

**The Eight Million Divinities of Kyoto:  
Introduction to Japanese Religions  
KCJS Fall 2018  
Course Syllabus**

**Instructor:** Adam Lyons

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**Course Time:** Tues./Thurs. 1:10-2:40

**Location:** TBA

**Instructor Office Hour:** After class and by appointment

**Course Description and Goals**

Kyoto is the ancient capital of Japan, and the city served as the center of Japanese culture and religion for more than a millennium. This introductory course offers a survey of Japanese religions by drawing on the vast resources of Kyoto and its surroundings. In addition to traditional reading assignments and classroom discussion, we will conduct multiple research expeditions to museums and significant religious and cultural sites in and around Kyoto, and we will host guest speakers representing a range of Japanese religious traditions so that we may learn about their world.

The thesis of this class is that the religious life of Kyoto is animated by the convergence of the traditions and transformations at the heart of Japanese culture. Exploring this theme, the aim of this course is to challenge students to deepen their knowledge of Japanese religions and society and also to strengthen their understanding of the connection between history and place, past and present, and religion and culture. Course units are arranged to address major religious traditions (Buddhism, Shinto, Christianity, and new religious movements), but we will cover a range of topics that should interest students from a wide variety of concentrations: religion and the media; religion and economics; religion and modernism. There are no prerequisites for this course. Whenever possible, readings are paired with either visits to related religious sites or recommendations for exploring the city independently.

Are there really “eight million divinities of Kyoto?” What is the difference between a temple and a shrine? What is a *matsuri*? Do Japanese people really believe in *kami* and Buddhas? How many religions are there in Japan? How much money is there in Japanese religions? What do members of Japanese new religions believe? According to a particular Japanese religion, what is the meaning of life? If you take this class, we will explore the answers to these questions together in the most fun way possible—by stepping out into one of the most beautiful cities on earth to find the answers.

**Format**

The course will consist of two, ninety-minute meetings each week. In some weeks, there will also be an expedition to a museum or a site of interest. Students are expected to attend each lecture and each outing. **There is one longer outing that will take place on a weekend—a trip to Nara scheduled for our sixth week.** Students who must be absent for any reason should contact the instructor in advance. Students are allowed one absence for a reason other than illness. Absences beyond those allowed will result in a grade penalty.

**Course Requirements**

*Class Participation:* Students are expected to read the week's readings before the weekly meeting, consider the discussion questions set out in this syllabus for each week's readings, and to participate vigorously in discussion. As part of class participation, each student will be expected to lead a discussion at least once. Please refer to the section below, An Academic Approach to Religion for guidelines regarding class discussion.

15 percent

*Response papers:* In some weeks students will be required to prepare a response paper on the week's reading or field trip. One of these response papers may take the form of a field trip journal, in which a student may include photos of and reflections about what was seen and learned in a given field site. Guidelines for the response papers are included below in Guidelines for Written Assignments. The grades given for the response papers will be  $\sqrt{+}$  (5 points),  $\sqrt{\quad}$  (4.5 points), or  $\sqrt{-}$  (4 points or less).

15 percent

*Midterm Test:* The format of the Midterm Test will be covered in class.

20 percent

*Midterm paper:* Students will prepare a paper on an assigned topic based on the assigned readings and outings. Please refer to the section below, Grading Rubrics for Written Assignments for the criteria on which papers will be assessed.

20 percent

*Final Test:* A final test covering the semester's material will be held at the end of the semester. The test will include a mixture of objective questions, such as identifying particular figures and sites, defining key terms, and short essay questions. In each meeting students will be provided a choice of questions or problems to address. The Final Test will adopt a similar format to the Midterm Test, covering the entire course, but with somewhat greater emphasis on material from the latter half.

30 percent

**Grading**

The grading scale adopted in this course is as follows:

A 95-100

A- 90-94

B+	86-89
B	80-85
B-	75-79
C+	70-74
C	65-69
C-	60-64
D	55-59

### Accessibility Issues

Any student needing academic adjustments or accommodations is requested to present his or her letter from the Accessible Education Office (AEO) and speak with the professor by the end of the second week of the term. Failure to do so may result in the Course Head's inability to respond in a timely manner. All discussions will remain confidential, although AEO may be consulted to discuss appropriate implementation.

### Course Policies

You will find course policies on “An Academic Approach to Religion,” attendance, late papers, re-submissions, creative assignments, the Honor Code, and others in later sections of this syllabus. Please read them carefully.

### Access to Course Readings:

**All course readings will be available as PDFs on the course website.**

### Course Overview

Week/ Date	Topic	Expeditions <sup>1</sup>	Assignments, etc.
1	Course Introduction. Religions of Japan: Buddhism, Shinto, Christianity, and New Religions.	No outing this week.	Write a brief self-introduction. What do you hope to learn in this class?
2	<b>Buddhism Unit:</b> The Transmission of Buddhism to Japan. Nara Buddhism.	<b>Visit Kyoto National Museum</b>	Look over the material labeled as Buddhist and Shinto at the Museum.
3	Heian Buddhism. Saichō and Kūkai. Original enlightenment thought.	Recommended: Visit Mt. Kōya, visit Mt. Hiei.	<b>Response Paper due on Thursday.</b>
4	Medieval Buddhist Reformers: Dōgen and Shinran.	<b>Visit the East and West Honganji Temples</b>	Guest Speaker: Buddhist priest.

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<sup>1</sup> Expeditions in bold are chaperoned by the instructor.

5	<b>Shinto Unit:</b> Ancient Shinto. Imperial Mythology in the <i>Kojiki</i> .	Recommended: Visit Ise Shrine.	Film Clip: <i>Himiko</i> (1974).
6	Kami and Buddhas in Medieval Japan. Shrine-Temple multiplexes.	<b>Weekend Excursion: Visit Nara, Tōdaiji, Kasuga Shrine.</b>	<b>Response Paper due on Thursday</b>
7	Making Modern Shinto	Recommended: Visit Yasukuni Shrine and Meiji Shrine in Tokyo.	Film Clip: <i>Ee ja nai ka</i> (1981).
8	<b>Christianity Unit.</b> Christianity in Japan. Uchimura Kanzō and Protestant Social Activists.	<b>Visit Doshisha University Archives and Clarke Chapel</b>	<b>Midterm Test during Thursday lecture.</b>
9	<b>New Religions Unit:</b> Ōmotokyō and Charismatic Leadership	Recommended: Visit Ōmoto HQ and Museum at Kameoka	<b>Midterm Paper due on Thursday</b>  Guest Speaker: Tenrikyō prison chaplain.
10	Tenrikyō and Material Salvation	Recommended: Visit Tenri (Tenrikyō HQ, Eikyūji Ruins, Isonokami Shrine)	No additional assignments
11	<b>Religion and Modernity Unit:</b> Aum Shinrikyō and the Media	Recommended: Visit the headquarters of a Japanese new religion of your choice.	<b>Response Paper due on Thursday.</b>
12	Religion, Economy, and Sexuality.	<b>Visit Gion Shrine.</b>  Recommended: Visit Fushimi Inari Shrine and Kiyomizudera.	Activity: survey the wishes written on <i>ema</i> offerings at <i>Gion</i> shrine.
13	Religion and Popular Culture.	Recommended: Visit Shinsaibashi in Osaka and Akihabara in Tokyo.	Clip: “Princess Mononoke” (1997) “Spirited Away” (2001)
14	Review Lecture and Final Exam	No excursion this week.	<b>Final Exam</b>

### Course Schedule

#### **Week 1 Course Introductions**

No Reading this week.

#### **Week 2 The Transmission of Buddhism to Japan**

“Nara Buddhism” and “Prince Shotoku and his Constitution” in *Sources of Japanese Tradition Volume One: From Earliest Times to 1600*. 2<sup>nd</sup> edition. New York: Columbia UP, 2001.

**Recommended:**

Hall, John Whitney. "The Asuka Enlightenment". In *The Cambridge History of Japan*. Cambridge University, 1988.

Como, Michael I. *Shōtoku: ethnicity, ritual, and violence in the Japanese Buddhist tradition*. New York: Oxford University Press, 2006. Read Chapter 1 and 2.

**Discussion:**

- 1.) How was Buddhism transmitted to Japan?
- 2.) Who was Prince Shōtoku and what was his Constitution?
- 3.) Whose religion was Buddhism during the Nara period?
- 4.) How would you characterize the politics surrounding the transmission of Buddhism to Japan?

**Week 3 Heian Buddhism**

"Mahayana Universalism and the Sense of Hierarchy" in *Sources of Japanese Tradition Volume One: From Earliest Times to 1600*. 2<sup>nd</sup> edition. New York: Columbia UP, 2001. pp. 123-197.

**Recommended:**

Lowe, Bryan D. "The Discipline of Writing: Scribes and Purity in Eighth-Century Japan." *Japanese Journal of Religious Studies* 39.2 (2012): 201-39.

Piggott, Joan R. *Tōdaiji and the Nara Imperium* (1987). Print.

**Discussion:**

- 1.) What is Mahayana Buddhism? What is Universal about it?
- 2.) What are some of the major characteristics of Japanese Mahayana Buddhism?
- 3.) What relationship did Buddhist "sects" have to one another in the Nara period?
- 4.) Why are Saichō and Kūkai remembered today?
- 5.) What does Buddhism have to do with hierarchy?

**Week 4 Medieval Buddhist Reformers**

Read "Despair, Deliverance and Destiny," "Amida and the Pure Land," "The Sun and the Lotus," and "Zen Buddhism" in *Sources of Japanese Tradition Volume One: From Earliest Times to 1600*. 2<sup>nd</sup> edition. New York: Columbia UP, 2001.

**Recommended:**

Dobbins, James. *Jodo Shinshu: Shin Buddhism in Medieval Japan*. Bloomington, Illinois: Indiana University Press, 1989. Chapter 1 and Conclusion.

Dobbins, James C., and Eshin-ni. *Letters of the Nun Eshinni: Images of Pure Land Buddhism in Medieval Japan*. Honolulu: U of Hawai'i, 2004.

Kitagawa, Zenchō, and Jacqueline Stone. "The Words of the "Lotus Sutra" in Nichiren's Thought." *Japanese Journal of Religious Studies* 41.1, 2014: 25-43.

- Shinran, and Dennis Hirota. *The Collected Works of Shinran*. Kyoto, Japan: Jōdo shinshū Hongwanji-ha, 1997. Excerpts.
- Stone, Jacqueline I. "The Atsuhara Affair: The "Lotus Sutra", Persecution, and Religious Identity in the Early Nichiren Tradition." *Japanese Journal of Religious Studies* 41.1, 2014: 153-89.
- Yampolsky, Philip B. *Selected Writings of Nichiren*. New York: Columbia UP, 1990. Excerpts.

**Discussion:**

- 1.) What was the relationship between Hōnen and Shinran?
- 2.) What did Hōnen teach about the nature of salvation? What about Shinran?
- 3.) What is Amida?
- 4.) Are Hōnen and Shinran teaching the same message, or is there a difference?
- 5.) According to Dōgen, how can a human being achieve enlightenment?
- 6.) According to Nichiren, what is the significance of the *Lotus Sutra*?
- 7.) Do you think Dōgen and Nichiren are similar thinkers or no? Why?
- 8.) For Dōgen, what is Zen?

**Week 5 Ancient Shinto**

- Inoue Nobutaka. "Introduction: What is Shinto?" In *Shinto: A Short History*, translated by Mark Teeuwen and John Breen, New York: RoutledgeCurzon, 2003, pp. 1-11.
- Read "The Earliest Records of Japan," "Early Shinto," and "Chinese Thought and Institutions in Early Japan" in *Sources of Japanese Tradition Volume One: From Earliest Times to 1600*. 2<sup>nd</sup> edition. New York: Columbia UP, 2001.

**Recommended:**

- Bock, Felicia. 1990. "The Enthronement Rites: The Text of *Engishiki*, 927." *Monumenta Nipponica*. 45/3: 307-333.
- Ebersole, Gary L. 1999. "Tama Belief and Practice in Ancient Japan." In *Religions of Japan in Practice*. Edited by George Tanabe. Princeton: Princeton University Press, pp. 141-152.
- Philippi, Donald L. 1968. Book I. In *Kojiki. Translated with an Introduction and Notes*. Tokyo: University of Tokyo Press, pp. 37-159, and related notes.
- Piggott, Joan. 1997. "Great Kings and Ritsuryō Law." In *The Emergence of Japanese Kingship*. Stanford: Stanford University Press, pp. 167-235.

**Discussion:**

- 1.) What kind of text is the *Kojiki*? Whose stories does it tell?
- 2.) Are these stories myths or history? Why?
- 3.) How would you characterize the relationship between Japanese and Chinese culture in the ancient period?
- 4.) Is the *Kojiki* a Shinto text? Or is it something else? Why?

### Week 6 Kami and Buddhas in Medieval Japan

"Shintō in Medieval Japan" 2001. In *Sources of Japanese Tradition*. DeBary et al. Second edition, New York: Columbia University Press. Volume 1, pp. 336-363.

Grapard, Allan G. *The Protocol of the Gods: A Study of the Kasuga Cult in Japanese History*. Berkeley: University of California Press, 1992. Chapters 1 and 2.

#### Recommended

Kuroda, Toshio. 1981. "Shinto in the History of Japanese Religion." *Journal of Japanese Studies*. 7/1: 1-21.

Scheid, Bernhard. 2000. "Reading the *Yuiitsu Shintō Myōbō Yōshū*: A Modern Exegesis of an Esoteric Shinto Text." In *Shinto in History: Ways of the Kami*, ed. John Breen and Mark Teeuwen. Honolulu: University of Hawaii Press, pp. 117-143.

Teeuwen, Mark, and Fabio Rambelli, 2003. "Introduction: Combinatory Religion and the *Honji Suijaku* Paradigm in Pre-Modern Japan." In *Buddhas and Kami and Japan: Honji Suiaku as a Combinatory Paradigm*. Edited by Teeuwen and Rambelli. London: Routledge Curzon. pp. 1-53.

Teeuwen, Mark and van der Veere, Hendrik, translators. 1998. *Nakatomi Harae Kunge: Purification and Enlightenment in Late-Heian Japan*. Buddhismus-Studien.

#### Discussion

- 1.) What was the relationship between the Kasuga Shrine and Buddhism?
- 2.) What is the meaning of *honji suiaku*?
- 3.) Having explored Kasuga Shrine and Tōdaiji, what is your impression of the relationship between the two sites today?

### Week 7 Making Modern Shinto

Breen, John. "Resurrecting the Sacred Land of Japan: The State of Shinto in the Twenty-first Century." *Japanese Journal of Religious Studies* 37/2 (2010): pp. 295-315.

Grapard, Allan G. "Japan's Ignored Cultural Revolution: The Separation of Shinto and Buddhist Divinities in Meiji ("Shimbutsu Bunri") and a Case Study: Tōnomine." *History of Religions* 23.3 (1984): pp. 240-65. Print.

Josephson, Jason Ānanda. *The Invention of Religion in Japan*. Chicago: U of Chicago Press, 2012. Chapters 1, 2, and 5.

Nelson, John. "Performing Rituals." In *Enduring Identities: The Guise of Shinto in Contemporary Japan*. Honolulu: University of Hawai'i Press, 2000. pp. 164-184.

#### Recommended:

Jaffe, Richard M. *Neither Monk nor Layman: Clerical Marriage in Modern Japanese Buddhism*. Princeton, N.J.: Princeton UP, 2001.

Ketelaar, James Edward. *Of Heretics and Martyrs in Meiji Japan: Buddhism and Its Persecution*. Princeton, N.J.: Princeton UP, 1990.

Reader, Ian. "Born Shinto...': Community, Festivals, Production and Change," In *Religion in Contemporary Japan*. Honolulu: University of Hawai'i Press, 1991, pp. 55-76.

### Discussion

- 1.) What happened at Tōnomine and why?
- 2.) Why did the Meiji regime separate the Buddhas from the Kami?
- 3.) Why did many Japanese feel antagonistic towards the Buddhist establishment?
- 4.) Did the Japanese have a notion of religion before the 19<sup>th</sup> century?
- 5.) What is a *matsuri*?

### Week 8 Christianity in Japan and the Buddhist Modernist Response

Howes, John F. "Christian Prophecy in Japan: Uchimura Kanzō." *Japanese Journal of Religious Studies* 34.1 (2007): 127-50.

LeFebvre, Jesse R. "Christian Wedding Ceremonies: "Nonreligiousness" in Contemporary Japan." *Japanese Journal of Religious Studies*, Vol. 42, No. 2 (2015), pp. 185-203.

Mullins, Mark R. *Christianity Made in Japan: A Study of Indigenous Movements*. Honolulu: University of Hawaii Press, 1998. Chapters 1-3.

### Recommended:

Paramore, Kiri. *Ideology and Christianity in Japan*. London; New York, Routledge, 2009.

### Discussion

- 1.) Why do you think there are so few Christians in Japan today? Is the religion unappealing to Japanese? If so, why?
- 2.) Christianity has been influential in contemporary education and literature in Japan. How is this possible, given the small numbers of adherents relative to Shinto and Buddhism?
- 3.) Based on your visit to the university archives and Clarke Chapel, how does the history of Dōshisha reflect the history of Christianity in Japan? What conclusions can you draw about the role of Protestantism in modern Japan?
- 4.) What kind of figure is Uchimura Kanzō? Why is he remembered today? What does his story tell us about the place of Christians in Meiji Japan?

### Week 9 New Religions: Ōmotokyō and Charismatic Leadership

"Deguchi Nao" excerpts in "New Religious Movements" in De Bary, Gluck, Carol, and Tiedemann, Arthur E. *Sources of Japanese Tradition. Vol. 2: 1600 to 2000*. 2nd ed. New York ;: Columbia UP, 2005.

Stalker, Nancy K. *Prophet Motive : Deguchi Onisaburō, Oomoto, and the Rise of New Religions in Imperial Japan*. Honolulu: U of Hawai'i, 2008. Chapters 1, 2, and 3.



**Discussion**

1. Stalker describes the leader of Ōmoto as a charismatic figure. What is “charisma” and what does it have to do with leading a religious organization?
2. Why might the founder of Ōmoto be focused on “world renewal?” Why would such a message appeal to people?
3. Do you think that most people who joined Ōmoto did so primarily because they believed the doctrine is true or primarily for other reasons?

**Week 10 Tenrikyō and Material Salvation**

Hardacre, Helen. *Kurozumikyō and the New Religions of Japan*. Princeton, N.J.: Princeton UP, 1986. Print. Chapter 1.

“New Religious Movements” in De Bary, Gluck, Carol, and Tiedemann, Arthur E. *Sources of Japanese Tradition. Vol. 2: 1600 to 2000*. 2nd ed. New York ;: Columbia UP, 2005.

**Discussion**

- 1.) What characteristics do Japanese new religions share with each other? Do they share any components with other religions you might know?
- 2.) What is the value of doing fieldwork with religious groups? What problems might arise for an anthropologist working with a religious group?
- 3.) Review the Tenrikyō and Nakayama Miki materials in the *Sources of Japanese Tradition* book. Do Tenrikyō’s teachings appear to fit the worldview model presented by Hardacre? Why or why not?

**Week 11 Aum Shinrikyō and the Media**

Hardacre, Helen. “Aum Shinrikyō and the Japanese Media: The Pied Piper Meets the Lamb of God.” *History of Religions*, vol. 47, no. 2, 2007, pp. 171–204.

Murakami, Haruki. Trans. by Birnbaum, Alfred, and Gabriel, J. Philip. *Underground: The Tokyo Gas Attack and the Japanese Psyche*. London: Harvill, 2000. Excerpts.

Susumu, Shimazono. "In the Wake of Aum: The Formation and Transformation of a Universe of Belief." *Japanese Journal of Religious Studies* 22.3 (1995).

**Recommended:**

Mclaughlin, Levi. "Did Aum Change Everything? What Soka Gakkai Before, During, and After the Aum Shinrikyō Affair Tells Us About the Persistent "Otherness" of New Religions in Japan." *Japanese Journal of Religious Studies* 39.1 (2012): 51-75.

Reader, Ian. *Religious Violence in Contemporary Japan: the Case of Aum Shinrikyō*. Richmond: Curzon, 2000.

**Discussion**

1. Why would successful people from elite universities want to join a religious group like Aum Shinrikyō?
2. How does Aum Shinrikyō reflect broader tensions in modern Japanese society?

3. If you had a friend who wanted to join a group with doctrinal and structural similarities to Aum, what would you say to them?
4. Who bears most responsibility for the crimes committed by Aum Shinrikyō? The blind guru Asahara or his followers who took action?

### **Week 12 Religion, Economy, and Sexuality**

Hardacre, Helen. *Marketing the Menacing Fetus in Japan*. Berkeley: U of California, 1997. Chapters 1 and 2.

Reader, Ian, and Tanabe, George. *Practically Religious: Worldly Benefits and the Common Religion of Japan*. Honolulu: U of Hawai'i, 1998. Chapters 1,2 and 3.

### **Discussion**

1. What does it mean to be “practically religious?”
2. Is it possible to have religious practices without beliefs?
3. Are there any “practically religious” features of American culture that resemble the Japanese conventions discussed in the reading?
4. What does capitalism have to do with contemporary expressions of Japanese religion discussed in the reading?
5. Why do some people want to spend money on *omamori* amulets if they themselves claim not to believe in the magic?
6. What is *mizuko kuyō*? Why do people do it?
7. What does *mizuko kuyō* have to do with modern capitalism in Japan?
8. How is the discussion about abortion different in Japan and the U.S.? Does religion contribute to similarities or differences in the thinking about abortion in these two cultures?

### **Week 13 Religion and Popular Culture**

Thomas, Jolyon. 2012. “Introduction: Religious Frames of Mind” and “Chapter 3: Entertaining Religious Ideas” In *Drawing on Tradition: Manga, Anime, and Religion in Contemporary Japan*. University of Hawaii Press, pp. 1-34 and pp. 103-124.

### **Recommended:**

Thomas, Jolyon. 2012. “Chapter 1: Visualizing Religion” In *Drawing on Tradition: Manga, Anime, and Religion in Contemporary Japan*. University of Hawaii Press, pp. 35-56.

### **Discussion**

- 1.) Miyazaki has repeatedly stated that his films have nothing to do with religion; what understanding of religion does this stance come from, so far as you can tell from what you have read and seen so far?
- 2.) What is the message conveyed by *Princess Mononoke*, and how does it relate to religion in your opinion, whatever the author’s view? What about *Spirited Away*?

3.) Many commentators on Miyazaki's films have pointed out that they do not invoke notions of absolute good and evil. From your own perspective, does either film have a moral stance? If so, what is it?

4.) Debate the following proposition: since contemporary Shinto claims to have no doctrines or sacred texts, contemporary creators of popular culture have unlimited scope to take related images and develop them without restriction or fear of contradiction.

### **Week 14 Review and Final Exam**

### Course Policies

#### *Attendance*

Attendance will be required and recorded at all lectures and discussion sections. Students are allowed one absence without an excuse during the term. Any further absence must be cleared with the student's instructor in advance, and/or accompanied by an explanatory note from student health services. Other excused absences could include a death in the family. Absence to attend an extra-curricular activity will not be recognized as excused. Students anticipating any unavoidable absence should consult with their instructor as soon as possible. For every unexcused absence, one point will be deducted from your final grade.

#### *Late Papers*

Students unable to complete an assignment by the due date should consult their instructor as early as possible to discuss an extension. Extensions are not normally granted for reason of work due in other courses or extra-curricular activities, but may be granted for reasons of illness or a death in the family. Any extension granted must be confirmed by email from the instructor. In no case will an extension of more than one week be granted. Students submitting written assignments late without an extension are penalized at the rate of one grade per day of lateness.

#### *Resubmissions*

Students may elect to rewrite one paper during the semester if the outcome on the first attempt has been unsatisfactory. A resubmission requires advance permission from the instructor and will be due no later than one week after the original due date.

#### *The Honor Code*

This course expects students to be aware of the Honor Code (set out in the next paragraph) and to commit to its principles. In our course, it is encouraged that students would collaborate in various aspects of study, such as discussing readings with fellow students, or participating in a collaborative or creative assignment. However, the written assignments, the midterm and final examinations should be composed individually. While it is fine to discuss the issues with others, once you begin to write, compose your essays on your own. The writing you submit should represent your own, original work.

*Members of the University community commit themselves to producing academic work of integrity – that is, work that adheres to the scholarly and intellectual standards of accurate attribution of sources, appropriate collection and use of data, and transparent acknowledgement of the contribution of others to their ideas, discoveries, interpretations, and conclusions. Cheating on exams or problem sets, plagiarizing or misrepresenting the ideas or language of someone else as one's own, falsifying data, or any other instance of academic dishonesty violates the standards of our community, as well as the standards of the wider world of learning and affairs.*

### **An Academic Approach to Religion**

This course adopts a neutral, socio-cultural approach to religion, without endorsing, condemning, or otherwise evaluating the beliefs and practices of any particular religion as true or false. The course does not seek to influence or challenge students' personal stances regarding religion, their beliefs, or decisions not to believe. The fact that the course presents religious material for students' consideration does not mean that the university, the instructor, or the teaching staff recommends, endorses, or condemns any of the beliefs or practices portrayed in these cultural productions.

#### *Setting the Tone for Discussion*

Students are expected to inquire deeply into the social and religious basis of beliefs and practices portrayed in popular culture, even when a student may not share those beliefs and practices. Also, students should be aware that their classmates come from a variety of religious backgrounds, including those who follow no religion, who are atheist, or agnostic. It is essential to be respectful of classmates' religious diversity in all aspects of course participation. Any student who finds that impossible is advised not to take this course.

#### *Open Channels of Communication*

The course instructor and other teaching staff are committed to maintaining open channels of communication regarding all students' academic concerns regarding the course and its materials. Students should understand, however, that course staff is not equipped to counsel them regarding personal religious issues.

### **Guidelines for Written Assignments:**

The response paper, the midterm paper, and the final paper should each be submitted to the instructor on the due date in both hard copy and digital form. Late papers will be penalized by one-half grade for every day beyond the due date unless prior permission has been obtained from the instructor. Acceptable reasons for requesting an extension on paper deadlines include illness (accompanied by a note from student health services) or a death in the family. Assignments or tests in other courses, extramural appointments or interviews, or commitments to clubs or athletic teams do not constitute grounds for an extension. In no case will papers be accepted more than one week past the original deadline.

The papers should be double-spaced and written in 12-point font.

The papers should include these elements:

1. a distinct introduction setting out the paper's thesis;
2. well-organized paragraphs presenting evidence and arguments to support the thesis;

3. consideration of relevant counter-arguments;
4. a distinct conclusion summarizing the paper's findings;
5. a section for sources cited, in proper citation format.

The papers should use proper citations to refer to readings and films. Any of the standard citation styles (MLA, Chicago, etc.) is acceptable, provided it is used consistently. Students are also welcome to use bibliography software like Refworks, but be advised: the software makes errors, so do proofread your citations.

*Collaborative Work:* Except in cases approved in advance by course teaching staff, it is expected that all student written assignments will be composed solely by the student submitting the work. It is fine for students to discuss their ideas with classmates and others before the actual writing, but the writing itself should be done by the student alone.

### **Grading Rubrics for Written Assignments**

Papers will be graded in accord with the following criteria:

1. Ideas
  - a. Sound, defensible statement of the paper's thesis or purpose;
  - b. Sound arguments;
  - c. Solid, consistent analysis;
  - d. Shows insight and evidence of thought devoted to subject;
  - e. Shows evidence of consideration of counterarguments or counterevidence.
2. Use of sources
  - a. Appropriate and sufficient citation of evidence;
  - b. Judicious choice of evidence.
3. Organization and coherence
  - a. Uses logical structure;
  - b. Quality of introduction and conclusion;
  - c. Coherent paragraphs and smooth, logical transitions;
  - d. Body paragraphs support thesis with examples and specifics;
  - e. Arguments easy to follow;
  - f. Appropriate length allotted to each argument.
4. Style and mechanics
  - a. Appropriate word choice, precision in thought
  - b. Sentences flow nicely, with grace and purpose
  - c. Proper syntax, verb tenses, subject-verb agreement, etc.
  - d. Proper use of footnotes or endnotes
  - e. Bibliography presented in consistent format

## Research Resources

### **A.) Sourcebooks and Encyclopedia**

Students with an interest in the intellectual history of Asia may wish to read about particular figures or texts in more depth. See encyclopedia for an overview of a figure or topic. The sourcebooks, assembled by leading scholars, include biographical introductions to a wide range of authors and translations of important texts drawn from throughout history. The readings represent the range of religious traditions.

- Buswell, Jr., et al, ed. *Encyclopedia of Buddhism*. 2 vols. New York: Macmillan Reference, 2004.
- De Bary, Bodiford, William M., Elisonas, Jurgis, Yampolsky, Philip, Dykstra, Yoshiko Kurata, Gluck, Carol, Tiedemann, Arthur E, Barshay, Andrew E, and Elisonas, J. S. A. *Sources of Japanese Tradition. Vol. 1: From Earliest Times to 1600*. 2nd ed. New York: Columbia UP, 2001.
- De Bary, Theodore, Gluck, Carol, and Tiedemann, Arthur E. *Sources of Japanese Tradition. Vol. 2: 1600 to 2000*. 2nd ed. New York: Columbia UP, 2005.
- De Bary, Wm. Theodore, et al. *Sources of Chinese Tradition*. 2nd ed., New York, Columbia University Press, 1999.
- Embree, et al. *Sources of Indian Tradition. 2nd ed.*, New York, Columbia University Press, 1988.
- Heisig, Heisig, James W., Kasulis, Thomas P., & Maraldo, John C. 2011. *Japanese philosophy: A Sourcebook*. Nanzan library of Asian Religion and Culture. Honolulu: University of Hawai'i Press.
- Lee, et al. *Sources of Korean Tradition*. New York, Columbia University Press, 1997.
- Lopez, et al. *The Princeton Dictionary of Buddhism*. Princeton, Princeton University Press, 2014.
- Schaeffer, et al. *Sources of Tibetan Tradition*. New York, Columbia University Press, 2013.

### **B.) Bibliography of Scholarship on Japanese Religions**

The *Nanzan Guide to Japanese Religions* represents the state of the field of Japanese religions today. It includes essays and bibliographies on scholarly trends and problems organized thematically by topic (ancient religions, religion and law, Buddhism and gender, etc.). It also includes an exceptionally detailed timeline of the history of Japanese religions from ancient times to the present. Those who wish to pursue graduate study in Japanese religions should read this book. Note that the bibliographies here include sources in both English and Japanese.

- Swanson, Paul L., & Chilson, Clark. *Nanzan Guide to Japanese Religions*. Honolulu: University of Hawai'i Press, 2006.

### C.) Journals

The following journals contain articles related to the study of East Asian religions or Japanese religions specifically. They are available via the library or through the digital library JSTOR at [www.jstor.org](http://www.jstor.org).

*Acta Asiatica*

*Asian Folklore Studies*

*Bulletin of the School of Oriental and African Studies, University of London*

*Harvard Journal of Asian Studies*

*History of Religions*

*Japanese Religions*

*Japanese Journal of Religious Studies* <http://www.ic.nanzan-u.ac.jp/SHUBUNKEN>

*Journal of the American Academy of Religion*

*Journal of Asian Studies*

*Journal of Chinese Religions*

*Journal of Japanese Studies*

*Journal of Korean Religions*

*Journal of Korean Studies*

*Journal of the American Oriental Society*

*Monumenta Nipponica*

*Numen*

*Philosophy East and West*

### D.) Online Resources

This list is by no means exhaustive, but these websites are some of the most widely used online resources in the field. The interface for each website is written in English, making them easy to use.

Digital Dictionary of Buddhism

Ed. by Charles Mueller, University of Tokyo.

<http://www.buddhism-dict.net/ddb/>

East Asian Buddhist Studies: A Reference Guide

Ed. William Bodiford, UCLA.

<http://alc.ucla.edu/refguide/refguide.htm>

Kokugakuin University Encyclopedia of Shintō Online

Ed. by Nobutaka Inoue, Kokugakuin University.

[http://k-amc.kokugakuin.ac.jp/DM/dbTop.do?class\\_name=col\\_eos](http://k-amc.kokugakuin.ac.jp/DM/dbTop.do?class_name=col_eos)

SAT Daizōkyō Text Database 2012 Edition

Maintained by Charles Mueller, University of Tokyo.

[http://21dzk.l.u-tokyo.ac.jp/SAT/index\\_en.html](http://21dzk.l.u-tokyo.ac.jp/SAT/index_en.html)

(This database includes a digitized version of the Chinese Buddhist canon.)