



Renison University College
Affiliated with the University of Waterloo
240 Westmount Road N, Waterloo, ON
Canada N2L 3G4

Phone: 519-884-4400 | Fax: 519-884-5135 | uwaterloo.ca/Renison

Fall 2016

Course Code: RS 201/EASIA 205R

Course Title: Religion in East Asia

Class Times/Location: Renison 1918

Instructor: Dr. Jeff Wilson

Office: 1113

Office Phone: 519-884-4404 x28625

Office Hours: Tues/Thur 11:30am-12:30pm and by appointment

Email: jeff.wilson@uwaterloo.ca

Description:

In this course we will examine the religious traditions of East Asia. We will explore ideas and practices from Daoism, Confucianism, Buddhism, Shintoism, Shamanism, and folk traditions, as well as look at the impact of traditions from outside East Asia, such as Christianity and Communism.

Objectives:

- 1) Students will become familiar with the diversity of religious traditions in East Asia
- 2) Students will gain a sense of religion's place within East Asian culture

Texts:

There is one course pack that must be purchased for this course. Students are expected to read the class assignments before the day for which they are assigned, and to bring the course pack to class every day. The readings for the papers are also required, but can be read at any time during the period for which they are assigned. In addition to the readings, in-class

materials may include objects, films and television shows, visual art, songs and chants, and guest speakers from various East Asian religious traditions.

Grading:

Grading for RS201/EASIA 205R consists of two in-class tests (25% each), 5 short papers (30%), attendance (10%) and participation (10%), i.e. involvement in class discussions. Students are highly encouraged to come to my office hour with questions or for further discussion of the materials.

Attendance:

Students are expected to attend every scheduled class, and attendance will be taken (this includes the in-class exam days). Failure to do so without an acceptable excuse will result in a lower grade. Each missed class that is counted against the student will result in a loss of half of one mark off their final mark for the course; every two late arrivals to class will also result in a loss of half of one mark off the final mark. There are two types of excusable absences. Anticipated excused absences include the following: 1) The student is away from campus representing an official university function, (e.g., participating in a professional meeting, as part of a judging team, or athletic team). A note from a University faculty or staff member (such as your coach) must be provided PRIOR to the absence. 2) Required court attendance. A note certified by the Clerk of Court must be provided. 3) Religious observances. The student must notify the professor and obtain permission **prior** to the holiday. 4) Required military duty. A note from the student's commanding officer is required.

Emergency absences include the following: 1) Serious illness or injury. A note must be provided by an attending physician. 2) Death or serious illnesses in the family when documented appropriately. An attempt to verify deaths or serious illness may be made by the instructor. In all cases the reason for the unexpected absence must be reported to the instructor within one week of the student's return to class.

Written assignments:

There is no research paper required for this course. Instead, students will write five response papers to the required readings that examine aspects of those readings in depth. YOU MAY ONLY WRITE ABOUT CERTAIN READINGS: these selected readings are indicated in **bold** on this syllabus. Papers will be 900-1200 words in length, double-spaced, with 12-point type, black ink, and one-inch margins. They are due at 10am on the day that each is assigned. Papers are to be uploaded to the course Learn site, NOT emailed to the instructor. Late papers will not be accepted.

You may only hand in one paper at a time, but you may write about more than one reading in each paper. However, papers that discuss more than one reading are expected to say something substantial about each reading, and will typically be longer than papers on only a single reading. You may also refer to any films, lectures, or guest speakers if relevant, but this is in addition to discussing the readings, which are to be the central concern of each paper.

Papers are marked on a 100 point scale that considers style, use of sources, adherence to the assignment, insight, and creativity. Failure to follow the guidelines established here will result in automatically lower marks.

Recipe for successful papers: Be focused. It is not possible to address all of the ideas in all of the assigned readings in a three-to-five-page essay. Consider addressing one specific quote or idea to focus your essay. Also, avoid summarizing or reiterating an article—**this is not a book report**. You should concentrate on analyzing a specific point related to the text. Perhaps you'll want to connect a quote to larger themes of the lectures or textbook—for example, the forms of analysis discussed during the first week of the course can often be usefully applied to your primary source readings. Students should make an argument and supply evidence for your claim. Successful papers indicate engaged thinking. **Do not simply state your opinion about the correctness of an idea or practice or compare it to**

your own ideas/experiences—this is not a theology course. We are not here to judge the merits of East Asian traditions but to understand them as fully as possible. If you consult outside sources, cite them properly using an accepted reference style. If you are uncertain about a paper, you can always show it to the instructor before handing it in and we can discuss whether it needs to be changed or improved to qualify as an acceptable paper.

I urge you to make use of the following link for writing resources: Writing Center Resources (University of North Carolina) <http://writingcenter.unc.edu/resources>. It has many resources to assist you as you work to improve your paper-writing craft. Students are especially pointed to the sections on “College Writing,” “Passive Voice,” “Conclusions,” and “Argument.” After your paper has been marked, it will be helpful to again consult the resources at this link to learn more about the mistakes that were flagged.

Etiquette:

If you register for the course after lectures have already begun, you are responsible for finding out what you missed. There is no make-up work allowed in this course.

If the courseware sells out, you should borrow copies off your classmates while you wait for the bookstore to restock. You can also ask the instructor about borrowing materials or getting photocopies in the meantime.

Laptops and all other electronic devices are to be turned off and stowed away during class time. You may use paper to take notes if you wish. Studies conclusively demonstrate that laptops cause distraction for students and their classmates, and that handwritten notes result in better comprehension and retention than electronic ones. Students who violate the electronics policy will be asked to turn off their devices, and will have their final mark decreased. NOTE: students who need access to electronic devices

for approved accessibility issues or one-time family emergency situations may ask for possible relaxation of this policy.

Students may eat and drink during class so long as it does not distract anyone else in the classroom. Therefore you should avoid smelly foods or noisy packaging. Note, however, that university policy does not allow eating during tests, and only beverages in clear, unlabeled containers are allowed during tests.

Class begins at 10am and ends at 11:20am. Students who are not seated by 10am will be marked late; students who leave before 11:20am will be docked in their attendance mark. If you are unable to be in class by 10am or unable to stay until 11:20am, you should register for a different course instead.

Late assignments are not accepted.

Please read this syllabus very carefully. Nearly any question you may have about student responsibilities is covered here. While this course outline is not a contract per se, it is the guideline that we will use to manage our course, and changes will only be made in necessary circumstances and in consultation with the class.

SCHEDULE

September 8: Overview of Course and Introduction to Chinese Religion

No assigned reading

September 13: Ancestor Veneration

Readings for September 13 class:

Thompson, Laurence G. "The Theory of Ancestor Worship," *Chinese Religion: An Introduction (5th Edition)*, Belmont, CA: Wadsworth Publishing Company, 1996: 40-50.

September 15: Temples and Gods in China

Readings for September 15 class:

Thompson, Laurence G. "Temples and Their Functioning," *Chinese Religion: An Introduction (5th Edition)*, Belmont, CA: Wadsworth Publishing Company, 1996: 60-66.

Reading for paper due September 22:

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, eds.
"Selections from The Book of History," *Sources of Chinese Tradition Volume I (First Paperbound Edition)*, New York: Columbia University Press, 1960: pp. 8-12.

September 20: Daoism

Reading for September 20 class:

Thompson, Laurence G. "Taoist Tradition," *Chinese Religion: An Introduction (Fifth Edition)*, Belmont, CA: Wadsworth Publishing Company, 1996: 81-89.

Reading for paper due September 22:

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, eds. "Selections from the Lao Tzu [Dao De Jing]," *Sources of Chinese Tradition Volume I (First Paperbound Edition)*, New York: Columbia University Press, 1960: 51-62.

September 22 Daoism, continued

Reading for paper due October 13:

de Bary, Wm. Theodore, Wing-tsit Chan, and Burton Watson, eds. "Selections from the Chuang Tzu," *Sources of Chinese Tradition Volume I (First Paperbound Edition)*, New York: Columbia University Press, 1960: 65-78.

September 27: Confucianism

Reading for September 27 class:

Koller, J. M. and P. J. "Confucianism," *Asian Philosophies*, Upper Saddle River, NJ: Prentice Hall, 1998: 252-265.

Reading for paper due October 13:

Sommer, Deborah. "The Analects of Confucius," *Chinese Religion: An Anthology of Sources*, Oxford: Oxford University Press, 1995: 43-48.

September 29: Confucianism, continued

Readings for paper due October 13:

Sommer, Deborah. "Mencius," *Chinese Religion: An Anthology of Sources*, Oxford and New York: Oxford University Press, 1995: 57-61.

Sommer, Deborah. "On Ritual; Dispelling Obfuscation; Human Nature is Evil," *Chinese Religion: An Anthology of Sources*, Oxford and New York: Oxford University Press, 1995: 68-70.

Sommer, Deborah. "Draft Memorial of 1189," *Chinese Religion: An Anthology of Sources*, Oxford and New York: Oxford University Press, 1995: 195-196.

Sommer, Deborah. "The Writings of Wang Yang-Ming," *Chinese Religion: An Anthology of Sources*, Oxford: Oxford University Press, 1995: 229-232.

October 4: Fundamentals of Buddhism

Reading for October 4 class:

Mitchell, Donald. "The Teachings of the Buddha," *Buddhism: Introducing the Buddhist Experience (2nd Ed.)*, Oxford: Oxford University Press, 2008: pp. 33-45, 47-59, 61-64

October 6: Mahayana Buddhism in China

Reading for October 6 class:

Thompson, Laurence G. "Buddhist Tradition," *Chinese Religion: An Introduction (5th Ed.)*, Belmont, CA: Wadsworth Publishing Company, 1996: 102-104, 106-107, 109-114.

Readings for paper due October 13:

Heart of Perfect Wisdom Sutra: 1.

Stevenson, Daniel. "Fazhou's Vision of the Pure Land and Revelation of the Method for Intoning the Buddha's Name According to the Five Tempos," from "Visions of Manjusri on Mount Wutai," *Religions of China in Practice*, Donald S. Lopez, J., ed. Princeton, NJ: Princeton University Press, 1996: 220-222.

Addiss, Stephen, Stanley Lombardo, and Judith Roitman, eds. "Wu-men-kuan," *Zen Sourcebook: Traditional Documents From China, Korea, and Japan*, Indianapolis, IN: Hackett Publishing Company, 2008: 91-98

October 11: Buddhism in China, continued

STUDY DAY, no class, no assigned reading

October 13: Buddhism in China, continued

No assigned reading

October 18: Communism and Recent Developments in Chinese Religion

Readings for paper due November 1:

de Bary, Wm. Theodore, Wing-tsit Chan, and Chester Tan, eds.
"Selections from Report on an Investigation of the Hunan Peasant Movement [by Mao Tse-Tung]," *Sources of Chinese Tradition Volume II (First Paperbound Edition)*, New York: Columbia University Press, 1960: 207-213.

Hongzhi, Li. "On Buddha Law; Introduction; Falun Gong; Buddha Showing the Thousand Hands," *China Falun Gong (Revised English Edition)*, Hong Kong: Falun Fo Fa Publishing, 1998: ix, 1, 33-36, 83-87.

October 20: FIRST IN-CLASS TEST—CHINESE RELIGION

No assigned reading

October 25: Introduction to Korean Religion

Reading for paper due November 1:

"Foundation Myths," *Anthology of Korean Literature: From Early Times to the Nineteenth Century*, Honolulu: University of Hawaii Press, 1981: 4-16.

October 27: Buddhism in Korea

Reading for October 27 class:

Buswell, Robert. "Buddhism in Korea." *Buddhism and Asian History*, Joseph Kitagawa and Mark Cummings, eds., New York: Macmillan Publishing, 1989: 151-158.

Reading for due November 1:

Lee, Peter H., and Wm. Theodore de Bary, eds. "Silla Buddhism," *Sources of Korean Tradition Volume I*, New York: Columbia University Press, 1997: 41-48.

November 1: Buddhism in Korea, Continued

Readings for paper due November 15:

McBride, Richard D., II. "The Two Saints of White Moon Mountain: Nohi Puduk and Tata Pakpak," *Religions of Korea in Practice*. Robert E. Buswell, Jr., ed. Princeton, NJ" Princeton University Press, 1997: 71-75.

Addiss, Stephen, Stanley Lombardo, and Judith Roitman, eds. "On Cultivating the Mind," *Zen Sourcebook: Traditional Documents From China, Korea, and Japan*, Indianapolis, IN: Hackett Publishing Company, 2008: 136-139.

November 3: Shamanism, Confucianism, and Communism in Korea

Readings for November 3 class:

Lee, Jung Young. "Shamanistic Thought and Traditional Korean Homes," Chai-Shin Yu, ed., *Korean and Asian Religious Tradition*, Toronto: University of Toronto Press, 1977: 123-130.

Lew, Seung-kook. "Confucianism and Korean Social Structure," Chai-Shin Yu, ed., *Korean and Asian Religious Tradition*, Toronto: University of Toronto Press, 1977: 159-166.

Readings for paper due November 15:

Korean Central News Agency, "Eternal Memory of President Kim Il Sung," "Kim Il Sung's Korea Will Be Everlasting," Pyongyang, 2004.

November 8: Introduction to Japanese Religion

Reading for November 8 class:

Earhart, H. Byron. "Persistent Themes in Japanese Religious History" *Japanese Religion: Unity and Diversity (Fourth Edition)*, Belmont, CA: Wadsworth/Thomson Learning, 2004: 7-11.

November 10: Shintoism

Reading for November 10 class:

Earhart, H. Byron. "Early Shinto," *Japanese Religion: Unity and Diversity (Fourth Edition)*, Belmont, CA: Wadsworth/Thomson Learning, 2004: 31-39.

Reading for paper due November 15:

Philippi, Donald. "Selections from Record of Ancient Things," *Kojiki*, Tokyo: University of Tokyo Press, 1968: 47-52, 55-58, 61-66, 68-73, 79-86, 88-90, 137-141.

November 15 Shintoism, continued

Reading for paper due November 29:

Tsunoda, Ryusaku, Wm. Theodore de Bary, and Donald Keene, eds. "Wonder [by Motoori Norinaga]," *Sources of Japanese Tradition Volume II (First Paperbound Edition)*, New York: Columbia University Press, 1964: 19-22.

November 17: Japanese Pure Land Buddhism

Reading for November 29 class:

Yoshinori, Takeuchi. "Honen and Shinran," *Buddhist Spirituality II: Later China, Korea, Japan, and the Modern World*, New York: Crossroad Publishing Company, 1999: 203-209, 222-235

November 22: Zen Buddhism

Readings for November 22 class:

Tsunoda, Ryusaku, Wm. Theodore de Bary, and Donald Keene, eds. "Zen Buddhism" *Sources of Japanese Tradition Volume I (First Paperbound Edition)*, New York: Columbia University Press, 1964: 226-234.

Readings for paper due November 29:

Nishijima, Gudo, and Chodo Cross, "Universal Guide to the Standard Method of Zazen [by Dogen]," *Master Dogen's Shobogenzo Volume I*, Woking, Surrey: Windbell Publications, 1994: 279-283.

Addiss, Stephen, Stanley Lombardo, and Judith Roitman, eds. "Hakuin Ekaku: Autobiographical Writings," *Zen Sourcebook: Traditional Documents From China, Korea, and Japan*, Indianapolis, IN: Hackett Publishing Company, 2008: 244-246, 248-249.

November 24: Kannon and Jizo: Beloved Helpers

Reading for November 24 class:

Yamada, Patricia. "The Worship of Jizo," *Kyoto Journal*, volume 2 (spring 1987): 22-26.

Readings for paper due November 29:

Dykstra, Yoshiko. "Miraculous Tales of the Hasedera Kannon," *Religions of Japan in Practice*, George Tanabe, ed., Princeton University Press, 1999: 117-123.

Dykstra, Yoshiko. "Selections from Jizo the Most Merciful: Tales from Jizo Bosatsu Reigenki," *Monumenta Nipponica*, volume 33, issue 2 (summer 1978): 193-200.

November 29: Mountain Ascetic Practices

No assigned readings

December 1: SECOND IN-CLASS TEST—KOREAN AND JAPANESE RELIGION

No assigned reading

Accommodation for Illness or Unforeseen Circumstances:

The instructor follows the practices of the University of Waterloo in accommodating students who have documented reasons for missing quizzes or exams. See

http://www.registrar.uwaterloo.ca/students/accom_illness.html

Academic Integrity:

In order to maintain a culture of academic integrity, members of the University of Waterloo community are expected to promote honesty, trust, fairness, respect and responsibility. See the [UWaterloo Academic Integrity webpage \(https://uwaterloo.ca/academic-integrity/\)](https://uwaterloo.ca/academic-integrity/) and the [Arts Academic Integrity webpage \(https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour\)](https://uwaterloo.ca/arts/current-undergraduates/student-support/ethical-behaviour) for more information.

Discipline: A student is expected to know what constitutes academic integrity, to avoid committing academic offences, and to take responsibility for their own actions. A student who is unsure whether an action constitutes an offence, or who needs help in learning how to avoid offences (e.g., plagiarism, cheating) or about “rules” for group work/collaboration, should seek guidance from the course professor, academic advisor, or Administrative Dean. When misconduct has been found to have occurred, disciplinary penalties are imposed under Policy 71 – Student Discipline. For information on categories of offences and types of penalties, students should refer to [Policy 71 - Student Discipline](#). For typical penalties check [Guidelines for the Assessment of Penalties \(https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/guidelines-assessment-penalties\)](https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/guidelines/guidelines-assessment-penalties).

Students should also be aware that copyright laws in Canada prohibit reproducing more than 10% of any work without permission from its author, publisher, or other copyright holder. Waterloo’s policy on Fair Dealing is available here: <https://uwaterloo.ca/copyright-guidelines/fair->

[dealing-advisory](#) Violation of Canada's Copyright Act is a punishable academic offence under Policy 71 – Student Discipline.

Grievance: A student who believes that a decision affecting some aspect of university life has been unfair or unreasonable may have grounds for initiating a grievance. Read [Policy 70 - Student Petitions and Grievances](#), Section 4 (<https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-70>). When in doubt please be certain to contact the department's administrative assistant, who will provide further assistance.

Appeals: A decision made or penalty imposed under Policy 70, Student Petitions and Grievances (other than a petition) or Policy 71, Student Discipline may be appealed if there are grounds. Students who believe they have grounds for an appeal should refer to [Policy 72, Student Appeals](#) (<https://uwaterloo.ca/secretariat-general-counsel/policies-procedures-guidelines/policy-72>).

Academic Integrity website (Arts):
http://arts.uwaterloo.ca/arts/ugrad/academic_responsibility.html

Academic Integrity Office (uWaterloo):
<http://uwaterloo.ca/academic-integrity/>

Accommodation for Students with Disabilities:

Note for Students with Disabilities: The [AccessAbility Services](#) office, located on the first floor of the Needles Hall extension (NH 1401), collaborates with all academic departments to arrange appropriate accommodations for students with disabilities, without compromising the academic integrity of the curriculum. If you require academic accommodations to lessen the impact of your disability, please register with the AAS office at the beginning of each academic term.

Turnitin.com:

Plagiarism detection software (Turnitin) will be used to screen assignments in this course. This is being done to verify that use of all material and sources in assignments is documented. In the first week of the term, details will be provided about the arrangements for the use of Turnitin in this course.

Cross-listed course: Please note that a cross-listed course will count in all respective averages no matter under which rubric it has been taken. For example, a ENGL/SOC cross-list will count in a English major average, even if the course was taken under the Sociology rubric.

Intellectual Property. Students should be aware that this course contains the intellectual property of the instructor, which can include:

- lecture handouts and presentations (e.g., PowerPoint slides)
- lecture content, both spoken and written (and any audio or video recording thereof)
- questions from various types of assessments (e.g., assignments, quizzes, tests, final exams)
- work protected by copyright (i.e., any work authored by the instructor)

Making available the intellectual property of instructors without their express written consent (e.g., uploading lecture notes or assignments to an online repository) is considered theft of intellectual property and subject to disciplinary sanctions as described in Policy 71 – Student Discipline. Students who become aware of the availability of what may be their instructor’s intellectual property in online repositories are encouraged to alert the instructor.

A respectful living and learning environment for all

1. It is expected that everyone living, learning or working on the premises of Renison University College will contribute to an environment of tolerance and respect by treating others with sensitivity and civility.
2. Harassment is unwanted attention in the form of jokes, insults, gestures, gossip, or other behaviours that are meant to intimidate. Some instances of harassment are against the law in addition to Renison University College policy.
3. Discrimination is treating people differently because of their race, disability, sex, sexual orientation, ancestry, colour, age, creed, marital status, or other personal characteristics. The Ontario Human Rights Code considers actions and behaviours rather than intentions.

4. If you experience or witness either harassment or discrimination, you may contact the Renison University College Interim Harassment and Discrimination Officer at megan.collings-moore@uwaterloo.ca (519-884-4404, ext. 28604).