

FEB 20 2013

LSC Use Only Proposal No: LSC Action-Date: <u>AP - 3/14/13</u>	UWUCC Use Only Proposal No: <u>12-926</u> UWUCC Action-Date: <u>Prov - 4/2/13</u> Senate Action Date: <u>APP - 4/30/13</u>
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Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

Contact Person(s) Stuart Chandler	Email Address chandler@iup.edu
Proposing Department/Unit Religious Studies	Phone 7-5612

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

<input type="checkbox"/> New Course	<input type="checkbox"/> Course Prefix Change	<input type="checkbox"/> Course Deletion
<input checked="" type="checkbox"/> Course Revision	<input type="checkbox"/> Course Number and/or Title Change	<input checked="" type="checkbox"/> Catalog Description Change

Current course prefix, number and full title: RLST 370 Religions of China and Japan

Proposed course prefix, number and full title, if changing: _____

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

<input type="checkbox"/> Learning Skills	<input type="checkbox"/> Knowledge Area	<input checked="" type="checkbox"/> Global and Multicultural Awareness	<input type="checkbox"/> Writing Across the Curriculum (W Course)
<input checked="" type="checkbox"/> Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)			
<input checked="" type="checkbox"/> Global Citizenship	<input type="checkbox"/> Information Literacy	<input type="checkbox"/> Oral Communication	
<input type="checkbox"/> Quantitative Reasoning	<input type="checkbox"/> Scientific Literacy	<input type="checkbox"/> Technological Literacy	

3. Other Designations, as appropriate

<input type="checkbox"/> Honors College Course	<input checked="" type="checkbox"/> Other: (e.g. Women's Studies, Pan African) <u>Asian Studies</u>
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4. Program Proposals

<input type="checkbox"/> Catalog Description Change	<input type="checkbox"/> Program Revision	<input type="checkbox"/> Program Title Change	<input type="checkbox"/> New Track
<input type="checkbox"/> New Degree Program	<input type="checkbox"/> New Minor Program	<input type="checkbox"/> Liberal Studies Requirement Changes	<input type="checkbox"/> Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		2/5/13
Department Chairperson(s)		2/5/13
College Curriculum Committee Chair		2/13/13
College Dean		2/23/13
Director of Liberal Studies (as needed)		4/1/13
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs		4/5/13

Received

APR 5 2013

Liberal Studies

Received

APR 1 2013

Liberal Studies

Received

FEB 25 2013

Liberal Studies

II. DESCRIPTION OF THE CURRICULAR CHANGE

1. New Syllabus of Record

RLST 370 Religions of China and Japan

I. Catalog Description

RLST 370 Religions of China and Japan

3 class hours

0 lab hours

Prerequisite: none

3 credits

(3c-0l-3cr)

A study of Daoism, Buddhism, Shinto and other religious traditions that have played an important role in the histories of China and/or Japan. Considers the various traditions histories, doctrines, forms of practice, and contemporary expressions.

II. Course Outcomes (Expected Undergraduate Student Learning Outcomes)

Objective 1

Identify the basic teachings and practices of the religions found in China and Japan.

Expected Learning Outcome 1: Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because it challenges students to comprehend the various ways in which the religious traditions of China and Japan have modeled the natural and social worlds. Students will utilize the historical, philosophical, and social perspectives of the Daoist, Buddhist, Shinto and other traditions to understand the past and present. Students will demonstrate their knowledge of core Chinese religious teachings and practices in the class discussions and quizzes for units I.1-I.6, on test 1, and on the final exam. They will demonstrate their knowledge of core Japanese religious teachings and practices in the class discussions and quizzes for units II.1-II.4, on test 2, and on the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it presents the religious dimension of two East Asian cultures. Hence, students will be able to show a knowledge and understanding of the interrelationships within and across cultures and global communities.

Objective 2

Explain the histories of Daoism, Buddhism, Shinto and other religious traditions as these have taken root in China and/or Japan.

Expected Learning Outcome 1: Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective since it challenges students to understand how religions change as they interact with one another as well as a variety of social and political forces. It therefore enables students to recognize interrelationships within and across cultures and global communities, specifically China and Japan. The cultural, intellectual, and political dynamics shaping religion as it spreads from one society to the next will especially come to the fore when discussing Buddhism (units I.4 and II.2) and other traditions (e.g. Christianity—units I.5 and II.4) that are present in both China and Japan. Students will demonstrate such cross-cultural knowledge in class discussions, as well as on quizzes, tests and the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it enables students to gain knowledge of the past and present of several religions in China and Japan. It also enables students to gain knowledge of the past and present of Chinese and Japanese religions as non-dominant cultures in the United States (units I.7 and II.5).

Objective 3

Compare and contrast the assumptions, teachings, and practices of various Chinese and Japanese religious traditions.

Expected Learning Outcome 2: Empowered Learners

Rationale

This objective meets the Empowered Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because students will evaluate and interpret textual, visual, and electronically-mediated sources to think critically and reflectively about similarities and differences of assumptions, teachings, and practices of Daoism, Buddhism, Shinto, and other Chinese and Japanese religions. Students will be required to employ comparative analysis in class discussions, on quizzes, tests and the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it enables students to employ analytical and other critical thinking skills to gain knowledge of the historical interrelationship between several religious traditions in China and Japan.

Objective 4

Explain the inter-relationship between a religious tradition's assumptions and teachings with that tradition's forms of practice.

Expected Learning Outcome 3: Responsible Learners

Rationale

This objective meets the Empowered Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because students will evaluate and interpret textual, visual, and electronically-mediated sources to think critically and reflectively about the ways in which assumptions and teachings are enacted in various forms of practice in such religions as Daoism, Buddhism, and Shinto. Students will be required to employ such analysis of written and audio-visual “texts” in class discussions, on quizzes, tests and the final exam, and especially when writing the final essay.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: the need to explain the inter-relationship between a religion’s assumptions and teachings with that tradition’s forms of practice will require students to demonstrate intellectual agility and creativity.

Objective 5

Analyze and evaluate the assumptions and implications of Chinese and Japanese religious ethics.

Expected Learning Outcome 3: Responsible Learners

Rationale

This objective meets the Responsible Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because students will evaluate sources that provide Chinese and Japanese perspectives on a wide variety of fundamental ethical questions: Is human nature essentially good or evil? Why be good? What is the relationship of the individual to various social groups? Such discussions will develop in students an understanding of the ethical and behavioral consequences of a person’s decisions and actions, doing so in such a way as to nurture in them a respect for the identities, histories, and cultures of others. The class presents the Chinese and Japanese religions on their own terms with an appreciation for the ethical dimension of each. Students will especially show skills of analysis, synthesis, and evaluation of ethical questions in class discussions of and on the two mid-term tests and the final examination.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it includes an examination of the ways that Chinese and Japanese religions have established and relied upon systems of values and ideals to confront moral questions. Key values and ideals that are examined include the *dao* (“the way”), yin and yang, *makoto* (authenticity), and *satori* (enlightenment). Analyzing and evaluating the assumptions and implications of Chinese and Japanese religious ethics will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others.

III. Detailed Course Outline

Part I CHINESE RELIGIONS

Unit I.1 Religion of Ancient China (3 hours) [1 quiz]

Shang and Zhou dynasty societies (1 hour)

Early Chinese mythology (1 hour)

Mandate of Heaven (1 hour)

Unit I.2 The Daoist Approach (5 hours) [2 quizzes]

Dao and De: ontology (1 hour)
Recipes for immortality: soteriology (1 hour)
Text and practice in religious Daoism (1 hour)
Shangqing tradition (1 hour)
Lingbao tradition (1 hour)

Unit I.3 Yijing (2 hours)

Yin and yang / five elements (1 hour)
The harmonious cosmos (1 hour)

Unit I.4 Chinese Buddhism (4 hours) [2 quizzes]

The Buddhist conquest of China and the Chinese conquest of Buddhism (1 hour)
Chan (1 hour)
Pureland (1 hour)
A comparison of Daoist and Buddhist approaches (1 hour)

Reading: Poceski, *Chinese Religions*, Chapters V and VI; “The Sutra on the Eight Realizations of Great Beings” (reader); *Monkey* (reader); Hsu Yun, “Prerequisites of the Ch’an Training” and “The Ch’an Training” (reader)

Unit I.5 Islam and Christianity Come to China (2 hours)

Islam comes to the Middle Kingdom (1 hour)
The great bodhisattva Jesus? Nestorian, Catholic, and Protest Christianity (1 hour)

Unit I.6 Gods, Ghosts, and Ancestors (2 hours) [1 quiz]

The Chinese pantheon (1 hour)
Ancestors and ghosts: religion and social hierarchy (1 hour)

Unit I.7 Contemporary Chinese Religions (3 hours)

The Buddhist and Christian “Revivals” (1 hour)
Falungong, Yiguandao and other folk traditions (1 hour)
Muslim and Buddhist Protest Movements / Chinese Religions in the United States (1 hour)

Midterm Test (1 hour)

Part II JAPANESE RELIGIONS

Unit II.1 Shinto: The Way of the Kami (6 hours) [2 quizzes]

Kami: Religion and Nature (2 hours)
Shinto shrines and worship: religion and ritual (2 hours)
The Neo-Shinto Movement (1 hour)
Makoto (Authenticity): The Shinto approach to the Good Life (1 hour)

Unit II.2 Japanese Buddhism (6 hours) [2 quizzes]

Shingon (1 hour)
Rinzai and Soto Zen (1 hour)
Pureland and True Pureland (1 hour)
Nichiren (1 hour)
Japanese Buddhist approaches to the Good Life (1 hour)
Continuities and Differences in Chinese and Japanese Buddhism (1 hour)

Unit II.3 Japanese Religious Aesthetics (3 hours) [1 quiz]

Sabi / wabi / yugen (1 hour)
Tea ceremony / flower arranging / dance (1 hour)
Poetics: waka and haiku (1 hour)

Unit II.4 Christianity in Japan (2 hours) [1 quiz]

Early Catholic and Protestant Missionaries (1 hour)
A Japanese Jesus (1 hour)

Unit II.5 Contemporary Japanese Religions (3 hours)

Meiji Era Reforms / Shinto and the State: Religion and Politics (1 hour)
“New Religions” and “New New Religions” of Japan (1 hour)
Japanese Religions in the United States (1 hour)

Culminating activity (2 hours) will consist of a final exam and will take place during final exam period.

IV. Evaluation Methods

Quizzes 30% (13 quizzes, only highest ten scores count, 3% each)
Midterm Test 30%
Final Exam 40%

V. Grading Scale

A 90-100%
B 80-89%
C 70-79%
D 60-69%
F 0-59%

VI. Attendance Policy

The university expects all students to attend class. The individual faculty member teaching this course will define attendance standards appropriate to the course and the consequences of not meeting those standards, within the following guidelines: 1. The policy will be distributed in writing to students during the first week of the course (normally this information will be distributed with the course syllabus); 2. The policy will define some limited level of allowable absence; 3. The policy will recognize students' need to miss class because of illness or personal emergency; 4. The policy will not penalize students who add the class during the regular or specified university drop-add period and will allow those students to make up work missed prior to adding the class.

VII. Required Textbooks, Supplemental Books and Readings

Required Textbooks

Ellwood, Robert. *Introducing Japanese Religions*. NY: Routledge, 2008.

Poceski, Mario. *Introducing Chinese Religions*. NY: Routledge, 2009.

Supplemental Book and Readings

Basho, Matsuo. *The Narrow Road to the Deep North*. NY: Penguin Books, 1966.

Chandler, "RLST 370 Reader."

VIII. Special Resource Requirements

There are no special resource requirements.

IX. Bibliography

Andreasen, Esben. *Popular Buddhism in Japan: Shin Buddhist Religion and Culture*. London: Routledge Curzon, 1998.

Arai, Paula Kane Robinson. *Women Living Zen: Japanese Soto Buddhist Nuns*. NY: Oxford University Press, 1999.

Bays, Daniel H., ed. *Christianity in China: From the Eighteenth Century to the present*. Stanford, CA: Stanford University Press, 1996.

Ben-Dor Benite, Zvi. *The Dao of Muhammad: A Cultural history of Muslims in Late Imperial China*. Cambridge, MA: Harvard University Asian Center, 2005.

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore, MD: Johns Hopkins University Press, 1993.

Breen, John and Mark Teeuwen, ed. *Shinto in History: Ways of the Kami*. Honolulu, HI: University of Hawaii Press, 2000.

Clark, Peter B. *Japanese New Religions in Global Perspective*. Richmond: Curzon, 2000.

Chang, Maria Hsia. *Falun Gong: The End of Days*. New Haven, CT: Yale University Press, 2004.

Chang, Kwang-chih. *Shang Civilization*. New Haven, CT: Yale University Press, 1980.

Chau, Adam Yet. *Miraculous Response: Doing Popular Religion in Contemporary China*. Stanford, CA: Stanford University Press, 2006.

Earhart, H. Byron. *Japanese Religion: Unity and Diversity*. Belmont, CA: Wadsworth, 2004.

Jansen, Marius. *The Making of Modern Japan*. Cambridge, MA: Harvard University Press, 2000.

Kohn, Livia. *The Taoist Experience: An Anthology*. Albany, NY: State University of New York Press, 1993.

-----, *Introducing Daoism*. NY: Routledge, 2008.

Matsunaga, Alicia, and Daigan Matsunaga. *Foundations of Japanese Buddhism*, 2 vols. Los Angeles, CA: Buddhist Books International, 1974.

Miller, James. *Daoism: A Short Introduction*. Oxford: OneWorld Press, 2003.

----- (ed.). *Chinese Religions in Contemporary Societies*. Santa Barbara, CA: ABC-CLIO, 2006.

Nelson, John K. *Enduring Identities: The Guise of Shinto in Contemporary Japan*. Honolulu, HI: University of Hawaii Press, 2000.

Kiyota Minoru. *Shingon Buddhism: Theory and Practice*. Los Angeles, CA: Buddhist Books International, 1978.

Picken, Stuart. *Essentials of Shinto*. Westport, CT: Greenwood Press, 1994.

Tamura, Yoshiro. *Japanese Buddhism: A Cultural History*. Tokyo: Kosei, 2000.

Tanabe, George, ed. *Religions in Japan in Practice*. Princeton, NJ: Princeton University Press, 1999.

Yu, Chun-fang. *Kuan-yin: The Chinese Transformation of Avalokitesvara*. NY: Columbia University Press, 2000.

Yusa, Michiko. *Japanese Religious Traditions*. Upper Saddle River, NJ: Prentice Hall, 2002.

Zurcher, E. *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China*. 3rd edition. Leiden: E.J. Brill, 2007.

Sample Assignment for Liberal Studies Course

Assignment: Essay

Analyze a particular practice that plays a central role in a Chinese or Japanese religious tradition. This may be: a communal or individual ritual; a type of meditation, recitation, or yoga; or a form of social or political activism. Sources for this essay must include at least two of each of the following: explanations of the practice by practitioners; analyses of the practice by scholars; and audio-video recordings depicting the practice.

Evaluation of the Sample Assignment:

1. Content (60 points)							points
a. Analysis of visual sources	unacceptable	poor	fair	good	very good	excellent	
Accuracy of facts	unacceptable	poor	fair	good	very good	excellent	
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent	
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent	
b. Use of primary written sources	unacceptable	poor	fair	good	very good	excellent	
Accuracy	unacceptable	poor	fair	good	very good	excellent	
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent	
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent	
c. Use of secondary sources	unacceptable	poor	fair	good	very good	excellent	
Accuracy	unacceptable	poor	fair	good	very good	excellent	
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent	
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent	
d. Thesis	unacceptable	poor	fair	good	very good	excellent	
2. Style (30 points)							points
a. Vocabulary	unacceptable	poor	fair	good	very good	excellent	
Word choice	unacceptable	poor	fair	good	very good	excellent	
Variety	unacceptable	poor	fair	good	very good	excellent	
b. Sentence structure	unacceptable	poor	fair	good	very good	excellent	
Grammar	unacceptable	poor	fair	good	very good	excellent	

Variety	unacceptable	poor	fair	good	very good	excellent
c. Organization	unacceptable	poor	fair	good	very good	excellent
d. Effective use of quotes	unacceptable	poor	fair	good	very good	excellent
e. Opening paragraph	unacceptable	poor	fair	good	very good	excellent
f. Closing paragraph	unacceptable	poor	fair	good	very good	excellent

3. Presentation (10 points) **points**

a. Title	unacceptable	poor	fair	good	very good	excellent
b. Spelling (including typos)	unacceptable	poor	fair	good	very good	excellent
c. Capitalization	unacceptable	poor	fair	good	very good	excellent
d. Punctuation	unacceptable	poor	fair	good	very good	excellent
e. References	unacceptable	poor	fair	good	very good	excellent
f. Format/print quality	unacceptable	poor	fair	good	very good	excellent
g. Timely submission	late (days)				on time	

OVERALL GRADE

2. Summary of the Proposed Curricular Revisions

- A. Changes in Course Catalog Description: deletion of references to “Confucianism” and “popular religion”; change in spelling from “Taoism” to “Daoism”;
- B. Revision of course objectives to meet the learning objectives and required content of Liberal Studies electives, in particular those of the Global Citizenship sub-category, and of the Global and Multicultural Awareness category. Compared to the previous syllabus of record, the current one gives more emphasis to the relationship between teachings and practice and to the role of religious ethics in contemporary global context.

3. Rationale for Proposed Revisions

- A. The Course Catalog Description no longer makes specific reference to the Confucian tradition since that tradition is a focus of RLST 311 “Eastern Philosophy.” The term “popular religion” has also been deleted to avoid the creation of a dichotomy between so-called “great traditions” and “little traditions.” Since *pinyin* is now the preferred system of transliteration for Chinese terms, that system has been employed to transliterate “Daoism” (rather than the Wade-Giles spelling of “Taoism,” as appeared in the previous catalog description).
- B. One simply cannot fully understand the world and its diverse peoples without considering the role of religious values and ideals in shaping cultural, social, and political norms. The Department of Religious Studies is therefore providing a significant offering of courses under the Global Citizenship sub-category of Liberal Studies electives and under the Global and Multicultural Awareness category. RLST 370 “Religions of China and Japan” fits into this scheme in that it furnishes several examples of religions that have long influenced two countries of East Asia and that in recent years have taken root in American society as well. In other words, a significant portion of the course content pertains to the interconnectedness of individuals, institutions, and countries. Hence, students who have taken this class will be able to understand, for instance, news reports about Muslim and Christian protests and uprisings in China. Similarly, students will be able to analyze the utilization of Buddhist and Shinto to legitimize social reforms and political agendas.

The course’s design also meets the required content of Global and Multicultural Awareness. Specifically, it introduces students to the past and present of several religious traditions that are non-dominant in our own society but that continue to strongly shape the values, norms, and ideals of people in China and Japan. In doing so, it promotes a better understanding of other cultures. The course content emphasizes cross-cultural awareness and deepens students’ understanding of the perspectives and life-ways that shape practitioners of Chinese and Japanese religions, not only in China and Japan, but within the United States as well.

COURSE SYLLABUS

ES 370 Religions of China and Japan

3 credits

no prerequisites

I. CATALOG DESCRIPTION

A study of Confucianism, Taoism, Buddhism, Shinto and popular religion in China and Japan, including historical and theological foundations, development of thought, contemporary expressions, and encounters with the modern world.

II. COURSE OBJECTIVES

1. The students will be introduced to the major religious tradition of China and Japan.
2. Will examine many of the traditional values in China and Japan and see how these values are being preserved and transformed as these two countries become industrialized and urbanized.
3. How religions had shaped the culture and influenced the way the Chinese and Japanese people live. Also what impact do religions have on the Chinese and Japanese Americans as minority in this country.
4. Chinese and Japanese religions emphasize family relationships. Women played a significant role in all levels in the society. This course will point out the women's place in Chinese and Japanese Society.

III. COURSE OUTLINE

What is religion?

 Cross-Cultural definition

Religion in China

 Perspectives on Chinese religion

 The historical context of Chinese religion

 The Chinese Classics

 The religion of the Shang and Chow

Confucianism

 The life of Confucius and the development of his cult

 Confucius' philosophy of human relations

 Interpreters of Confucius: Mencius and Hsun-tzu

 Later developments in Confucian tradition

 Neo-Confucianism

Taoism

 The teaching of Lao-tzu and Chuang-tzu

 Neo-Taoism

 Religious Taoism

Buddhism

Foundations of Buddhism

The assimilation of a foreign tradition

The schools of Chinese Buddhism

Buddhism in Chinese society

Religion in Japan

The Japanese perspective on religion

Religion in Japanese history

Shinto

Kami: myth and ritual in traditional Shinto

Buddhist and Confucian accommodations

Shinto- patriotism or religion?

Buddhism in Japan

IV. EVALUATION METHODS

There will be three examinations which will cover materials assigned from the text books as well as class lectures. Each exam. will be counted equally.

Type of exam: objective, essay, explanation of terms, concepts, school of thought, etc.

V. REQUIRED TEXTBOOKS, SUPPLEMENTAL BOOKS AND READINGS

Chinese Religion: An Introduction, 3rd. ed. by Laurence G. Thompson

Japanese Religion: A Cultural Perspective, by Robert Ellwood and Richard Pilgrin

Supplemental readings

Zen and the Art of Motorcycle maintenance, by Robert Pirsig

The Dancing of Wu Li Masters, by Gary Zukov

In addition to the textbooks, students will read at least one primary source book from the supplemental list.

III. LETTER OF SUPPORT

Since this class will also serve as an elective for the Asian Studies major and minor, a letter of support has been provided by that committee (see next page).



Indiana University of Pennsylvania

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February 8, 2013

Dear Members of the Liberal Studies Committee and UWUCC,

This letter confirms that the Asian Studies Committee fully supports the proposed revisions in RLST 370 "Religions of China and Japan."

Sincerely,

A handwritten signature in black ink that reads "Stuart Chandler". The signature is fluid and cursive.

Stuart Chandler

Director, Asian Studies Major

IV. LIBERAL STUDIES COURSE APPROVAL GENERAL INFORMATION

A. Since for the foreseeable future Dr. Stuart Chandler is the only member on the faculty of the Department of Religious Studies who intends to teach this course, basic equivalency among the sections is assured.

B. Matsuo Basho (author of *Narrow Road to the Deep North*) is Japanese and nearly all of the readings included in the reader for this course are by men and women from China or Japan (e.g. Laozi, Zhuangzi, Hongshan, Honen, Shinran, Nichiren). The course will look at how the teachings of these people are understood in China and Japan, as well as how they have been interpreted in Western countries.

C. Students will be required to read three substantial works of nonfiction: Matsuo Basho, *The Narrow Road to the Deep North*; Robert Ellwood, *Introducing Japanese Religions*; Mario Poceski *Introducing Chinese Religions*.

D. While this course will also be suitable for religious studies and Asian Studies majors, it has been designed with no expectation that the students in the course will have had any or will take any other classes in the study of religion or Asia. The course applies historical, anthropological, philosophical, and other methodologies to look at the religious traditions of China and Japan. In doing so, students from a wide range of disciplinary backgrounds will be able to relate what they learn in this course to the approaches of their own major.