3:

5. On the basis of your reading, do you think Buddhism is a religion? Why (not)?

Week 4:

6. What differences do you observe between Mahāyāna Buddhism and the early/basic Buddhism we studied last week?

Week 5:

7. What is the proper place and role of a woman, according to the *Ordinances of Manu*?
8. What is the proper place and role of a woman, according to the *Book of Filial Piety for Women*?

Week 6 (NO TUTORIAL THIS WEEK):

9. What is asceticism? What do you think is its religious function?

10. What is "darsan"? What do you think is its religious function?

Week 7:

11. What do you think is the most *academically* interesting feature of the Japanese festivals described in your readings? Why do you think it is interesting? (NOTE: *academic* interest means "of interest to the scholarly field of Religious Studies"; don't write about what you happen to find personally interesting, unless it is also of scholarly interest!)

12. *Based on your readings*, do you think there are aspects of "human rights" that are unique to Tibetan culture? Or does it seem that in the Tibetan context, also, "human rights" are regarded as universal and not culturally determined?

Week 8:

13. Based upon your reading, what is the religious function of *mizuko kuyō* rituals? How do you think Smith's interpretation might be criticised?

14. Based on your readings, do you think Falun gong is a religion? Why (not)?

Week 9:

15. What would be the characteristics of a perfected spiritual master in the Thai forest traditions?

Week 10:

16. What is meant by the phrase "invention of tradition"? How does this concept apply to the case of modern yoga?

Week 11:

17. What were some of the main dynamics in the interaction between "East" and "West" at the Chicago World's Parliament of Religions? How might these dynamics have affected the shape of Asian religions in the 20th century?

Week 12: NO TUTORIAL THIS WEEK

Essays

Each student is required to submit **two** essays:

Essay 1 due Friday August 24 2012, 5 p.m.

Essay 2 due Friday October 5 2012, 5 p.m.

Each essay is to be approx. **1,500 words** in length, and **each is worth 25%** of the final grade.

WARNING: Plagiarism is a serious offence, and will be treated as such in this course. ALL STUDENTS should ensure they have read and understood the **plagiarism warning** on p. 5 of this Course Outline. **THE PLAGIARISM DETECTION SOFTWARE "TURN IT IN" WILL BE USED IN THIS COURSE TO CHECK FOR PLAGIARISM.**

Submission of essays and assignments: ELECTRONIC AND PAPER COPIES

Essays and assignments must be placed **in the locked assignment box** located near the programme administrator's office, Hunter 318, and students must date and sign the essay register to indicate an essay has been submitted. **No responsibility will be taken for assignments for which there is no record.** Students should keep a copy of all their work until it is returned.

Essays must also be submitted **electronically via Blackboard**. Essays not received electronically by 5 p.m. on the due date will be treated as late, and penalised accordingly, just as essays not received in paper copy by the due date. These electronic copies of your essays will be used to check for plagiarism via TurnItIn.

Penalties for late essays / assignments:

- 2% per 24 hours will be deducted for late essays.
- Essays submitted late due to medical reasons must be given to the programme administrator accompanied by a doctor's certificate.

Guidelines for essay writing

Each essay should consist of a thoughtful investigation of the topic of your choice. It is up to each student to define a focus for the essay and to design an appropriate title, even where you are writing in answer to a set question (for the first essay only; see below). Where you choose your own topic, **your choice of topic must be approved prior to writing by your tutor or the lecturer.**

The required readings may be used as sources for the essays, but if you define your own topic for the first essay, and in all cases for the second essay, **you must consult at least two other sources**, one of which can be drawn from the supplemental readings in the reader. Reading suggestions can be sought from the lecturer or from your tutor. See below also (after suggested essay topics) for suggestions for places to look for research materials.

Note also that in Week 4 we will devote **significant time in class to an explanation of how to write successful essays.**

Essay topics

Essay 1:

For the **first essay**, you will have the **option** of working on one of the following set questions. You also have the **option**, for Essay 1 as Essay 2, of choosing your own topic, if you feel confident and interested in doing so. (If you are interested in this option, read the instructions for Essay 2.)

Each option for the set question requires you to select, read, and analyse a primary text from an Asian religious tradition. In answering these questions, you should feel free to discuss aspects of the text that are obscure (nobody understands everything perfectly in texts like these, so you don't need to pretend you do, either!). The focus of the essay is on the close reading of a primary text; however, you should also consult one or two *good academic* secondary sources to help you. I have provided one such source in the list that follows, and you should also draw from the course readings where relevant. I do not expect extensive secondary research on the primary text, but reading 25-50 pages of secondary material can help you to understand the context of the text and the ways that it has been read by those both within the tradition and outside. Be sure to include a correctly formatted bibliography and use correctly formatted footnotes each time you refer to your primary or secondary texts. See the religious studies citation guide at the end of this course outline for proper reference citations.

The essay should be researched and written as follows:

1. Choose your text. **Below I have listed 5 primary texts that you may choose from, along with a supplementary secondary text for each. All of these texts, both primary and secondary, can be found on BlackBoard.** You may also choose a primary text that is not on this list, but if you do you **must** discuss it with your tutor or with me.
2. Read your text! Reading just 30 pages of primary material will be challenging. Reading a text that was written in, say, China in the 4th century BCE is far more difficult (and edifying!) than reading the *Dominion Post*. You may struggle to understand some of the context and language of the text. Your secondary literature might be helpful at this point.
3. Begin the writing of the essay. You may need to take notes, reread, draft and rewrite, etc. Allow time! (Writing processes differ significantly between different people, and you may proceed in various ways at this point. The following comments are designed to give you an idea of how the finished essay should read, but they do not mean that you would necessarily *write* in that order.)
4. Don't forget to begin your essay with an introduction. Say what you will be writing about; what you will argue about that topic; give a brief outline of the steps the essay takes in its argument. You may also need to explicitly define key terms.
5. You might also include another introductory paragraph giving some background information. Is the text in verse or not? What is the subject of the text? What does it emphasise? What aspects of the text will you focus on? What is its context? When, and where, was the text written? What do we know about its authorship? This is also where your secondary literature comes in handy.
6. Analyse the text. This is the bulk of the essay. This analysis should be organised around a particular *thesis*, or claim you want to argue about the text: for example, "The *Analects* of Confucius is a sexist document". Organise the essay as a step-by-step, reasoned attempt to convince your reader that your interpretation of the text is valid and worthwhile.

It will help you to arrive at an argument if you focus your attention to the text on a particular question. Below are some examples of questions you might ask of the text. You might choose one of these questions, part of one question, or a combination of questions; or you might come up with your own questions of your own. It is important that you only ask one or two focused questions, however, because if you ask too many questions of the text, your essay will lack focus.

- a. What is the moral teaching of the text?
 - b. What does the text say about gender? What behaviour does it prescribe for women and/or men? What is the ideal woman/man, according to the text?
 - c. What sorts of ideals (social, gender, moral, etc.) are emphasised by the text? What norms of behaviour does it prescribe? What is the ideal person proposed by the text?
 - d. Does the text have a notion of evil, and if so, what is it? How does one avoid evil?
 - e. What rituals are prescribed by the text, what benefits accrue from doing such rituals, and what might be the dangers of incorrectly performing these rituals?
 - f. Does the text support some form of social hierarchy and/or differentiation?
 - g. What does the text indicate about the nature of the person in its religious tradition? That is, what does it mean to be human in this text? What is the relationship between human beings and the rest of the cosmos?
 - h. Does the text employ narratives/stories? If so, what lessons do the narratives teach? What does this tell us about the role of narratives in religious traditions?
 - i. What is the most important aspect of religion emphasised in the text (ritual, myth, morality, philosophy, practice, sacrifice, etc.)? Why is this aspect more important than other aspects of religion?
 - j. Does the text advocate worship? If so, worship of what, in what way, and why? How does worship work? (e.g., Does it appease the deity? Does it focus the mind? Is it a way of bartering for favours?) What are the benefits and drawbacks of worship?
 - k. What is sacrifice in this source? Is it considered beneficial or detrimental to spiritual development? Why or why not?
7. Don't forget, also, to be sure to give your essay a proper conclusion. Here you sum up your main claim, and summarise the structure of your argument in support of that claim, with an emphasis on showing how the parts of the argument fit together. This is also a good place to make a few more speculative fresh observations about the text or your argument. In particular, you can consider broader implications of the text and the points you have made about it. For example, what does this material tell us about the role of religious texts? For what purpose was the text written? Be bold here, though you should also keep in mind your close reading of the text that has come before.

Texts, Essay 1

The list of primary texts follows. Each of these texts, and an accompanying secondary reading, will be made available on BlackBoard.

1. The *Chandogya Upaniṣad*. This is one of the most well-known of the Upanisads, a group of speculative (mystical?) Sanskrit texts that speak of the attainment of knowledge of *ātman*, the individual self, and its connection to *Brahman*, the cosmic self. The *Chandogya Upaniṣad* was probably composed sometime around the 7th-6th centuries BCE, and it has become one of the most important early texts in the development of Hindu philosophy.

Primary Reading: The *Chandogya Upaniṣad*, chapters 6-8. In *Upaniṣads*, translated from the Sanskrit by Patrick Olivelle. New York: Oxford University Press, 1996. Pages 148-176.

Secondary Reading: Hopkins, Thomas J. *The Hindu Religious Tradition*. Belmont, USA: Wadsworth, 1971. Chapter 3, "The Upanishads," pp. 36-51.

2. The *Laws of Manu*. This is the most important of the *Dharmaśāstric* texts, or texts which set out proper social behaviour according to the standards of orthodox Hindus. It is therefore a work that dictates how people should act, and it promotes certain ideals of action and morality. This particular reading discusses the place of women in ancient Indian society. This work dates to approximately the beginning of the Common Era.

Primary Reading: *Laws of Manu*, chapter 9. In *The Laws of Manu*, translated from the Sanskrit by Wendy Doniger and Brian K. Smith. New York: Penguin, 1991. Pages 197-233.

Secondary Reading: Flood, Gavin. *An Introduction to Hinduism*. Cambridge, UK: Cambridge University Press, 1996. Chapter 3, “Dharma,” pp. 51-74.

3. Mencius (Ch. Mengzi 孟子). This philosopher wrote in the tradition of Confucius, and is perhaps the most important Confucian after Confucius. He worked from the position that humankind is essentially good, and his writings cover topics including morality, human destiny, governance and revolt. He dates from the 3rd-4th centuries B.C.E.

Primary Reading: Selections from the *Book of Mencius*. In *A Source Book In Chinese Philosophy*, translated and compiled by Wing-Tsit Chan. Princeton: Princeton University Press, 1973. Chapter 3, “Idealistic Confucianism: Mencius,” pp. 49-83.

Secondary Reading: Yu-Lan, Fung. *A Short History of Chinese Philosophy*. New York: Free Press, 1966. Chapter 7, “The Idealistic Wing of Confucianism: Mencius,” pp. 68-79.

4. Chuang-Tzu (Zhuangzi 莊子). This mystical thinker is in the tradition of Lao Tzu (Laozi 老子). His work is among the most influential in Taoism. He conceived of nature as in constant flux and transformation, and his thought thus aligned with and influenced Buddhist doctrines that were to enter China centuries later. He dates from the 4th century B.C.E.

Primary Reading: Selections from the Chuang Tzu. In *A Source Book In Chinese Philosophy*, translated and compiled by Wing-Tsit Chan. Princeton: Princeton University Press, 1973. Chapter 8, “The Mystical Way of Chuang Tzu,” pp. 177-210.

Secondary Reading: Yu-Lan, Fung. *A Short History of Chinese Philosophy*. New York: Free Press, 1966. Chapter 10, “The Third Phase of Taoism: Chuang Tzu,” pp. 104-117.

5. The *Dhammapada*. This is one of the most important texts of the Pāli canon, the set of texts held authoritative by the Theravada tradition of Buddhism. Buddhist tradition holds that this text is a collection of the Buddha’s own words. Its subject matter is *dhamma* (a polyvalent word that signifies proper behaviour, natural law, truth or the teachings of the Buddha). The text, composed around the 3rd century BCE, has been important to Buddhist lay and especially monastic communities throughout South and South-East Asia for millennia.

Primary Reading: *The Dhammapada*. In *A Sourcebook in Indian Philosophy*, edited by Sarvepalli Radhakrishnan and Charles A. Moore. Princeton: Princeton University Press, 1970. “The *Dhammapada* (The Path of Virtue),” pp. 292-325.

Secondary Reading: Wallis, Glenn, trans. *The Dhammapada: Verses on the Way*. New York: The Modern Library, 2004. “Forward,” pp. xi-xii; “Introduction,” pp. 89-102.

Essay 2

For the **second essay**, all students will choose their own essay topic and find materials upon which to base the essay. We will have a **session in class time on the use of the library** to research your essay a couple of weeks before the second essay is due, to help you in this process.

Please note that the questions below are intended as **suggestions** to help you think of a topic; none of them is intended as a rigid straitjacket that you must comply with. Some of the questions below have been set out with too many complications for you to successfully address them all in one essay (e.g. the questions on Falun gong), and in such cases you will have to be **selective to keep your focus**. If you have any doubts about what kinds of answers to these questions will meet our requirements, talk to your tutor or the lecturer.

If you have a **topic other than those listed** below you would really like to pursue, you are encouraged to do so, but it is vital you **talk to your tutor or lecturer first** to ensure it is workable and that sufficient resources are available for you to have a reasonable chance of completing an essay successfully.

Some of these topics will be easier to tackle later in the course, i.e. might be more appropriate for the second essay.

- What does the practice of household *pūjā* tell us about the nature of the divine in Hinduism?
- "Hierarchical values and institutionalised inequality are at the heart of both Hinduism and Indian society." Do you think this statement accurately describes Indian religion?
- How does the caste system work? What are some of the effects, good, bad or indifferent, that you think it has on the operation of Indian society?
- Is Hinduism a patriarchal (male-dominated) religion? If so, in what ways? If not, what is the actual position of women and/or the feminine in it?
- How does pilgrimage feature in Hindu religion, and why is it so important? Do you discern anything in this aspect of Hinduism that is not, to your knowledge, paralleled in other traditions?
- Buddhism famously makes the claim that we are in fact "without self" (*anattā*). Is this a coherent claim? If so, what does it mean? If not, might it be effective to make it anyway, and why?
- What is the place of the worship of gods and goddesses in contemporary Theravāda Buddhism? How do we account for claims that Theravāda contains no such worship, or reconcile them with the facts of religion on the ground?
- "Today, in Theravāda Buddhism, the practice of monks and the practice of lay people are becoming more alike." Is this true? If so, why might it be so? If not, why might someone be motivated to make such a claim?
- Buddhist monastics (monks and nuns) seem to remove themselves from society as part of their renunciation, yet they perform an important social function. How might we reconcile this apparent contradiction?
- Can the Buddhist Saṃgha be entirely explained in terms of its role for non-monastic society? If not, what other functions does it also serve? How?
- Analyse one type of Buddhist meditation (*other than* those already covered in lecture). Does it reinforce or undermine common characterisations of Buddhism as a religion? How?
- Does the teaching of Confucius, as reflected in the *Analects*, suggest that his teaching is a religion? If not, why not? If so, what kind of religion is it? In either case, what are the implications for our general definition of the term "religion"?
- How does "Orientalism" feature (has it featured) in the study of Asian religions?
- Consider the comparison between sacrifice in Vedic India and early (Shang-Zhou) China.
- Is religion in historical Asia an essentially patriarchal phenomenon? If so, why might this be so? If not, what exceptions can we find?
- Is Chinese ancestor worship in fact a "religion"? If so, is it like any other religions you know of or can find about, and which ones? If not, what is it? (PLEASE NOTE that a successful essay on this topic will have to define its terms very clearly.)
- Is Confucianism in fact a "religion"? If so, what kind of religion is it? If not, what is it? (PLEASE NOTE once more that a successful essay on this topic will have to define its terms very clearly.)
- What is the relationship between the world of gods and that of humans in Chinese religion, and what can it tell us about power structures in Chinese society?

- Investigate some examples of Falun gong religious art (it can be easily found on the Internet; see your lecturer if you have trouble). What can we discern about the nature of Falun gong as a religion from this art? Is it different from what we could learn from Falun gong texts, or by reading Maria Chang's description? If so, how? Does the nature of this art change over time? If so, can these changes be related to changes in the real-world status of the movement?
- Analyse one Asian religious festival.
- Analyse *Zhuan fa lun* by Li Hongzhi (the founder of Falun gong). Is there a coherent religious vision in this text? If so, what is it? If not, what kind of text might this be, and how would you account for the appeal of Falun gong as a movement? Does the text appeal on some other level, or is the primary appeal of Falun gong perhaps not located in Li's texts at all?
- We have seen that the Chinese Communist Party claims that Falun gong is an "evil cult", and that followers claim it is not even a religion at all. Why are these respective claims made? What do they mean? What audience are they intended for? What might the CCP or FLG stand to gain or lose on the basis of such claims?
- Analyse the structure of a representative Tibetan Tantric ritual and/or meditation (sometimes the two are combined). What are the aims of this religious practice? How do you think it is supposed to work? What does it tell us about how the world is understood by the religious culture that produces such practices?
- What political role has Buddhism played in Tibet? How has this been justified in Buddhist terms? Feel free also to critique such justifications if you wish to do so.
- Why do Japanese go to Shintō shrines when so few of them say they believe in Shintō?
- What is the relationship between Shintō and Buddhism in Japan?
- How has the role of the Dalai Lama changed since his government went into exile? Do the changes you identify have religious ramifications?
- How has it changed Japanese Buddhism, in comparison to the past or to other Buddhisms from around Asia, that monks have been permitted to marry since the mid-19th century, and the vast majority of monks now have wives and children?
- In both Indian and Chinese religion, the most ancient materials remaining to us are intimately tied up with elaborate ritual systems. Compare the basics of Vedic and Bronze-age Chinese (Shang and Zhou) ritual. Try to identify some similarities and some differences, and allow yourself to speculate (but not wildly) on the reasons for what you observe.
- Compare SELECTED ASPECTS (only) of Shintō and Hinduism. If you find yourself noting similarities more than differences, you might speculate carefully, in the closing section of your essay, on the reasons these similarities might exist. If you find yourself focusing on differences, you might similarly speculate carefully in closing your essay on the question of whether there is something unique about each religion in comparison to the other.
- Consider the relationship between religion and state in one specific Asian context (interesting cases you might consider: modern Sri Lanka; communist China; Meiji Japan; post-war Japan; Tibet in various periods of its history; Thailand since the reign of Chulalongkorn the great [r. 1868-1910]; Islam in Malaysia; the Aum Shinrikyō in Japan; Falun gong).
- Consider one Asian religious community in New Zealand (either among Asian migrants, or New Zealand converts regardless of ethnicity, or both). In what ways does it exemplify larger processes in the modern situation of Asian religions? Is it exceptional in any ways? If so, what?
- Analyse an example of the "invention of tradition" in the context of Asian religions, *other than the examples already given in your course readings and lectures.*

- Both Hinduism and Shintō have become deeply embroiled in right-wing nationalist politics in their respective countries. Consider why this might have occurred in two countries otherwise so different, and what it might tell us about the relationship between religion and politics.
- Compare Falun gong with an influential new (i.e. modern) religion from the United States (Scientology or Theosophy, for example, might yield interesting results).
- Compare Falun gong with one or more apocalyptic religions from the Chinese past.
- What are some of the changes Buddhism is undergoing in the course of its transfer to the modern West? Do these changes affect (or threaten to affect) the basic nature of the religion? If so, how?

Finding research materials for your essays

Encyclopaedias such as *The Encyclopedia of Religion* (New York, N.Y.: Macmillan, 1987) in the Reference Reading Room in the library can be helpful as each article also contains a bibliography, but **the research for the essay must extend beyond such sources.**

Some of the most useful sources in the library have been put on **Closed Reserve**. To obtain a list of these books you must look them up in the library computer system. Under the library menu, choose "Closed Reserve", and then type in the course code (Reli103) to access the list.

The following **journals** may also have articles that you can use for your essay:

History of Religions
Japanese Journal of Religious Studies
Journal for the Scientific Study of Religion
Journal of Chinese Religions
Journal of Feminist Studies in Religion
Monumenta Nipponica
Numen
Philosophy East & West
Religion
T'oung-pao

If you have never done so, you will probably find it interesting just to go to the shelves and **browse through** one or more of these journals, to see the sorts of things researchers publish on in the field. Doing this may also give you ideas for essay topics.

How to cite books, articles and internet resources for essays in Religious Studies

What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in **ALL** cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . ."; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Viridian," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

Book – single author

Footnote:

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

Bibliography:

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

Book – two or more authors

Footnote:

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

Bibliography:

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

Chapter or article in edited multi-author volume

Footnote:

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

Bibliography:

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

Translated book

Footnote

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

Bibliography

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

Journal article – single author

Footnote:

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

Bibliography:

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

Journal article – two or three authors

Footnote:

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

Bibliography:

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

Web site

Footnote:

Paul Kingsbury, "Inducing a Chronology of the Pali Canon," <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Bibliography:

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon." <http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

Reference work (e.g. encyclopaedia or dictionary)

Footnote:

Encyclopaedia Britannica, 15th ed., s.v. "Sufism."

Footnote:

Oxford English Dictionary, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

. . . as it says in the Bible (1 Kgs 2:7).

Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

". . . Absolom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

Footnote:

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

The New Oxford Annotated Bible: The Holy Bible. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

The Qur'an

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

Footnote:

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

Bibliography:

An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition).
Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

Buddhist and Indian texts

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

Footnote:

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

Bibliography:

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

How to cite in the body of your essay

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,¹ but wrong to write it like this². One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.³

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.⁴ If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.⁵

If you cite source A, then cite one or more other sources,⁶ and then return to source A,⁷ it is best to repeat only the author's name,⁸ a shortened title, and the page number cited,⁹ rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.

¹ Random correct placed footnote.

² Random incorrectly placed footnote.

³ Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

⁴ Ibid., 36. [This means the reference is to the same source, but with a different page number.]

⁵ Ibid. [This means page 36, exactly like the preceding footnote.]

⁶ T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

⁷ Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

⁸ Madan, *Non-Renunciation*, 38-40.

⁹ Robinson and Johnson, *The Buddhist Religion*, 115.