

# **Eastern Religions (Religious Studies 263 001 / 15335)**

University of New Mexico–Albuquerque, Fall 2016

TR 9:30–10:45, SARAR 101

Prof. Katherine Ulrich (keulrich@yahoo.com)

Office Hours: T 12:30–1:30 or by appt. (Hum 453; 277-4009)

Eastern Religions is a thematic introduction to the religions of India, Southeast Asia, China, and Japan and their study in the context of a nonsectarian learning curriculum. Each week we will explore one of Asia's major indigenous religious traditions and the beliefs and practices of its adherents while examining two broad themes. The first is illness and death: we will explore how beliefs about human bodies, souls, and the afterlife shape medical decisions and funerary practices. The second broad theme for the course is that of pilgrimage and sacred space. How do religious beliefs and practices shape people's understandings of and interactions with the environment around them? Why do people go on pilgrimage, and what impact do such journeys have on both the people and the places? Religious traditions covered include Hinduism, Buddhism, Sikhism, Jainism, Confucianism, Daoism, and Shinto. Classes are mainly powerpoint lectures, supplemented by discussions, films, and the occasional group exercise.

This is an introductory course, designed to introduce you to the basic practices, beliefs, and subdivisions of Asian religions and to teach you to *think* in a sophisticated manner about religions, religious people, and religious practices. To acquire a deeper understanding of any particular religion, you will need to take further courses in religious studies!

## **WHAT THIS COURSE IS (or: COURSE GOALS/LEARNING OUTCOMES)**

By the end of this course, you should . . .

- (1) know the basic practices, beliefs, scriptures, & subdivisions of the major indigenous Asian religions;
- (2) have an in-depth knowledge of the ways in which the members of Asian religions regard the human body, death, and sacred space, and the ability to think comparatively about these themes;
- (3) have a sense of the complexity of religions & of the interdisciplinary field of religious studies;
- (4) be aware of the fact that religions, religious people, and religious practices are both eerily similar to one another *and* remarkably diverse.

## **WHAT THIS COURSE IS NOT (or: THE WARNING LABEL)**

- (1) an easy, comfortable, or patronizing survey. You will be challenged (intellectually, emotionally, and/or spiritually). You will have to work hard, and might end up reflecting upon—or even doubting—your basic assumptions about the world;
- (2) a series of instructions on how to be a good Hindu, Buddhist, Daoist, etc.;
- (3) an insider's (i.e., believer's) view of religion.

Please be respectful of other people's lifestyles, worldviews, practices, and beliefs. You don't have to agree, but at least pretend while you are in this class that you respect their right to adopt the lifestyles, etc. that they do. Your comments should be factual, constructive, and free from harassing statements—harassment or discrimination on the basis of religion, gender, age, disability, race, ethnicity, marital status, veteran's status, national or ethnic origin, or sexual orientation is unacceptable. You are free to disagree with others, but such disagreements need to be based upon facts and documentation (rather than prejudices and personalities).

Class rosters are provided to the instructor with the student's legal name. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference early in the semester so that I may make appropriate changes to my records.

## REQUIREMENTS (or: PESKY DETAILS)

- (1) Two noncumulative, in-class exams (20% each). Exam #1 covers South & Southeast Asia; exam #2 covers China & Japan. Exams are a combination of a blank map (you will be asked to locate the countries where the relevant religions are practiced), short-answer questions, and multiple-choice questions covering basic facts for the course. A copy of a sample exam, along with a vocabulary list, is available on dropbox. WARNING: Since this is a course about Asia, there are many Asian names and terms, and a substantial component of each exam will involve identifying vocabulary. I recommend making, and using, flashcards early in the semester, rather than leaving it until an hour before an exam.

**Please note that per department policy, makeup exams are scheduled ONLY in very exceptional circumstances and MUST be arranged at least 24 hrs in advance.**

- (2) Essay (20%). Your essay should be at least 900 words, not counting header & bibliography (3 full pages, typed, double spaced). Further guidelines and a choice of questions for the essay will be distributed in class. Late essays drop one point (out of 20) per day; essays later than two weeks will not be accepted. Short essays drop one point per 50 words short, starting at 899 words [i.e., 850–899 words drops one point]. Email the essay to me (keulrich@yahoo.com); note that **IT DOES NOT COUNT AS HAVING BEEN SUBMITTED UNLESS IT IS ATTACHED TO YOUR EMAIL & I CAN OPEN IT.** Though I will accept hard copies, you *must* also email it to me—I use the word count feature in Word to make sure it is long enough. I send confirmations that I received your email; if you do not receive such a confirmation, bring a hard copy to class. Otherwise it will be counted as late.
- (3) Final Exam (20%). Cumulative! Same format as exams #1 and #2. **WE WILL TAKE THIS EXAM THE LAST DAY OF CLASS** (instead of the 7:30–9:30 a.m. time slot assigned by the registrar).
- (4) Attendance (20%). Come to class on time and make sure you sign in! This is the equivalent of two letter grades, and every semester has made the difference between passing the class (or not) for some. While participation is not a formal part of the grade, be advised that I will be far more likely to round grades generously if I actually know who you are. Emailed excuses for absences are insufficient; the only way for an absence to be excused is (1) if you provide written documentation (ROTC letter, doctor's note, funeral program; notes from your mother do NOT count!); (2) if you come see me in office hours to discuss the missed material. It is your responsibility to make sure that you are signed in. If you are late to class and I have collected the sign in sheet already, you may not be allowed to sign in. You can miss one or two days and still get a 20/20 attendance grade, but perfect attendance will result in up to one extra percentage point extra credit on the final grade.

## REQUIRED READINGS

1. Coogan, Michael, ed. *Illustrated Guide to World Religions*. Oxford University Press, 2005/New York: Metro Books, 2012. (\$40 new/\$1.30 used online price). [=IGWR on syllabus]. Other editions are fine. A pdf of the required pages is available on dropbox.
2. Kornfield, Jack, ed. *Teachings of the Buddha*. Shambala, 2012. (\$13 new/\$0.01 used online price; other editions are fine EXCEPT for the pocket book edition: don't use that one, since it is abridged. Kindle and audio book editions are also available.
3. Dalrymple, William. *Nine Lives: In Search of the Sacred in Modern India*. Reprint, Vintage Departures, 2011. (\$16/\$0.01 new/used online price) Other editions are fine; there's also a Spanish edition available. Library owns ebook.
4. Plus pdf-format readings, marked with an asterisk on the syllabus, available via dropbox.com (<https://www.dropbox.com/sh/wyt8t98c860lq9j/AADXGOyvLgc0vZMcSDEcYOR9a?dl=0>). You will need to set up a free dropbox account. Download these readings and read them in Adobe Acrobat (also free), which will allow you to rotate pages, highlight text, etc. **Note that dropbox will not automatically**

update its files on your computer; to access new material I add to the site, such as lecture notes and review materials, you will need to go to the dropbox website and click on the new file. I will email the dropbox link to all registered students; if you do not receive this email, email me (keulrich@yahoo.com) and I'll resend it.

## **UNM RELIGIOUS STUDIES PROGRAM**

### **ACADEMIC INTEGRITY AND STUDENT CONDUCT POLICIES**

Academic Integrity. Cheating, plagiarism, and assisting others in acts of academic dishonesty are serious matters. Any student who participates in these actions will be subject to disciplinary measures, which may include grade reduction, automatic course failure, and/or expulsion from the class. Additionally, all cases of academic dishonesty will be reported to the Dean of Students; this report will become part of a student's permanent record. Repeated violations of this academic integrity policy may result in suspension or expulsion from the university.

One common form of academic dishonesty is plagiarism, which involves using others' ideas and words without acknowledging the source of that information. To avoid plagiarism, be sure to provide full bibliographic reference information any time you: a) use another individual's ideas, theories, or opinions; b) use facts, statistics, or visuals that are not common knowledge; c) include direct quotations of another person's written or verbal words; and d) paraphrase another person's written or verbal words. (These guidelines are from Indiana University's Code of Student Rights, Responsibilities, and Conduct.)

Course Grading, Extensions, and Incompletes. Religious Studies instructors only give assignment extensions and incomplete final grades to students who have experienced extenuating circumstances (such as serious prolonged illness or family emergencies). In general, most students do not perform better with more time since the material is no longer fresh in their minds and other academic demands continue accumulating. However, if you truly experience extenuating circumstances, you must contact your instructor before your coursework is due and provide documentation of your situation. For those who receive an Incomplete grade, all course work must be completed within one year or whatever time period the instructor specifies.

On occasion, students will request a grade change after the semester is completed. If an inaccurate grade was assigned due to instructor error, then the instructor will make the appropriate grade change. However, if a student did not complete the course requirements by the designated due dates and did not get the instructor's approval for an extension or an "Incomplete" grade, then the student will receive an F for the missing work. After final grades are posted, students are not permitted to do additional work to raise his or her grade.

If a student receives a grade that he or she deems unfair, the student has the right to address this in the following steps. First, students must discuss their performance with the instructor. Second, if the student--instructor meeting fails to resolve the dispute, the student may appeal to the Director of Religious Studies. After reviewing the assignment instructions and the student's work, the Director will decide to confirm the given grade, raise the grade, OR lower it. Third, if the student is still dissatisfied, he or she can file a grievance with the Associate Dean of the College of Arts and Sciences, who may convene a committee to hear the dispute. Students should be aware that the burden of proof is on them to demonstrate that the grade was unreasonable.

Course Accommodations and Support. *In accordance with UNM Policy 2130 and the Americans with Disabilities Act (ADA), academic adjustments may be made for students with disabilities. Accessibility Resource Center, 2021 Mesa Vista Hall, 277-3506 (voice/TT), coordinates accommodations and services. If you have a disability for which you may request academic adjustments and have not registered with their office, please do so as soon as possible. Also meet with me privately to discuss your specific accommodations and how they relate to course expectations and assignments. At any point in the semester, if you encounter difficulty with the course or feel you could be performing at a higher level, please contact your instructor; do not put it off until the last weeks of the semester. There are also a number of academic support services available on campus through the Center for Academic Program Support (CAPS). For more information see [www.unm.edu/caps](http://www.unm.edu/caps).*

# CLASS SCHEDULE & ASSIGNMENTS

An \*asterisk\* means it's in dropbox: <https://www.dropbox.com/sh/wyt8t98c860lq9j/AADXGOyvlGc0vZMcSDEcYOR9a?dl=0>

1	8/23 T	Introductions, review of syllabus, etc.; Asia & India map slides
<b>INDIA: HINDUISM</b>		
	8/25 R	<i>Illustrated Guide to World Religions [IGWR]</i> , Narayanan, “Hinduism,” start of chapter through “Words of Devotion,” pp. 126–41. Unless otherwise noted, (1) read all boxes and sidebars on the assigned pages for <i>IGWR</i> ; (2) you do <b>not</b> need to bring the book (or any book) to class.
2	8/30 T	<i>IGWR</i> , Narayanan, “Hinduism,” “Teachers” through end of chapter, pp. 142–61
	9/1 R	*Narayan, “Ravana” & “Valmiki,” from <i>Indian Epics Retold</i> In-class film: <i>Legend of Prince Rama</i>
3	9/6 T	Dalrymple, <i>Nine Lives</i> , “Dancer of Kannur” & “Maker of Idols” (ch. 2 & 7)
<b>INDIA: JAINISM</b>		
	9/8 R	*Vallely
4	9/13 T	Dalrymple, <i>Nine Lives</i> , “Nun’s Tale” (ch. 1)
<b>INDIA &amp; ASIA: BUDDHISM</b>		
	9/15 R	<i>IGWR</i> , Eckel, “Buddhism,” 164–77, (178–81 rec.), 182–85, 190 sidebar on monastic ordination (190–91 rec.), 192–97; rec: *Rabbit Jataka
5	9/20 T	primary source reading: Kornfield, <i>Teachings</i> , 1–47 (“Wakefulness” excerpt through “Master Yourself” [“Love yourself and be awake— / Today, tomorrow, always”]; pay particular attention to the “Parable of the Mustard Seed”).
	9/22 R	primary source reading: Kornfield, <i>Teachings</i> pp. 77–122 (“Inclination of Mind” [“Others will be cruel . . .”] through “Lamp Unto Yourself” excerpt). <b>Bring book</b> to class; we will discuss the readings.
6	9/27 T	*Kapstein, <i>Tibetan Buddhism: A Very Short Introduction</i> , ch. 1, 6, & 7 In-class film, <i>Tibetan Book of the Dead</i> .
	9/29 R	Dalrymple, <i>Nine Lives</i> , “Monk’s Tale.” Class will be a brief lecture on Tibetan Buddhism, then we’ll review for the exam.
7	10/4 T	<b>exam #1 (Hinduism, Jainism, Buddhism)</b>
<b>CHINA: BUDDHISM, DAOISM, &amp; POPULAR RELIGION</b>		
	10/6 R	<i>IGWR</i> , Oldstone-Moore, “Chinese Traditions,” pp. 200–19 (beginning through “Concord”)
8	10/11 T	<i>IGWR</i> , Oldstone-Moore, “Chinese Traditions,” pp. 225–35 (“Seasons” through end of chapt.)
	10/13 R	Scott, <i>For Gods, Ghosts and Ancestors</i> , ch. 3, <a href="http://libproxy.unm.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&amp;db=e000xna&amp;AN=321765&amp;site=eds-live&amp;scope=site">http://libproxy.unm.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&amp;db=e000xna&amp;AN=321765&amp;site=eds-live&amp;scope=site</a> . <b>NOTE: This reading is not in dropbox, but hyperlinked to the ebook</b> (so you can look at the color photos—PS1, etc. will take to them). Optional: Univ. of North Carolina–Chapel Hill’s Writing Center, <a href="http://writingcenter.unc.edu/handouts/religious-studies/">http://writingcenter.unc.edu/handouts/religious-studies/</a> & in-class writing skills workshop.
9	10/18 T	Buddhism in China: Kornfield, <i>Teachings</i> , 133–41, 181–89 (“Heart Sutra” [“Thus have I heard... The Buddha dwelt at Vulture Peak”] through “Fleeting World,” plus “The Bodhisattva” through “Sutra of Hui-Neng” [“Now that you have already taken refuge...”]). <b>Bring book</b> to class; we’ll discuss the reading.
	10/20 R	<b>essay due in class.</b> We’ll watch a film.
<b>JAPAN: MAHAYANA BUDDHISM, SHINTO, &amp; NEW RELIGIONS</b>		
10	10/25 T	<i>IGWR</i> , Littleton, “Japanese Traditions,” 238–41, 246–57, 266–67
	10/27 R	death reading: *Lock, <i>Twice Dead: Organ Transplants and the Reinvention of Death</i> , Preamble, pp. 32–34 and Ch 9. Excerpts in dropbox; entire book is also available online at <a href="http://libproxy.unm.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&amp;db=nleb">http://libproxy.unm.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&amp;db=nleb</a>

		<a href="http://www.nmdonor.com">k&amp;AN=90580&amp;site=eds-live&amp;scope=site&amp;ebv=EB&amp;ppid=pp_a</a> . In-class small-group exercise ( <b>bring reading to class</b> ): You are American; your spouse is Japanese. Your baby was in an accident and is brain dead: would you donate her organs, and why or why not? Rec: to become an organ donor in NM, <a href="http://www.nmdonor.com">http://www.nmdonor.com</a> and free site for living wills in NM, <a href="http://www.rocketlawyer.com/document/new-mexico-living-will.rl">http://www.rocketlawyer.com/document/new-mexico-living-will.rl</a>
11	11/1 T	Kornfield, <i>Teachings</i> , 190–200 (“Hyakujo and the Fox” through end of book). <b>Bring book</b> to class; we will discuss readings, then review for the exam.
11/3 R <b>exam #2 (China &amp; Japan)</b>		
<b>CASE STUDIES OF SACRED SPACE &amp; PILGRIMAGE (by way of review for final)</b>		
12	11/8 T	Japan: *Reader, <i>Religion in Contemporary Japan</i> , ch. 5. In-class film: <i>Marathon Monks</i>
	11/10 R	India (Hindu, Jain, Sikh): start (read about half) *Coleman & Elsner, <i>Pilgrimage</i> , 136–65
13	11/15 T	India: finish *Coleman & Elsner, <i>Pilgrimage</i> . In-class film: <i>Ganges: River to Heaven</i>
	11/17 R	Buddhism: <i>IGWR</i> , Eckel, “Buddhism: Places of Devotion,” 186–89 & review <i>IGWR</i> Buddhism chapter.
14	11/22 T	Buddhism: *Kailasa excerpt. In-class film: <i>Wheel of Time</i>
	11/24 R	<b>Thanksgiving, no class</b>
15	11/29 T	China: <i>IGWR</i> , Oldstone-Moore, “Chinese Traditions: Hallowed Cosmos” 220–23 & review <i>IGWR</i> China chapter. In-class film: <i>Mr. Vampire</i> (feng shui master battles hopping zombie-vampires; for more information about Chinese zombie-vampires, see <a href="http://en.wikipedia.org/wiki/Jiangshi">http://en.wikipedia.org/wiki/Jiangshi</a> ).
	12/1 R	China: *Knapp, <i>China’s Living Houses</i> excerpt. In-class small-group exercise: improve the feng shui of campus. Time permitting, we will begin to review for the final.
16	12/6 T	Review <i>IGWR</i> Japan chapter. In class: review for final exam
	12/8 R	<b>In class: final exam</b>



**Be able to locate on a blank map the regions and countries where the religions we will study are found:**

### **SOUTH ASIA**

India (Hinduism; Sikh, Buddhist, Jain minorities)  
 Nepal (Hinduism; Buddhism)  
 Bhutan (Buddhism)  
 Sri Lanka (Buddhism; Hindu minority)

### **EAST ASIA**

China (Buddhism; Daoism; Chinese popular religions)  
 Taiwan (Buddhism; Daoism; Chinese popular religions)  
 South Korea (Buddhism; shamanism)  
 Japan (Mahayana Buddhism; Shinto; Japanese New Religions as minority)  
 Tibet (Tantric Buddhism; Bön)

### **NORTH ASIA**

Mongolia (Buddhism; shamanism)

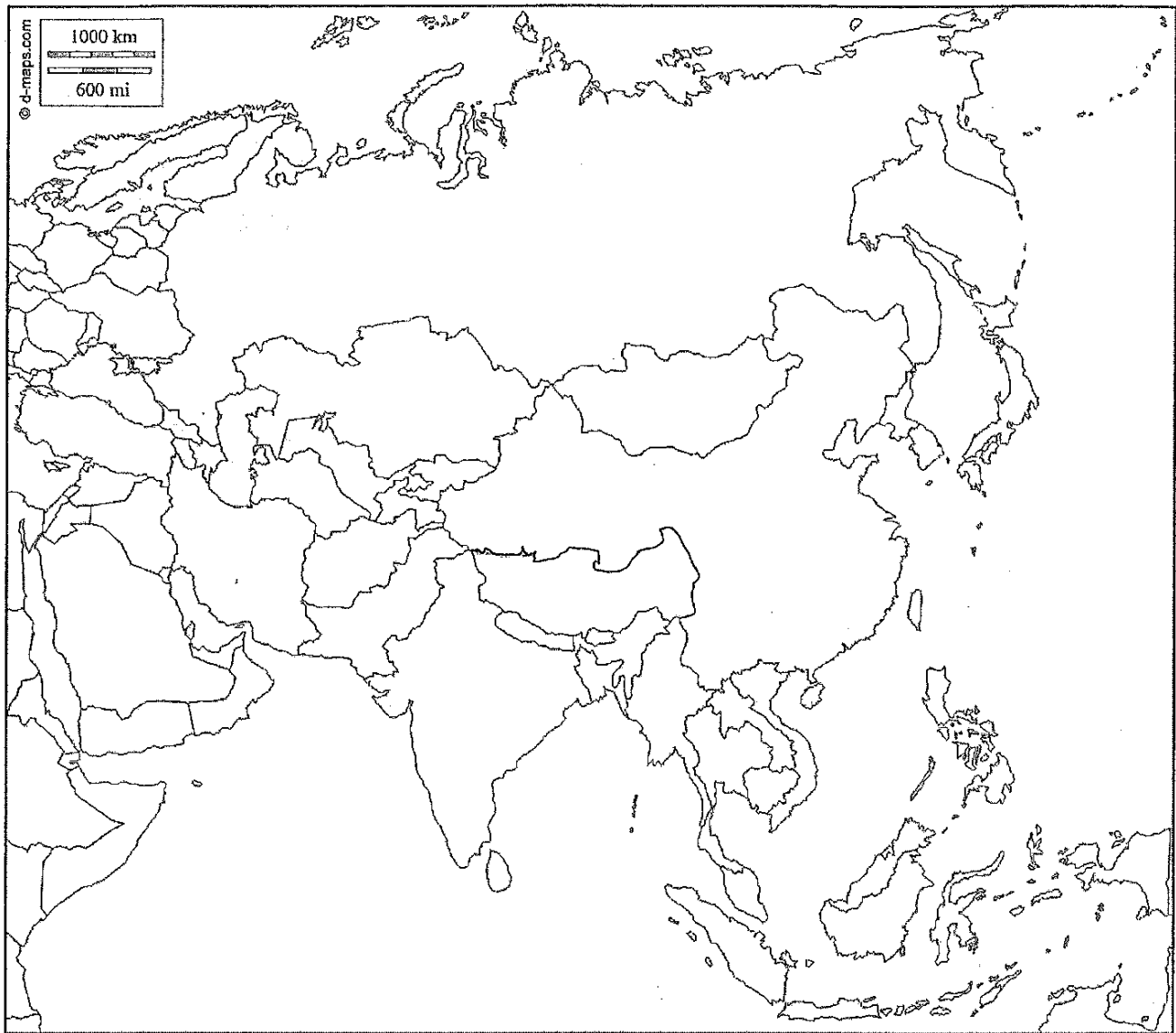
### **SOUTHEAST ASIA**

Myanmar (Buddhism)  
 Laos (Buddhism)  
 Thailand (Buddhism)  
 Cambodia (Buddhism)  
 Vietnam (Buddhism)  
 Singapore (ethnic Chinese are as China; ethnic Indians are as India)  
 Indonesia (Hinduism on island of Bali; country as a whole is Muslim-majority)

NOTE: (1) I have omitted from this list religions we are not studying (Islam, Christianity, Judaism, “tribal religions,” etc.), and likewise countries and regions where those religions are the majority (Afghanistan, Pakistan, Bangladesh, North Korea, Indonesia, Malaysia, Brunei, Philippines, Russia and West Asia [= “Middle East”]).

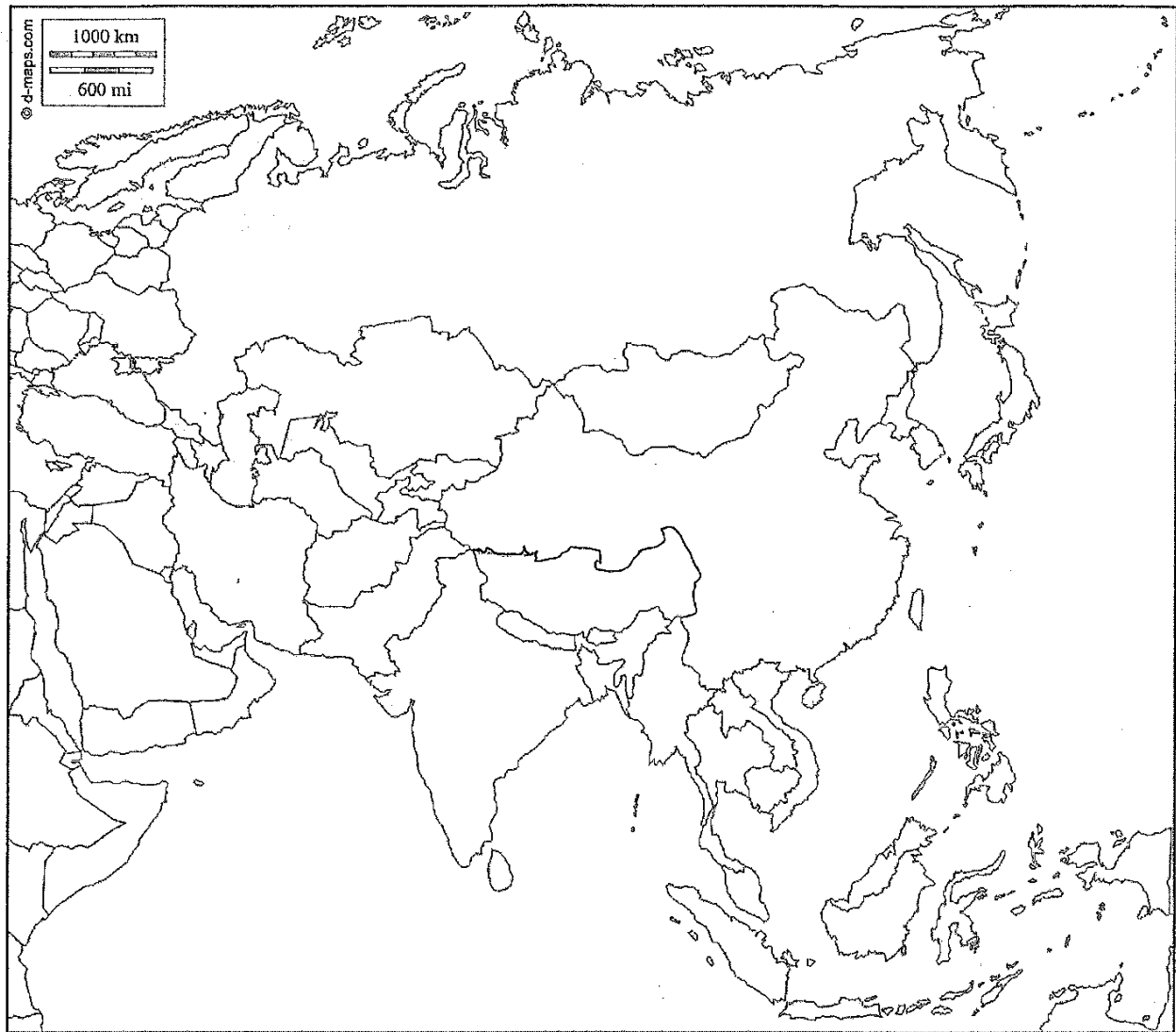
(2) Modern maps show Tibet as a province of China, and so I couldn’t find an outline map of Asian countries that included it. On the blank map, I’ve drawn in (roughly!) the line showing the historic border.





Name the region (East, South, or Southeast Asia [E/S/SE]) and major religion(s) and locate on the map above.

	region	religion(s)
Bhutan		
Cambodia		
China		
India		
Indonesia		
Japan		
Laos		
Mongolia		
Myanmar		
Nepal		
Singapore		
South Korea		
Sri Lanka		
Taiwan		
Thailand		
Tibet		
Vietnam		



Name the region (East, South, or Southeast Asia [E/S/SE]) and major religion(s) and locate on the map above.

	region	religion(s)
Bhutan		
Cambodia		
China		
India		
Indonesia		
Japan		
Laos		
Mongolia		
Myanmar		
Nepal		
Singapore		
South Korea		
Sri Lanka		
Taiwan		
Thailand		
Tibet		
Vietnam		



