Religion/Philosophy 110
World Religions – Fall 2015

GENERAL COURSE INFORMATION

I. TIMES AND PLACES
A. Lectures: Tuesdays and Thursdays, 9:00 am in Lincoln Hall Theater
B. Discussion Sections: Thursday and Friday (see list below for details)

II. COURSE COORDINATOR

Professor Dov Weiss (dyweiss@illinois.edu)
FLB 3021, Office hours: Tue 2-3 or by appointment.

III. TEACHING ASSISTANTS

Dallas Tatman (tatman2@illinois.edu)
Wesley Davidson (wndavid2@illinois.edu)
Nicholas Mitchell (nrmitch2@illinois.edu)
Cameron Nielson (ccniels2@illinois.edu)
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David Patrick Harry (dpharry2@illinois.edu)

IV. COURSE WEBSITE
Supplemental course material and assignments will appear throughout the semester on the website for the course, which can be accessed at https://compass2g.illinois.edu/. If you are registered for the course, you should have access to the Compass site; but if you are having difficulties, please email the course coordinator as soon as possible. You must be able to access the site regularly for this class.

V. COURSE DESCRIPTION
The purpose of Religious Studies/Philosophy 110 is to help you understand the beliefs, practices and
communities of some of the world’s largest religious traditions—Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity, and Islam—focusing on the doctrines, beliefs, rituals, myths, institutions, social structures, and spiritual ideals of each. Some of you are taking this course to learn more about your own religious tradition. Others of you have chosen it to become more familiar with religions different from yours, but which, as the consequence of a growing global culture, increasingly affect your lives. In either case, it is important for you to enter the course with an open mind, not only prepared to learn brand new things, but also ready to hear more familiar ideas described in new and unfamiliar ways. The purpose of the course is not simply to provide you with new information, nor is it to make you more comfortable with ideas you already hold. On the contrary, the goal of the course is to challenge you by introducing you to new ideas as well as new views of old ideas, and thus to deepen and enlarge your thinking about the world’s religions.

**Objective 1:** A Basic Introduction to the Field. You will become familiar with basic concepts in the academic study of religion.

**Objective 2:** Working Vocabulary. You will learn key terms associated with Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity, and Islam and will use them correctly in describing and comparing the traditions.

**Objective 3:** Contemporary Situation. You will become familiar with the geographic distribution and the demographics of twenty-first century Hinduism, Buddhism, Confucianism, Daoism, Judaism, Christianity, and Islam. You will know the approximate number of practitioners worldwide, where these practitioners live, and where major subgroups within each tradition are located.

**Objective 4:** Central Beliefs. You will be able to describe key beliefs espoused by each tradition, specifically conceptions of ultimate reality, conceptions of the self, understandings of the obstacles facing humanity, understandings of the goal toward which humanity is or ought to be striving, and understandings of the path or paths that lead towards that goal.

**Objective 5:** Scriptures and Rituals. You will be able to identify the scriptures, or a subset of the scriptures, connected to each tradition, some key ritual practices of each tradition, and will be able to discuss connections between scripture and ritual in the life of a practitioner.

**Objective 6:** Historical Developments. You will become familiar with major changes that have occurred in these religions throughout their history. We will pay particular attention to changes the legacies of which are evident in modern practice and belief.

**VI. LECTURES**

Lectures will be given on **Tuesdays and Thursdays from 9:00 to 9:50 am** in Lincoln Hall Theater. While attendance will not be taken, you are expected to attend all of these lectures and are responsible for the material they cover.

Some lectures are given by guest professors from the Department of Religion, who will discuss the religion or religions that constitute his or her area of expertise. If you miss a lecture, you should make arrangements to obtain notes from a peer. Most, if not all, of the lectures slides will be posted
on the main Compass site under the heading marked “Lecture Slides.”

- **NOTE:** We reserve the right to ask any student who is disruptive during class to leave. This is a matter of courtesy both to the instructors in the classroom and also for your fellow students. *In addition, we reserve the right to penalize any student who interferes with the instructor’s or any other student’s ability to focus in lecture through the use of electronic devices, excessively loud talking, or the like. A penalty of five (5) points may be subtracted from the final grade of any student who is disruptive in lecture.** **Laptops and all electronic devices (including phones) must be shut off before class starts.** **Also, please do not start packing up your belongings until the bell has sounded.**

**VII. DISCUSSION SECTIONS**

You, along with roughly 29 other students, will meet weekly with your Teaching Assistant to discuss the material that has been presented during the weekly lectures. Discussion sections are an integral part of this course and attendance is required.

**VIII. REQUIRED READINGS**


This textbook provides overviews of the religions we will be exploring in the course. It is available in the university bookstores. (Readings for this book are listed as “Oxtoby/Segal” in the course readings). You should use either the second or third edition. Page numbers for both editions will be listed below.

**B. Other Readings.** Supplemental readings will all be posted on the main Compass2G site under the heading marked “Course Readings.”

**IX. OTHER COURSE POLICIES**

A. University Code of Conduct/Academic Integrity

See the Code of Policies and Regulations Applying to All Students ([http://admin.illinois.edu/policy/code](http://admin.illinois.edu/policy/code)). Violations of academic integrity (e.g., cheating, plagiarism, etc.) will be taken extremely seriously. Typically, a student who is caught cheating or plagiarizing will not only be given an F for the assignment and the course, but might also be suspended or even expelled.

The University regards the protection of and respect for academic integrity as essential to ensuring the quality of education and fairness for all students. All instructors are responsible for providing clear standards for the integrity of the classroom ([http://admin.illinois.edu/policy/code/article1_part4_1-401.html](http://admin.illinois.edu/policy/code/article1_part4_1-401.html)). We expect that all work submitted for grades in this class will be the work of that student alone, including papers, exams, quizzes and surveys. It is especially important in this class for students to be aware of proper uses of sources, and
avoid both the falsification of source material (“fabrication”) and the unacknowledged use of sources, whether previously published in print form or available via electronic means, or relying on another student’s thoughts and expressions (“plagiarism”). The Student Code defines as plagiarism the act of “Representing the words or ideas of another as one’s own in any academic endeavor. This includes copying another student’s paper or working with another person when both submit similar papers without authorization to satisfy an individual assignment.” Plagiarism can be reflected in direct quotation of another person’s work (published or unpublished), paraphrase, or the significant borrowing of ideas (http://admin.illinois.edu/policy/code/article1_part4_1-402.html). As plagiarism may not always be intentional, we encourage students to make use of the resources available at the University of Illinois Library Website to obtain definitions of plagiarism and tips for avoiding any infractions of academic integrity (http://www.library.uiuc.edu/learn/research/academicintegrity.html).

B. Commercialized Lecture Notes
The commercialization and/or distribution of lecture notes and all university-provided course materials are not permitted in this course.

**GRADE COMPONENTS**

Your grade for this course will be based on your performance on section participation, quizzes, exams, and essays. The narrative below is meant to answer any questions you might have about how grading works, so read through this carefully before asking questions of your TA or the course coordinator. There will be no extra credit opportunities except for the circumstances specifically identified in Section I below.

I. Discussion Section (50 points)
You are required to attend discussion section every week. The grade for this section is based on three components: 1) weekly quizzes (20 points); 2) discussion participation (10 points); and a 3) Preliminary Reading Response (20 points).

- **Quizzes:** Beginning with the second discussion section, you will be given a quiz featuring two (2) short answer questions at the very start of each section, excepting the midterm week. Each question is worth one point and will be based on the material covered in lecture and the readings. This means that there are 12 quizzes during the semester, with a total possible 24 points. Makeup quizzes will be provided only to students with documented absences (i.e. letters from varsity athletic teams and other University groups, the Emergency Dean, etc.). The quiz portion of the section grade is calculated on the basis of 20 points, which means you can miss two quizzes without adversely impacting your grade, or earn up to 4 extra credit points by completing all quizzes perfectly.

- **Participation:** In addition, 10 points will be determined based on the a) regularity of your attendance and b) quality of your participation in discussion section.

- **Preliminary Reading Response:** The primary writing assignment this semester is an essay (discussed below) that involves analysis of foundational literary texts from two of the traditions we will be studying this semester. There will be eight texts from which you may select, which will be posted on the Course’s Compass site. You will be required to submit an initial 2-3 page response to one of those texts on Monday, March 2. This assignment is not optional and will count for 20 points toward your final grade.
II. Midterm exam (100 points)
The midterm exam will take place on Tuesday, Oct 6. This date is noted both in the schedule of lectures below and under important assignment dates. There will be no makeup exams without an excuse from the Emergency Dean. The midterm exam will consist of multiple-choice (or short-answer) questions. The midterm covers everything from the first day of class up through and including immediately preceding lecture.

III. Final exam (100 points)
The final exam will be on Monday, December 14 from 1:30-4:30 p.m. This date is noted under the important assignment dates. Students must be seated in the exam location by 9:15 am in order to receive the exam. Students who arrive after 9:15 will not be permitted to take the exam unless they provide a note from McKinley Health or the emergency dean. A conflict exam is given for the final exam if conflicts with other final exams can be demonstrated, according to University policy §3-201 of the student code <http://admin.illinois.edu/policy/code/article3_part2_3-201.html>. The final exam is not cumulative and will cover all material subsequent to the midterm.

IV. Essay (100 points)
Reflective and analytical writing is an essential component of this course. There will be one essay assignment due during the semester of approximately 1500-1800 words in length. Much more will be said about the essay later in the semester. Essays submitted late without an extension will be assigned a 2-pt deduction for every day they are late (including weekends). TAs have the authority to grant extensions requested at least 48 hours before the time the essays are due. Essays that violate the policy on academic integrity will receive a 0.
Grading Scale

Grades are assigned on the basis of 370 points as discussed above according to the following absolute point scale. The grade thresholds below already include rounding to the nearest point below the rounded level; there will be no further rounding of percentages. Also, there will be no provisions for extra credit except as noted above (see section I above, “Discussion Section”). Point totals at or above the following levels will receive the following grade:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Minimum Points</th>
<th>Percentage</th>
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<tbody>
<tr>
<td>A+</td>
<td>337</td>
<td>(96.5%)</td>
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<tr>
<td>B+</td>
<td>300 (86.5%)</td>
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<tr>
<td>C+</td>
<td>263 (76.5%)</td>
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<tr>
<td>D+</td>
<td>226 (66.5%)</td>
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<tr>
<td>F</td>
<td>199 and below</td>
<td>(below 59.5%)</td>
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<tr>
<td>A</td>
<td>322</td>
<td>(92.5%)</td>
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<tr>
<td>B</td>
<td>295 (82.5%)</td>
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<tr>
<td>C</td>
<td>248 (72.5%)</td>
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<tr>
<td>D</td>
<td>211 (62.5%)</td>
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<tr>
<td>A-</td>
<td>311</td>
<td>(89.5%)</td>
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<tr>
<td>B-</td>
<td>274 (79.5%)</td>
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<tr>
<td>C-</td>
<td>237 (69.5%)</td>
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<tr>
<td>D-</td>
<td>200 (59.5%)</td>
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Important Assignment Dates

Thursday/Friday, Week 2: Quiz 1 in section.

Thursday/Friday, Week 3: Quiz 2 in section.

Thursday/Friday, Week 4: Quiz 3 in section.

Thursday/Friday, Week 5: Quiz 4 in section.

Thursday/Friday, Week 6: Quiz 5 in section.

Tuesday, September 29: Preliminary Reading Response due at 7:00 pm.

Tuesday, October 6: Midterm Exam 9:00 am.

Thursday/ Friday, Week 8: Quiz 6 in section.

Thursday/Friday, Week 9: Quiz 7 in section.

Thursday/Friday, Week 10: Quiz 8 in section.

Thursday/Friday, Week 11: Quiz 9 in section.

Thursday/Friday, Week 12: Quiz 10 in section.

Thursday/Friday, Week 13: Quiz 11 in section.

Thursday/Friday, Week 14: Quiz 12 in section.
**Tuesday, December 1:** Essay due on your section’s Compass site by 7:00pm

**Monday, December 14:** Final Exam at 1:30 am. Place to be announced

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### LECTURE AND READING SCHEDULE

<table>
<thead>
<tr>
<th>Day</th>
<th>Date</th>
<th>Lecture</th>
<th>Readings</th>
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<tbody>
<tr>
<td></td>
<td></td>
<td><strong>WK1</strong></td>
<td></td>
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<tr>
<td></td>
<td>T 8/25</td>
<td>Introduction (Prof. Weiss)</td>
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<td>Th</td>
<td>8/27</td>
<td>Studying Religion (Prof. Weiss)</td>
<td>Jeffrey Brodd et al., <em>Invitation to World Religions</em>, pp. 3-25 (posted on compass site)</td>
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<td></td>
<td>9/3</td>
<td>The Hindu Pantheon</td>
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<td>T 9/8</td>
<td>Dharma and the Epics</td>
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<td>Th</td>
<td>9/10</td>
<td>The Bhakti Movement</td>
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<td><strong>WK2</strong></td>
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<td>T 9/1</td>
<td>The Hindu Pantheon</td>
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<td><strong>WK3</strong></td>
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<td>T 9/8</td>
<td>Dharma and the Epics</td>
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<td><strong>WK4</strong></td>
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<td>T 9/15</td>
<td>Early Buddhist Movements in South Asia</td>
<td>Selections from <em>The Legend of the Buddha Shakyamuni</em>.</td>
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<tr>
<td>Th</td>
<td>9/17</td>
<td>Buddhism in China</td>
<td>I-Tsing’s <em>A Record of Buddhist Practices</em></td>
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<td><strong>WK5</strong></td>
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<td>T 9/22</td>
<td>Buddhism in Japan</td>
<td>Childo’s Dreams (Bodiford)</td>
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<td>Th</td>
<td>Shinto (Prof. Ruppert)</td>
<td>Breen/Teeuwen Reading</td>
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<td>9/24</td>
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<td><strong>WK6</strong></td>
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<td>T 9/29</td>
<td>Chinese Religions: Confucianism</td>
<td>Analects</td>
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<td>*<strong>Preliminary Reading Response due at 7:00 pm</strong></td>
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<td>III. Chinese Religions (2) – Van Sakya</td>
<td>Oxtoby/Segal 475-484, 504-509 (2nd)</td>
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<td>Oxtoby/Segal 481-489, 491-496 (3rd)</td>
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<td>WK 7</td>
<td>T 10/6</td>
<td><strong>MIDTERM EXAM</strong></td>
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<td>Th 10/8</td>
<td>Monotheism and Asian Religious Traditions (Prof. Weiss)</td>
<td>Genesis 1; Enumah Elish</td>
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<tr>
<td>WK 8</td>
<td>T 10/13</td>
<td>Biblical Tradition and Judaism</td>
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<tr>
<td>Th 10/15</td>
<td>Rabbinic Judaism</td>
<td>Selections from the Talmud</td>
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<tr>
<td>WK 9</td>
<td>T 10/20</td>
<td>Medieval Judaism</td>
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<td>Th 10/22</td>
<td>Modern Judaism</td>
<td>Selections from Maimonides and Zohar</td>
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<td>WK 10</td>
<td>T 10/27</td>
<td>Christianity I</td>
<td></td>
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<tr>
<td>Th 10/29</td>
<td>Christianity II</td>
<td><em>Life of St. Antony</em></td>
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<td>WK 11</td>
<td>T 11/3</td>
<td>Christianity III</td>
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<td>Th 11/5</td>
<td>Christianity IV</td>
<td>Selections from Martin Luther</td>
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<td>WK 12</td>
<td>T 11/10</td>
<td>Islam 1</td>
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<td>Th 11/12</td>
<td>Islam 2</td>
<td>TBA</td>
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<td>WK 13</td>
<td>T 11/17</td>
<td>Islam 3</td>
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<tr>
<td>Th 11/19</td>
<td>Islam 4</td>
<td>TBA</td>
<td></td>
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</tbody>
</table>
| WK 14 | T 12/1 | Religious Tolerance, Religious Liberty, Neutrality  
       |       | *Essay Due* | TBA |
| Th 12/3 | Religious Liberty in American Law | TBA |
| T 12/8 | Review |       |
|       | **FINAL EXAM** |       |
RELIgIONS OF ASIA
Religion 217
Lake Forest College

Dr. Cathy Benton
9:30-10:50 TTh
benton@lakeforest.edu
Young Hall 413
847-735-5174
Fall 2000

REQUIRED TEXTS
And selections from:

RECOMMENDED texts

* * *

In this course, we will study the three Asian religious traditions of Hinduism, Daoism, and Buddhism, by first placing them within historical and cultural context and then examining the patterns of belief as expressed in the literature of each tradition. We will read primarily the didactic story literature of the traditions.

REQUIREMENTS include:
-- being awake and PREPARED for class
-- preparation for class discussion will be jointly evaluated during the semester by means of quizzes, projects, and individual meetings (20%)

-- WRITING three RESPONSE PAPERS of 3-4 pages (12% each)

-- WRITING two EXAMS, on individual religious traditions: (12% each)

-- WRITING a cumulative FINAL EXAM (20%)

CLASS POLICIES

➤ LATE ASSIGNMENTS: Assignments received within 3 days of the deadline are docked one letter grade. **No credit if submitted more than three days past the deadline.**

➤ SPELLING and GRAMMAR: Please proofread. Papers with more than five spelling/grammatical errors cannot receive a grade higher than C. Remember to schedule Writing Center appointments early.

➤ QUIZZES: **No make-ups for quizzes.**

➤ ABSENCES: **Excessive absences result in a lowered final grade** as class participation constitutes an essential part of the learning process.

HINDUISM

Week of August 28
Thurs: Read Hinduism, Chapter 1, pp. 1-10 and pp. 11-18; Introduction to the tradition and beginnings of known history

Week of Sept 4
Tues and Thurs: Read in packets the Upanishads pp. 37-50; the historical period of the Vedas and Upanishads.

Week of September 11
Tues: Read Upanishads pp. 64-77; Discussion of upanishadic concepts: atman, brahman, moksha, and samsara. Bring to class any questions about the Upanishads.

Thurs: Read Hinduism pp. 18-25; Read and prepare in packets "Parade of the Ants" from Myths and Symbols in Indian Art and Civilization. Discussion of karma and varnashramadharma

Week of September 18
Tuesday: *Hinduism* pp. 25-34 "Historical Scenes: *Ramayana* and *Mahabharata*"; slide presentation of the Hindu pantheon to prepare for reading the *Bhagavad Gita*.

Thurs: Begin *Bhagavad Gita* pp. 1-13; concepts of dharma, adharma, *karma*, and yoga; prepare for visit to ISKCON Temple

Sun, September 24: **Field Trip: ISKCON Temple, 5-9 p.m. [mandatory class]**

**Week of September 25**
Tues and Thurs: Discuss Temple visit: Connections to *Gita* and *Upanishads*.
Read *Gita* pp. 21-69, Teachings I-VI; possible ways to achieve moksa as outlined in the *Gita*: karma [action], *jñana* [knowledge], and *bhakti* [devotion]

****** HINDUISM Paper Due Friday, September 29, 5:00 p.m., 413 Young Hall ******

**Week of October 2**
Tues: *Gita* pp. 97-113, Teachings IX-XII; the Infinite Spirit, divine power and Krishna's Totality; pull together the teachings of the *Gita*: moksha through bhakti, dharma, and karma-yoga

Thurs: Read *Hinduism "Chaitanya"* pp. 39-47; sixteenth century saint devoted to the worship of Krishna; Read *Hinduism "Ramana Maharshi"* pp. 47-54; twentieth century saint and guru [teacher].
Conclusions and preparation for exam on Hinduism. Bring questions to class.

**Week of October 9**
Tues: HINDUISM EXAM

**DAOISM**

Thurs: Read *Chuang-Tzu, "Introduction"*; Introduction to Daoism and its contemporary system, Confucianism.

**Week of October 16**
Tues: *Chuang-tzu* Section 1: "Free and Easy Wandering"; What major concepts is Chuang-tzu presenting?

Thurs: *Chuang-tzu* Section 2: "Discussion on Making All Things Equal"; Re-read and prepare in particular "Free and Easy Wandering" concepts of "free and easy wandering," "hard and soft," "big and little" (P'eng Bird), and "the useful and useless"

**Week of October 23**
Tues: **HAPPY FALL BREAK !**
Thurs:  *Chuang-tzu* Re-read and prepare pp. 31-38 in "Discussion on Making All Things Equal": concepts of the great clod, relationship of mind, emotions and body, this and that, three in the morning

**Week of October 30**

Tues:  *Chuang-tzu* Reread pp. 38-45; Concepts of big and little understanding, causality and illusion (Penumbra and Shadow, and the Butterfly)

Thurs:  Prepare *Chuang-tzu*, sections 3-5, pp. 46-63; concepts of *wu-wei*, relationship of body and spirit, companion of heaven, emptiness, fate and control, the usefulness of the useless, man of virtue, equanimity, the sage

**Week of November 6**

****DAOISM Paper Due Mon, November 1, 5:00 p.m., 413 Young Hall****

Tues:  Re-read previous *Chuang-tzu* chapters that we have not yet discussed, and also read and prepare *Chuang-tzu* "Autumn Floods" pp. 96-110

Thurs:  *Tao Te Ching* (*Dao De Jing*) pp. 7-41 of the "Introduction". Read text all the way through and then prepare pp. 57-60 more carefully; Begin discussion of the *Tao Te Ching*. Choose chapters to discuss.

**Week of November 13**

Tues:  Reread Book I of *Tao Te Ching*, preparing in particular, sections V-XV in Book One (pp. 61-71); and prepare sections XVI-XXXV of Book One (pp. 72-94); Conclude discussion of Daoism and prepare for exam.

Thurs: EXAM ON DAOISM

**Week of November 20**

*Happy Thanksgiving!*  (National AAR Meeting)

**BUDDHISM**

**Week of November 27**

Tues:  Read *Buddhism* pp. viii-12; Beginning a study of Buddhism; cultural distinctions; concepts of dharma, enlightenment, bodhisattvas, buddhas, and jatakas

Thurs:  Read *Buddhism* pp. 13-39; Life of Shakyamuni Buddha and his early teachings to the sangha; film and discussion of the spread and practice of the sangha; the death or parinirvana of Shakyamuni Buddha

**Week of December 4**

Tues:  *World of the Buddha* pp. 1-10: "Jataka Tales" and pp. 56-65 "The Dhammapada"; teachings of the tradition
***BUDDHISM Paper Due Monday, December 4, 5:00 p.m., 413 Young Hall***

Tuesday Evening class at Zendo in Evanston. Leave LFC at 6:30 [mandatory class]

Thurs: Read in packet *Meditation in Action* pp. 51-64 “Meditation” and pp. 35-44 “Generosity”; morality of the sangha, wisdom, meditation; the importance of the bodhisattva and compassion

**Week of December 11**

Tues: *World of the Buddha* pp. 363-387 "Zen Sermons" and pp. 388-400 "Zen Anecdotes"; Zen Buddhism

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**Final Exam:** Saturday, Dec. 16, 1:30-4:30

**Office Hours:** Tuesdays and Thursdays 11:00-12:00 and 2:30-3:30, or by appointment. Call me at x5174 to set up another time to meet.

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**Written Assignments/Field Trips/Exams:**

1) Trip to Hare Krishna Temple, Sunday, Sept 24, 5-9 p.m.
2) Hinduism Paper due Friday, Sept 29, 5 p.m.
3) Hinduism Exam: Tuesday, Oct. 10
4) Daoism Paper due Monday, Nov. 1, 5 p.m.
5) Daoism Exam: Thursday, Nov. 16
6) Buddhism Paper due Monday, Dec 4, 5 p.m.
7) Trip to Evanston Zen Center, TBA
8) Final Exam: Saturday, Dec. 16, 1:30 p.m.
Religious Worldviews and Ethical Perspectives
Honors 104

James Halstead, OSA, PhD, STD
Spring, 2015
Office: 2331 N. Racine, 2nd Floor; (773) 325-7386; jhalstea@depaul.edu
Office Hours: MW, 11:15-12-30 and 2:45-3:45 on the LPC. Other times by appointment. (It is always best to make an appointment.)

Course Description
In HON 104 we will study personal and collective human understandings of Ultimacy and the proper human relationship to Ultimacy, as well as the moral implications of these understandings. Students will examine the manner in which people engage in a creative process with What-they-experience-as-sacred, creating religious worlds/worldviews, moral systems and modes of spirituality. Throughout the course, the overriding concern is with the reality of religion as a world which people inhabit just as fish inhabit water. This religious world/worldview -- with its distinctive concepts of Ultimacy, time, space, cosmos, humanity, life passages, human destiny and proper human attitudes and behaviors -- is created, enacted and developed through an affective, thoughtful and ethical life in the world-as-it-is. In this course, we will examine the relationship between human experiences of reality and human creativity which author narratives, ritual performances, spiritual practices and moral norms and other elements of religious life.

Students who successfully complete the course will gain knowledge and appreciation of several theories of the origins, nature, functions, and characteristics of religio-spiritual-ethical systems. Students will learn that there are numerous ways of being religious, spiritual and moral, as well as a variety of religious, spiritual and ethical systems. Written exercises will demonstrate knowledge, develop analytical skills and manifest creative thought.

In this section of HON 104, in addition to a brief study of the origin and development of the discipline of religious studies, we shall concentrate on understanding several worldviews that are part of the contemporary American and international landscapes and their relationship to personal life as well as international relations and American public policy. We will see that the different worldviews and the actions that flow from them create both intellectual and practical matters: 1) People spend enormous amounts of time, money and energy on various projects - various religions, 2) People feel themselves justified in employing violence against others because of the religion and/or 3) People try to control each other in significant dimensions of human life because of their religious and ethical beliefs, 4) People renounce culturally accepted life styles – at least for a time – because of religious, ethical and spiritual impulses. A final project of this course is to look for a way in which critical thought can, perhaps overcome, perhaps confirm and/or perhaps develop and modify, the intellectual dimensions of those religious and moral differences.
General Objectives
DePaul University has specified six major learning goals (See Appendix A-1). Additionally, HON 104 has several, more specific learning goals (See Appendix A-2) This course will address several of these goals.

Students who successfully complete this course will develop:
1. an understanding of several methods contemporary scholars use in the study of religion (Goals 1 and 2);
2. an understanding of human communities, especially contemporary America, and individual human beings as experience-based, symbol-making, meaning, purpose and value discoverers and/or creators who inevitably engage in religious processes AND whose religious processes have a direct, causal relationship to both personal and psychological life as well as to social, political and economic life (Goals 1 and 2);
3. an initial understanding of several fundamental human experiences which lie at the foundation of religious expression and thought (Goals 1);
4. an initial, critical understanding of the nature and relationship of narrative, symbol, ritual, doctrine/ideology, ethics, and social organization, and their functions in religious communities (Goals 1 and 2);
5. an understanding of several world views, and the place of personal and cultural faith in the organization and interpretation of one's own life and political action (Goal 4) , and
6. an initial critical understanding of the nature of truth-claims, methods of acquiring impressions and developing truth-claims, issues around the communicability of truth-claims and the problem of certitude and degrees of certitude regarding truth-claims and the reality/necessity of faith (Goal2).

Readings
From the bookstore
…….. The Universe in a Single Atom: The Convergence of Science and Spirituality.
Broadway books, 2005.

Some articles/book chapters on D2L
James, W., The Varieties of Religious Experience.

And occasional handouts.
**Requirements**
Each student will be expected to:
1. attend all class sessions having read, thought and prepared to intelligently discuss the assigned readings (cf. Appendix B) (Goal 1);
2. write three, summaries and/or analysis (cf. Appendixes C, D and E) (Goals 1, 2 and 3);
3. as a final project/exam, EITHER alone or in a group, interview a person active in social, political and/or economic life regarding the relationship between the interviewee’s worldview/religious belief, religious communities and their job. Some students will present the results of their research to the class, addressing the questions raised by critics of your research OR see a film, attend a play, visit an art exhibit, go to an opera or musical performance and analyze the artistic event in terms of its religious content, structure and impact on the audience (cf. Appendix F) (Goals 4 and 5).

Reading assignments, due dates for written work and more details on the assignments are presented in the Appendixes.

Written assignments are always due at the beginning of the class session. Please do not skip class so as to complete an assignment. Written assignments that are submitted after the beginning of class on the due date will be accepted (just like the government always gladly accepts late taxes). Grades will be lowered one letter grade for each day they are late (just as late tax payments include a penalty).

Written assignments may NOT be re-written for better grades. All students are encouraged to make an appointment with the professor to discuss the paper while it is in progress. You are also welcome to discuss the paper after the grade has been given, but the paper cannot be re-written and re-graded.

**Attendance**
Just as you are expected to show up for work on-time, you are expected to show up for this work, class, on time. A sign-in sheet will circulate at the beginning of class. Sign-in! If you are more than ten minutes late for class, while you are welcome to join in, please do not sign the attendance sheet for that day.

**Grading and Final Grades**
The meaning of grades is presented in the DePaul University Bulletin.
"A" means an excellent accomplishment of the task and/or course objectives.
"B" means a very good accomplishment of task and/or course objectives.
"C" means an average accomplishment of task and/or course objectives.
"D" means a poor accomplishment of task and/or course objectives.
"F" means that we both failed to meet the educational objectives.
“IN” means the coursework is incomplete at the time final grades were assigned. Two important statements regarding incompletes have been issued by the Faculty Council:

1) “IN” is a temporary grade indicating that the student has a satisfactory record in work completed, but for unusual or unforeseeable circumstances not encountered by other students in the class and acceptable to the instructor is prevented from completing the course requirements.
by the end of the term. An incomplete grade may not be assigned unless the student has formally requested it from the instructor, and the instructor has given his permission for the student’s receiving an incomplete grade. An ‘IN’ grade must be removed before the end of the second quarter following the assignment of the "IN." Responsibility for its removal rests entirely with the student. Failure to do so automatically reduces the grade to F.

2) Ordinarily no incomplete grade may be completed after the grace period has expired. Instructors may not change incomplete grades after the end of the grace period without the permission of a college-based Exceptions Committee. This policy applies to undergraduate, graduate and professional programs. NOTE: In the case of a student who has applied for graduation and who has been approved for an Incomplete in his or her final term, the incomplete must be resolved within the four week grace period before final degree certification.

As for missed classes and final course grade:
1 miss – welcome to the human race. Grade not affected.
2 or 3 misses – you have missed 10% -15% of the work-time/class period. That is an important lack of job performance. Your performance is no longer Excellent. It is, at best, Very Good. Highest possible grade – B.
4 or 5 misses – come on, do you really want to be working here/ doing this job? Your performance is, at best, Average. End of quarter performance review (grade) now is, at best C.
6 misses – That’s three weeks of job performance missed!! In the immortal words of Donald Trump, “You’re fired!” (Grade is F.)

Plagiarism
Students in this course should be aware of the strong sanctions against plagiarism stated in the current Bulletin and Student Handbook. If proven, a charge of plagiarism could result in an automatic “F” in the course and possible expulsion. If you have any question or doubts about what plagiarism entails or how to properly acknowledge course materials and the works of others, be sure to consult the instructor. Proper citation procedures are provided in all writing manuals.

If you have any question about plagiarism, consult the Academic Integrity Policy of the Student Handbook. http://condor.depaul.edu/~handbook/code17.html).

Time-on-task
You are expected to spend about two hours of preparation time before each class session. That preparation time might include reading, re-reading, thinking, researching, viewing a film, conducting an interview, visiting a site, consulting with a colleague, etc.

Appendix A-1
Goal 1. Mastery of Content
This goal embraces the breadth and depth of ideas, theories, approaches, and information which DePaul students encounter through and beyond their studies.
Outcomes: DePaul graduates will demonstrate and be able to apply:
• general knowledge of cultures, religions, science, the arts, history, and computational reasoning.
• specialized knowledge and skills from within a specific discipline or field.

Goal 2. Intellectual and Creative Skills
In order to fully engage with knowledge, whether for a specific purpose or for its own sake, DePaul students are encouraged to develop the ability to think critically and imaginatively, formulate their own understanding, and effectively communicate their ideas. This goal articulates specific skills that comprise these broader abilities.
Outcomes: DePaul graduates will be able to:
• systematically access, analyze and evaluate information and ideas from multiple sources in order to identify underlying assumptions, and formulate conclusions.
  • solve quantitative problems.
  • create and support arguments using a variety of approaches.
  • use existing knowledge to generate and synthesize ideas in original ways.
  • communicate clearly in speech and writing.

Goal 3. Personal and Social Responsibility
This goal honors the notion that knowledge reflects and contributes to the values of individuals and communities. DePaul students, in particular, are challenged to consider their own values in light of the university’s mission.
Outcomes: DePaul graduates will be able to:
• articulate their own beliefs and convictions, as well as others’ beliefs, about what it means to be human and to create a just society
• articulate what is entailed in becoming a self-directed ethical decision-maker and living a life of personal integrity.
• evaluate ethical issues from multiple perspectives and employ those considerations to chart coherent and justifiable courses of action.
  • benefit their communities through socially responsible engagement and leadership.

Goal 4. Intercultural and Global Understanding
This goal speaks to the likelihood that, in our diverse and increasingly interdependent world, the future depends on individuals being able to learn from each other and make the best use of finite resources.
Outcomes: DePaul graduates will demonstrate:
• respect for and learning from the perspectives of others different from themselves.
• knowledge of global interconnectedness and interdependencies.
• knowledge to become a steward of global resources for a sustainable future.

Goal 5. Integration of Learning
Given the wide range of opportunities for learning at DePaul, it is important for students to develop the ability to consider relationships among individual experiences of learning so as to make meaning of their education in all its variety.
Outcomes: DePaul graduates will be able to:
• relate their learning -- curricular and co-curricular -- to multiple fields and realms of experience.
• make connections among ideas and experiences in order to synthesize and transfer learning to daily practice.
• design, develop, and execute a significant intellectual project.

Goal 6. Preparation for Career and Beyond
This final learning goal builds on all the rest and calls on students to be ready to apply their knowledge and skills to the changing world that awaits them.

Outcomes: DePaul graduates will be able to effectively:
• set goals for future work that are the result of realistic self-appraisal and reflection.
• articulate their skills and knowledge and represent themselves to external audiences.
• work toward goals independently and in collaboration with others.
• employ technology to create, communicate, and synthesize ideas.
• set priorities and allocate resources.
• apply strategies for a practice of life-long learning.

Appendix A
Honors students who successfully complete this course will be able to –
• Analyze and reflect on the meaning of religious beliefs and practices.
• Describe and compare multiple ethical perspectives, and evaluate the underlying assumptions and implications of these perspectives.
• Reflect on the sources of their own values and how these formative influences affect the choices they make.
• Demonstrate a respect for human diversity, and a critical awareness of their own assumptions, stereotypes, and biases when confronting difference.
• Identify and assess the personal, social, scientific, and/or historical influences that contribute to their perspectives on issues important to them.
• Demonstrate knowledge of religious elements as they are manifested in particular traditions and cultures, past and present.
• Make critical comparisons among religious traditions, experiences, and practices across culture, time, ethnicity, race or gender.

Appendix B

Topics, Readings and Assignments

Several Traditional Categories

Part I – An A-theistic Worldview in the Context of Religious Studies
April 1, Classes 2 – Freud’s Worldview
   Reading: The Future of an Illusion.
April 6, Class 3 – Freud on Religion and Ethics
April 8, Class 4 – Peter Berger, an American Sociologist, and the Human Project
   Reading: The Sacred Canopy, Chs. 1 & 2 (D2L)
April 13, Class 5 – Berger on Religion. Atheistic Ethics: Constructionism and Relativism.
Part II – Everyday Experience and the Experience of the Uncanny
April 15, Class 6 – Another Group of Human Experiences: the Uncanny
Reading: The Varieties of Religious Experience, Lecture 3. (D2L)
Idea of the Holy, Ch. 2
April 20, Class 7 – More Uncanny, Weird, or Spiritual Experiences
Paper 1 due.
April 22, Class 8 – An Analysis of Those Uncanny Experiences
Reading: The Varieties of Religious Experience, Lecture 16 & 17. (D2L)

Part III – Tibetan Buddhism
April 27, Class 9 – The Dali Lama: A Bit of Biography
Reading: My Land and My People.
April 29, Class 10 – Intro. to Buddhism
Paper 2 due.
May 4, Class 11 – One Tibetan Buddhist’s Worldview
Reading: The Universe in a Single Atom, Chs. 1-4
May 6, Class 12: More on the D.L.’s Worldview, Spirituality and Ethics
Reading: USA, Chs. 5-Conclusion
May 11, Class 13 – Discussion of all we have done.

Part IV – One Man’s Journey to Christianity
May 13, Class 14 – Augustine’s Mid-life Anthropology
Reading: Confessions, Chs. 1 & 2
May 18, Class 15 – Passing through Manichaeism and Skepticism, Dualism and Hopelessness
Reading: Confessions, Chs. 3-5
May 20, Class 16 – In one’s 20s: Getting Young-adult Life Right
Reading: Confessions, Chs. 6 & 7.
May 25, Class 17 – Memorial Day. No Class.
May 27, Class 18 – A Midlife Christian Conversion (Regards to W. James)
Reading: Confessions, Chs. 8 & 9.

Part V—Religion and a Religious Duty: Violence?
June 1, Class 19 – Monotheisms and Violence.
Reading: Terror in the Mind of God. Chs. 1-4. (D2L)
Paper 3 Due.
June 3, Class 20 – Lest Eastern Religions Be Excluded!
Reading: Terror in the Mind of God. Chs. 5-6

The University sets the due date for final projects and/or final examinations. Consult the University calendar for the precise date and time your final project is due. Hard copies of projects are to be submitted.
Appendix C

As the academic discipline religious studies developed in the 19th and 20th centuries, several great issues occupied the minds of the shapers of the discipline: the nature of religion, the origins of religions, the elements of religions and religious practice, and the functions of religion in personal and social life.

In your first paper you are to join the discussion. Review what others have said, and, if you wish, make your own informed and critical contribution.

The question: What are the social and personal functions of religion?

An average paper, “C,” states the positions of our two atheistic thinkers. What do Freud and Berger say about the functions of religion(s) in personal and in social life? It will take three or four pages to do this. If you opt for a “C” paper, your work is finished.

A “B” paper states others’ positions and then goes further. A “B” paper gives examples that illustrate the positions taken by our theoreticians that those theoreticians have not themselves given. This shows that you know the theories AND that you can creatively apply the theories.

The “A” paper does all that the “B” paper does and then it offers several (3 or more) insightful comments on the theories. You might say “To a degree, Freud is right when he says …..” Then you defend your position. This is the section where you show your critical thinking ability. It is never enough to say “I agree” or “I disagree.” You must give reason to support your informed comment.

Appendix D

William James was “spiritual but not religious” --- before it became popular!

In Paper 2 you are to find, interview, report upon, analyze and evaluate the “spiritual/religious experience of a (chronologically) mature person --- a person over 40 years old --- using James’ varieties of religious experiences as your guide.

A “C” paper will report on your interview of a person who claims to have met “God,” “the Lord,” the “Devil,” been “Enlightened,” experienced the “Mysterium Tremendum, etc.

A “B” paper goes further. The “B” paper relates the claimed experiences to the thought of William James and Sigmund Freud or Peter Berger.

An “A” paper goes even further. Having mulled over the claimed and reported and having analyzed it from a couple points of view, discuss the reality of the claimed religious experience and discuss its function in the life of your interviewee.
Appendix E

You entered this course with some thoughts about religion. Those thoughts may have come from your own upbringing in a religious tradition PLUS your making sense of that upbringing in light of your present experience and thought. Additionally, American culture gave you many different thoughts about life, religion, science, and lots of other things. Those cultural inputs have had a degree of influence on you. Finally, you have had several weeks of class in a DePaul religious studies classroom.

This paper is designed to deal with two matters: What are you thinking about? and What things do you wish to learn more about in the next few weeks and years?

1) What are you thinking about? As you read Freud, James, the Dali Lama and Dietrich Bonheoffer, and as you listen to your classmates and professor talk about religion, what are you thinking about for the first time? Or what are you re-thinking? That is, having learned something about religion somewhere, accepted some ideas and rejected others, what are you presently thinking?

2) What do you want to learn more about as we proceed? The syllabus calls for us to learn something about Protestant Christianity and – since we are studying a Buddhist who blesses freedom fighters and a minister who gets involved in an assassination plot – religion and violence. What else do you wish to think about and learn about?

Paper 3 will be graded on the basis of amount of thought presented on the paper and the shape of the questions asked.

Part 1 of the paper will discuss “Things I am thinking about and/or rethinking.”

a. If you are thinking about one issue and just tossing it out there, expect a “D” on the paper. This quality of thought I would expect to see on a television talk show.

b. If you are thinking about two or three things and have some interesting thing to say about those two or three matters, expect a “C.” This is the kind of conversation you might have over coffee with a friend.

c. If you have been thinking about four or five matters, and have been saying to yourself “I used to think X, but on closer consideration I am beginning to think Y,” expect a “B” for the paper. “This is very good” thinking in terms of both thoroughness and depth.

d. If you are thinking about six or more items, and saying “I used to think X, but on closer consideration in light of the fact that N has said W, I am beginning to think Y.” This is excellent scholarship in light of thoroughness, depth and involvement in the thought of others. WONDERFUL!!

Part 2 of this paper is much shorter. It set a direction for your future thought and what you want to learn in the future. It also sets your agenda for your final project!

Let me give an example: You may have learned something about symbols and rituals as a child. You may have even participated in ritual activity as you grew up. As young adult, you may have made some judgments on the meaning and efficacy of ritual activity. Then you met the Dali Lama and Tibetan Buddhism. You have seen how important rituals are to Tibetan Buddhists.
You have considered the functions of religion and religious activity. You have thought. Now write: Any new thought on ritual activity? Any more you might like to know?

Appendix F

Instead of a final examination, you are to write a final analysis and critique paper. This paper is due on the day and time set by the University Examination Calendar.

What is the use of all that we have been doing in this class? For a thoughtful, reasonable person, LOTS!! We are learning not only ways of understanding people and cultures, but also of analyzing individual human (psychological) issues and communal human (political) issues. The analysis of an issue is the purpose of this paper.

Using the categories of cosmology, anthropology, cosmogony, eschatology, and soteriology, analyze a play, film, opera, painting, poem, musical composition or other artistic representation. You may also analyze a novel -- IF I HAVE READ IT!! As part of this worldview analysis, you should also speak of the behaviors and attitudes – the values and morals – advocated in the worldview presented in the piece you are analyzing.

Once you have thoroughly analyzed the piece, step back from your thinking process. Get into your own thoughtful sense. Instead of just saying “WHATEVER!!” make informed comments on the worldview that underlies the piece.

Papers will be graded on accuracy and thoroughness of your analysis AND upon the number and accuracy of your informed comments on their worldview and positions. A “C” paper ought to have at least three informed comments, a “B” paper, four informed comments and an “A” paper six informed comments.