

**RELI 103**

**Paths to Enlightenment: Introducing Asian  
Religions**



Boudhanath Stupa, Kathmandu

**Religious Studies**  
**School of Art History, Classics and Religious Studies**  
**Trimester 1**

**4 March – 3 July 2013**

**READ THIS OUTLINE!** It will be assumed that its contents have been communicated to students, and ignorance of information contained in it will not be considered an excuse for failure to meet the course requirements.

<b>Course co-ordinator:</b>	Michael Radich 463 9477, HU 216, <a href="mailto:michael.radich@vuw.ac.nz">michael.radich@vuw.ac.nz</a>
<b>Tutors:</b>	TBA
<b>Where and when:</b>	<b>Lectures: <u>HM LT 105</u></b> Tuesday 12:00-1:50 p.m.
<b>Tutorials:</b>	Times and Seminar Room TBA.
<b>Trimester dates:</b>	4 March – 3 July 2013
<b>Teaching dates:</b>	4 March – 7 June 2013
<b>Easter break:</b>	28 March – 3 April 2013
<b>Mid trimester break:</b>	22 – 28 April 2013
<b>Study week:</b>	10 – 14 June 2013
<b>Exam/Assessment period:</b>	14 June – 3 July 2013
<b>Withdrawal dates:</b>	Information on withdrawals and refunds may be found at <a href="http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds">http://www.victoria.ac.nz/home/admisenrol/payments/withdrawalsrefunds</a>

Religious Studies is at Hunter. The programme administrator, Aliko Kalliabetsos, is in HU 318 (ext 5299), [aliko.kalliabetsos@vuw.ac.nz](mailto:aliko.kalliabetsos@vuw.ac.nz). **Notices regarding the course or any information on changes will be posted on the Programme notice board outside her office. Notices will also be communicated to students via emails sent from Blackboard. Students who do not use their assigned student.vuw.ac.nz email addresses should ensure that ITS has an up-to-date email address, and that they check this address regularly.**

Office Hours: The main office is open Monday - Friday, 9.30 – 12:00 noon and 2:30 - 3.30 pm. You can arrange to meet with Michael Radich by appointment, and he will also answer all emails promptly.

## *Course outline*

### **1 Course Prescription:**

This course focuses on current beliefs, practices and forms of religions of India, China, Tibet and Japan. The course examines basic doctrines of Buddhism (such as suffering); renunciation; pilgrimage; lamas and Chinese spirituality.

### **2 The course aims:**

This course will focus on contemporary beliefs, practices and forms of religiosity in the cultural regions of South and East Asia. The course aims to introduce class participants to the practical dimensions of Asian religion.

The course uses a mixture of lectures and small-group discussions to make connections between theory and lived religious experience.

The course also aims to improve students' skills in critical thinking, creative thinking and communication.

This course is designed as an integral combination of lectures, readings, tutorials, and assigned work. These components are complementary to, and not redundant with, one another; and ALL components of the course are necessary for students to do well. It is thus recommended in the strongest possible terms that students do the reading, attend all lectures and tutorials, and keep up with the required work for the course.

**3 The main learning objectives for this course are threefold:**

- a. To impart knowledge of historical and contemporary forms of religious practice in South and East Asia;
- b. To teach the study of religion as a critical discipline: that is, to examine the political, economic, and social dimensions of religious activity;
- c. To help students develop their research and writing skills, their ability to make and defend arguments, and their critical awareness.

**4 Rationale for assessment:** The assessment of this course relates directly to these objectives.

- i. **The quizzes** give an incentive to do the readings and attend lectures, and reward students for doing so.
- ii. **The reading assignments** are designed to accomplish the following three objectives, and so to contribute to the inculcation of key skills:
  - They reward students for engaging closely with assigned readings, and enable teaching staff to monitor student progress.
  - They provide opportunities early in the course to regularly practice, small-scale (low-risk) practice of good academic writing, and receive suggestions for improvement.
  - They provide students the opportunity to develop analytical and critical reading skills – to focus on the material most pertinent to the question; to identify an argument; to look for possible problems in an argument; and so on.
- iii. **The review assignments** encourage students to engage closely with real research publications in the field of Religious Studies (articles and books). The assignments, and the guidance provided in lectures and tutorials about how to do them, should help students develop better skills in reading and analysing such materials, in succinctly summarising the arguments the authors put forward,

and in developing and articulating a critical and/or creative response to the author's work. The review assignments also contribute to the research for the students' essays.

- iv. **The essay** allows students to develop and demonstrate their skills in the construction of careful formal argument. Important skills required and fostered by such work include thorough, focused research in library resources; careful analysis and critical reading of sources; organization of ideas and material; support of argument by accurate, documented reference to evidence; and clear, structured, formal writing. These skills are all necessary for continued study, and valuable in both employment and life in general after graduation.
- v. **The test** allows students to demonstrate their knowledge and understanding of the material presented in the course. Preparation for the test also encourages students to reflect on what they have learned throughout the term, synthesise their knowledge, and arrive at their own conclusions about key questions driving the course.

Students who do not understand the grades they have been assigned or are concerned about their progress are encouraged to meet with the marker for a discussion.

#### 5 **Teaching/learning Summary:**

This course is delivered by means of a combination of lectures and tutorials. The **lecture programme** follows. Lectures may be varied from time to time. As much notice as possible will be given when changes occur, and if necessary, a revised programme will be issued at lectures.

**Lectures are an essential part of the course**, and your attendance is encouraged in the strongest possible terms. **Lectures do not merely repeat the content of the readings**; rather, the course is designed as an integrated combination of *complementary* lectures, readings and tutorials, and *all* components are necessary for students to do well.

- 6 **Tutorials** deal with topics which complement the lecture programme. They provide students with an opportunity to deepen their understanding of aspects of the course in a small group, to develop skills in oral communication through guided discussion of scholarly topics, and to practise some of the key skills the course aims to inculcate. For more information about tutorials see p. 24.
- 7 **Mandatory Course requirements:**  
To gain a pass in this course each student must submit all the required work for assessment (quizzes, reading response assignments, review assignments, essay and test), and attend 80% of tutorials (7 out of 9).
- 8 **The course is internally assessed** by means of four in-class quizzes, four reading assignments, two review assignments, one essay, and one in-class test, as follows:

- **Four quizzes** on the content of the readings, administered online via BlackBoard (BlackBoard/103/Assignments/Quizzes), collectively worth **10%** of the final grade. Students are allowed TWO attempts at each Quiz. Quizzes are due:

**11:30 a.m. Tues March 12**

**11:30 a.m. Tues March 26**

**11:30 a.m. Tues April 16**

**11:30 a.m. Tues May 7**

Late quizzes will be penalised 30% (3/10). For more information about the quizzes, go to BlackBoard under "Assignments".

- **Four reading response assignments** on assigned readings, **350-500 words** in length, collectively worth 10% of the final grade (2.5% each). Submit your reading assignments via your Reading Assignment Group blog on BlackBoard (BlackBoard/103/Blogs/Reading response blogs/). Reading assignments are due:

**11:30 a.m. Tues March 19**

**11:30 a.m. Tues April 9**

**11:30 a.m. Tues April 30**

**11:30 a.m. Tues May 14**

Late assignments will be penalised 30% (3/10). For more information about the reading assignments, go to BlackBoard under "Assignments", and see below p. 30.

- **Two review assignments, 800-1000 words** each in length, each worth **10%**, due **Friday April 5 5:00 p.m.**, and **Friday April 19 5:00 p.m.** You must submit two copies of your reviews:
  1. Via the "Blogs" tab on BlackBoard, to the research group for your topic (BlackBoard/103/Blogs/Research cluster blogs/). This allows your fellow students to read and offer their comments. (Grades and grader comments will not be released to these groups.)
  2. Via the "Assignments" tab on BlackBoard (BlackBoard/103/Assignments/Review assignments). This allows us to grade your work, and check it via TurnItIn.

For more information about the reviews, see p. 33.

- **One essay, 1,500 words** in length, worth **30%**, due **Friday May 24 5 p.m.** You must submit two copies of your essay:

1. A hard copy, to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when.
2. An electronic copy, to Blackboard (under "Assignments"), for checking by TurnItIn.

For more information about the essay, see p. 33 and 41.

- **a class test**, lasting 1h 50m, in **class time on Tuesday June 4, 12:00-1:50**, worth **30%** of the final grade. The test questions and instructions, and hints for preparation, are given later in this Outline (p. 44)

#### Summary of all due dates:

Quiz 1:	Tuesday March 12	11:30 a.m.
Asst 1:	Tuesday March 19	11:30 a.m.
Quiz 2:	Tuesday March 26	11:30 a.m.
Asst 2:	Tuesday April 9	11:30 a.m.
<b>Review 1:</b>	<b>Friday April 5</b>	<b>5:00 p.m.</b>
Quiz 3:	Tuesday April 16	11:30 a.m.
<b>Review 2:</b>	<b>Friday April 19</b>	<b>5:00 p.m.</b>
Asst 3:	Tuesday April 30	11:30 a.m.
Quiz 4:	Tuesday May 7	11:30 a.m.
Asst 4:	Tuesday May 14	11:30 a.m.
<b>Essay:</b>	<b>Friday May 24</b>	<b>5:00 p.m.</b>

- 9 Required text:** There is no set textbook. The *RELI 103 Course Reader* should be obtained from VicBooks at a cost of approximately \$45.

All undergraduate textbooks and student notes will be sold from the Memorial Theatre foyer from 11 February – 15 March 2013, while postgraduate Textbooks and student notes will be available from VicBook's new store, Ground Floor, Easterfield Building, Kelburn Parade. After week two of the trimester all undergraduate textbooks and student notes will be sold from VicBooks, Easterfield Building.

Customers can order textbooks and student notes online at [www.vicbooks.co.nz](http://www.vicbooks.co.nz) or can email an order or enquiry to [enquiries@vicbooks.co.nz](mailto:enquiries@vicbooks.co.nz). Books can be couriered to customers or they can be picked up from nominated collection points at each campus. Customers will be contacted when they are available. Opening hours are 8.00 am – 6.00 pm, Monday – Friday during term time (closing at 5.00 pm in the holidays). Phone: 463 5515.

#### 10 Academic Integrity and Plagiarism

Academic integrity means that university staff and students, in their teaching and learning, are expected to treat others honestly, fairly and with respect at all times. It is not acceptable to mistreat

academic, intellectual or creative work that has been done by other people by representing it as your own original work.

Academic integrity is important because it is the core value on which the University's learning, teaching and research activities are based. Victoria University's reputation for academic integrity adds value to your qualification.

The University defines plagiarism as presenting someone else's work as if it were your own, whether you mean to or not. 'Someone else's work' means anything that is not your own idea. Even if it is presented in your own style, you must acknowledge your sources fully and appropriately. This includes:

- Material from books, journals or any other printed source
- The work of other students or staff
- Information from the internet
- Software programs and other electronic material
- Designs and ideas
- The organisation or structuring of any such material

Find out more about plagiarism, how to avoid it and penalties, on the University's website:

<http://www.victoria.ac.nz/home/study/plagiarism>

**In this course we will use the software "Turnitin" to check all student work for Plagiarism**

Student work provided for assessment in this course may be checked for academic integrity by the electronic search engine <http://www.turnitin.com>. Turnitin is an online plagiarism prevention tool which identifies material that may have been copied from other sources including the Internet, books, journals, periodicals or the work of other students. Turnitin is used to assist academic staff in detecting misreferencing, misquotation, and the inclusion of unattributed material, which may be forms of cheating or plagiarism. At the discretion of the Head of School, handwritten work may be copy typed by the School and subject to checking by Turnitin. You are strongly advised to check with your tutor or the course coordinator if you are uncertain about how to use and cite material from other sources. Turnitin will retain a copy of submitted materials on behalf of the University for detection of future plagiarism, but access to the full text of submissions is not made available to any other party.

- 11 Work-load (Recommendation of the Faculty of Humanities and Social Sciences):** For 20 point courses, a student should spend on average 13 hours per week for preparation, reading and writing in addition to attendance at lectures and tutorials. The total workload for the course, including class time should be approximately 200 hours.

**12 Where to find more detailed information**

Find key dates, explanations of grades and other useful information at [www.victoria.ac.nz/home/study](http://www.victoria.ac.nz/home/study).

Find out how academic progress is monitored and how enrolment can be restricted at

[www.victoria.ac.nz/home/study/academic-progress](http://www.victoria.ac.nz/home/study/academic-progress). Most statutes and policies are available at

[www.victoria.ac.nz/home/about/policy](http://www.victoria.ac.nz/home/about/policy), except qualification statutes, which are available via the *Calendar* webpage at [www.victoria.ac.nz/home/study/calendar](http://www.victoria.ac.nz/home/study/calendar) (See Section C).

Other useful information for students may be found at the website of the Assistant Vice-Chancellor (Academic), at [www.victoria.ac.nz/home/about\\_victoria/avcacademic](http://www.victoria.ac.nz/home/about_victoria/avcacademic).

- 13 Taping of Lectures** All students in Religious Studies are welcome to use audio tapes to record lectures. If you want to do this, please see your lecturer, tutor or the administrator and complete a disclaimer form which advises of copyright and other relevant issues.
- 14 Class representatives** Class representatives are elected in the first week or two of the trimester. They are supported by the VUW Students' Association, VUWSA, and have a variety of roles, including assistance with grievances and student feedback to staff and VUWSA. Contact details for your staff rep will be available from Blackboard and the Programme administrator. You can find more information on Class Representatives on the VUWSA website.
- 15 Student Learning Support Services** A range of workshops, drop-ins and other assistance is provided by SLSS, covering such things as study techniques, essay writing, exam preparation and note taking skills. They are at Level 0, Kirk wing on the Hunter Courtyard, tel: 463 5999.
- 16 Supplementary Materials** A website of materials related to Reli 103 is being maintained in Blackboard. You can find it by visiting <http://blackboard@vuw.ac.nz>. Your user name is the one issued to you by Student Computing Services. Your password is your student ID Number. If in doubt, please contact the Student Computing Services Help Desk, 463 6666 or by email [scs-help@vuw.ac.nz](mailto:scs-help@vuw.ac.nz).
- 17 Guidance in essay writing and presentation of bibliographies** Please refer to Religious Studies guidelines for essays, attached.
- 18 Evaluation** This course will be evaluated by CAD



## Lecture Programme

The lectures (HM LT 105, Tuesday 12:00-1:50 p.m.) constitute the core of the course. The readings supplement the lectures, but are *not* a substitute for them (nor vice versa). As lecture material is crucial for both the class test and the essays, it is important that students *both* attend all lectures *and* do all readings.

### Week 1: March 5

#### Introduction: Houskeeping and "Big Questions"

Is there anything special about Asian religions, that all of them share, but that marks them out as distinct from other groups of religions in the world? If so, what? If not, why are we studying Asian religions as a group? What biases and misunderstandings do we need to be careful of in approaching Asian religions, or indeed, Asian cultures in general?

#### Required readings:

King, Richard. *Orientalism and Religion: Postcolonial Theory, India and the 'Mystic East'*. London: Routledge, 1999. Chapter Four, "Orientalism and Indian Religions," 82-95.

Harrison, Victoria S. "The Pragmatics of Defining Religion in a Multi-Cultural World." *International Journal for the Philosophy of Religion* 59 (2006): 133-152.

#### Recommended viewing:

Jhally, Sut, dir. *Edward Said on Orientalism*. Northampton, MA: Media Education Foundation, 2002. DVD 05048.

### Unit 1: Four "research questions" – Asian religions in the modern world

We begin the course at "the wrong end" of history, in a sense – with some very recent phenomena in the history of Asian religions. This Unit introduces four topics, each of which, in its own way, raises important questions about the nature of Asian religions in the modern era. The aim of this Unit is to identify some of the dynamics of change at work in Asian religions today, and point to some of the difficulties these changes create for us in understanding Asian religions of the past. The four topics introduced in this Unit are also your **research topics**, which you will work on for three of the major assessments in the course – the reviews, and the essay. At the end of this Unit, you will choose your research topic.

In Week 2, we look at two seemingly ancient and typical practices in Asian religion, and discover that they are not entirely as old as they seem. In Week 3, we look at two very new types of Asian religion, as examples of new directions.

## Week 2: March 12

QUIZ 1 DUE (on King and Harrison, from last week)

*First hour:*

### **The reinvention of meditation in modern Buddhism**

In the mid-nineteenth century, it seems that meditation traditions were almost unknown in the Buddhist world of South-East Asia, and may well have been largely in abeyance – in stark contrast to the stereotype now current in the Western imagination, which holds that meditation is the quintessence of Buddhist practice. These traditions were gradually revived, partly out of old books, by a series of marginal reformer/revivalist figures, who often made the jungles and forests of Burma, Thailand, Laos, Cambodia and Sri Lanka their main haunts. The genesis of these revivalist movements is a very interesting case-study in the dialectical relationship between Western images of Asian religions (including images constructed in Western scholarship, i.e. "Orientalism" in the old sense) and living Asian religions on the ground, in the real world.

These revivalist movements may offer an interesting example of the "invention of tradition" (see Hobsbawm reading). Interestingly, these "new traditions", which were in many ways quite radical, were among the targets sought out most fervently as the "most authentic" by Westerners attracted to Buddhism (a pattern repeated in the cases of other strands of Buddhism and Asian religions), and the movements that were most active in missionary activity to the West.

### **Required reading**

Cousins, L. S. "The Origins of Insight Meditation." In *The Buddhist Forum: Seminar Papers, 1994-1996*, edited by T. Skorupski, 35-58. London, University of London School of Oriental and African Studies.

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*Second hour:*

### **The Modern Invention of Yoga**

In a famous collaborative volume, the great modern historian Eric Hobsbawm and his collaborators articulated the powerful and influential notion of the "invention of tradition". It seems that modern cultures are frequently torn between an ambivalent yearning for the authorisation of the remote past, on the one hand, and the requirement that what is discovered in the past will reinforce rather than challenge our modern preconceptions about what is right and true, on the other. The solution to this ambivalence is often to invent traditions that answer to modern expectations and needs, and then project them back into the past (to invent pedigrees for them) to lend them the hoary gravitas of time. In this lecture, we will consider the extent to which modern yoga is one such "invented tradition". We will also see that other phenomena we consider in this course may also fit under this label, including some modern Buddhist meditations and many Japanese festivals.

**Required reading:**

de Michelis, Elizabeth. *A History of Modern Yoga: Patañjali and Western Esotericism*. London: Continuum Press, 2004. "Twentieth Century Developments of Modern Yoga," 181-207.

**Optional reading:**

Hobsbawm, Eric. "Introduction: Inventing Traditions." In *The Invention of Tradition*, ed. Eric Hobsbawm and Terence Ranger, 1-14. Cambridge: Cambridge University Press, 1983.

**Week 3: March 19****READING ASSIGNMENT 1 DUE** (on Bardwell Smith)

*First hour:*

**Falun gong and the Chinese Communist State**

In the early 1990s, a new and extremely popular movement (arguably a New Religious Movement or NRM, though apologists and adherents deny it is a religion) mushroomed in China and then abroad (especially among expatriate Chinese) – Falun gong 法輪功. The movement was based upon a series of physical exercises, which have however a spiritual dimension, loosely based on *qigong*, a kind of Chinese gymnastic-cum-physiotherapeutic practice that had seen massive and diverse growth through the liberalisation of the PRC in the 1980s. The leader of this movement, Li Hongzhi, also wrote works explaining that he was an extremely powerful deity, and detailing his powers, the efficacy of Falun gong practices, and the worldview upon which they were based (a world that he could see, and that we cannot, due to his divine cognitive powers). In 1999, following a series of peaceful protests by Falun gong members objecting to coverage of their movement in the Chinese media, the Chinese government began a brutal crackdown on this movement. In the subsequent standoff, Falun gong has gradually become more clearly politicised (while maintaining all the while it is apolitical), and has sought the support of the international community, framing its repression at the hands of the CCP as an issue of human rights.

In this complex scenario, we catch glimpses of a number of important themes in the study of religion, as they work out in Asian contexts, including: the formation and nature of New Religious Movements (NRMs); the relationship between religion and the modern state; the globalisation of religion; and the relation between religion and new media.

**Required reading:**

Madsen, Richard. "Understanding Falun Gong." *Current History* 99 (2000): 243-247.

Chang, Maria Hsia. *Falun Gong: The End of Days*. New Haven: Yale University Press, 2004. "Beliefs and Practices", 60-95.

**Recommended viewing:**

Perrott, Megg. *Falun Gong* [videorecording]. N.Z.: South Seas Film and Television School, 2006. DVD04183.

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*Second hour:*

**Buddhism, Abortion, and Death in Japan: *Mizuko kuyo***

This lecture examines issues of gender, society, emotion, and ritual in contemporary Japan through a consideration of *mizuko kuyo*, memorial rituals for aborted fetuses. These ceremonies, conducted by Buddhist priests, address feelings of loss experienced by the mother. These rituals reflect historical shifts in general roles and family relations, and they also provide important material benefits to Buddhist temples.

**Required reading:**

Smith, Bardwell. "Buddhism and Abortion in Contemporary Japan: Mizuko Kuyo and the Confrontation with Death." In *Buddhism, Sexuality & Gender*, edited by José Cabezón, 65-89. NY: State University of New York Press, 1992.

**Optional reading:**

"Rethinking the Practice of Mizuko Kuyo in Contemporary Japan: Interviews with Practitioners at a Buddhist Temple in Tokyo."

<http://bama.ua.edu/~emartin/publications/mkarticl.htm>

## **Unit 2: Comparisons in the Pre-modern History of Asian Religions**

**Week 4: March 26**

**QUIZ 2 DUE** (on Stutley, and Thorp)

This Unit examines some basic questions in the study of Asian religions. How did religions look at the dawn of history in Asia? What are the similarities and differences between the religions of the two largest and oldest major civilisations in the region – India and China? How were religions changed by the advent of more "universal", second-wave religions: religions with a named founder (e.g. the Buddha, Confucius); with bodies of explicit stipulative texts (the Buddhist scriptures, the Confucian *Analects* and "classics" etc.); arguing that adherents should adopt a significantly different worldview; open to all comers – even proselytising; aiming at the achievement of models of human perfection?

*First hour:*

**Vedic religion as seen through the *Aśvamedha* ritual**

The oldest texts in India are religious texts – the Vedas, dating in part as early as 1500 B.C.E. (some were probably produced as late as 500 B.C.E.), which centre on chants, received directly by seers from the gods,

that were used as the central recitation texts for a complex range of religious rituals, especially sacrifices. Thus, in many senses, the oldest historical information we have about Indian civilisation as a whole is religious, and our picture of early historical India is seen through a religious lens. What kind of religious culture can we see in these old texts? How is it similar to, or different from, other religious cultures? How did it set the tone for later Indian religiosity? What might it say about Indian civilisation as a whole, or about culture at the dawn of history worldwide, that these first texts *are* centred on religion in this manner?

**Required reading:**

Stutley, Margaret. "The *Aśvamedha* or Indian Horse Sacrifice." *Folklore* 80, no. 4 (1969): 253-261.

**Recommended viewing:**

Gardner, Robert and J. F. Staal. *Altar of Fire*. DVD 1673.

In the 1970s, a group of Brahmins performed the very ancient Vedic *agnicayana* ("fire altar") ritual, possibly for the last time ever, and it was filmed.

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*Second hour:*

**Bronze-Age Chinese religion and ritual**

The oldest Chinese texts we possess date from the Shang 商/Yin 殷 dynasty (c. 1600-1046 B.C.E.), i.e. the second half of the second millennium B.C.E. As in the Indian case, these texts derive from a religious context. But they are texts of a very different kind – *jiaguwen* 甲骨文, i.e. records of prognostication rites, written on turtle shells and cow scapulae (mostly). What kind of religious culture can we see in these old texts? How is it similar to, or different from, other religious cultures? In particular, how is it similar to, or different from, the Indian case at a similar time in history? How did it set the tone for later Chinese religiosity?

This period at the dawn of history, in both India and China, was also a period of significant growth in the centralised power of the state, social stratification, and the geographic extent of political organisations. The comparison between India and China in this regard also raises interesting questions about the basic relationship between religion and political power – questions that have endured, in one form or another, through the remainder of history.

We can also consider the comparison between India and China in this regard as a case study in the problem of comparison as a method of study. Are comparisons useful in studying religions? In terms of what more general categories are we supposed to formulate our comparative questions? What do we learn from comparisons?

**Required reading:**

Thorp, Robert L. *China in the Early Bronze Age: Shang Civilization*. Philadelphia: University of Pennsylvania Press, 2006. 172-208.

**Optional reading:**

Paper, Jordan. *The Spirits Are Drunk: Comparative Approaches to Chinese Religion*. Albany, NY: State University of New York Press, 1995. Chapter Three, "Ecstatic Functionaries in Chinese Religion 1: Shamans", 51-83.

**Easter break: March 28 – April 3 2013**

**FRIDAY April 5 5:00 p.m: REVIEW ASSIGNMENT 1 DUE**

Reviews must be submitted via the "Blogs" tab on BlackBoard, to the research group for your topic (BlackBoard/103/Blogs/Research cluster blogs/); and via the "Assignments" tab on BlackBoard (BlackBoard/103/Assignments/Review assignments).

**Week 5: April 9**

**READING ASSIGNMENT 2 DUE** (on Fingarette OR Boyd)

*First hour:*

**Confucius and the *Analects***

Confucius 孔子 is probably the most famous Chinese person of all time, and still probably the most famous Chinese person in the world (except perhaps for Chairman Mao). But who was he? What kind of teaching, or practice, did he advocate? What kind of text is his *Analects* 論語 (apart from being the inspiration for all those "Confucius say" jokes?). Is there a difference between what Confucius himself taught, and Confucianism? Are either of these things (Confucius's teaching, or Confucianism) religions? If not, what are they? And where did the name "Confucius" come from anyway – it hardly sounds Chinese, surely?

**Required reading:**

Fingarette, Herbert. *Confucius: The Secular as Sacred*. New York: Harper and Row, 1972.  
"Human Community as Holy Rite," 1-17.

Lau, D. C., trans. *Confucius: The Analects (Lun yü)*. London: Penguin, 1992. 59-63, 66-73, 82-85, 90-93, 112-117, 120-125, 130-133, 144-145.

Benevolence (*ren* 仁): 1.3, 3.3, 4.1, 4.2, 4.3, 4.4, 4.5, 4.6, 6.7, 6.30, 7.30, 8.7, 12.1, 12.2, 12.22, 13.19, 13.27, 14.4, 14.6, 15.9, 17.6;

Ritual (*li* 禮): 1.12, 2.3, 3.3, 3.4, 3.15, 3.19, 8.2, 8.8, 12.1, 12.15, 14.41, 17.11.

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*Second hour:*

### **Basic Buddhism**

Buddhism is one of the largest religions in the world (perhaps 370 million adherents), and may be the largest and fastest-growing non-Western religion of conversion among Westerners. What is it? What do Buddhists believe, or teach, or do? Is there any common core to the Buddhist religion, or should we actually speak about plural *Buddhisms*? Is Buddhism actually a religion anyway?

#### **Required reading:**

Boyd, James W. "Suffering in Theravāda Buddhism." In *Suffering: Indian Perspectives*, ed. Kapil N. Ti Wari, 145-162. Delhi: Motilal Banarsidass, 1986.

**PLUS:** One sample book review in the folder on BlackBoard (for tutorial).

BlackBoard/Reli 103/Assignments/Review assignments/Sample book reviews

#### **Optional reading:**

Harvey, Peter. *An Introduction to Buddhism: Teaching, History and Practices*. New York/Melbourne: Cambridge University Press, [1990] 1991. "The Buddha and His Indian Context," 9-31.

## **Unit 3: The Social and Personal Practice of Asian Religions**

Religions are not just about ideas, though there has been a misleading tendency in the West, and at times in the study of religion historically, to assume that ideas (beliefs) are the most important defining features of a religion. In this unit, we look at some important aspects of religions in practice.

**Week 6: April 16**

**QUIZ 3 DUE** (on Fuller, and Ebrey)

*First hour:*

**Women in traditional Indian society**

Guest lecturer: Rick Weiss

The first aspect of practice we will look at is the ordering of the social world in conformity with certain religious ideas, through the case-study of gender roles. In the next two one-hour segments, we will examine important religious attitudes towards women in India and China. First, we will look at the place of women as dictated by the Ordinances of Manu, an extremely influential text in Hinduism (cont. below).

**Required reading:**

Fuller, C.J. *The Camphor Flame*. Princeton: Princeton University Press, 1992. "The Structure of Indian Society," 11-24.

Doniger, Wendy, translator, with Brian K. Smith. *The Laws of Manu*. New York: Penguin Books, 1991. 197-203.

**Optional reading:**

Baker, Sophie. *Caste: At Home in Hindu India*. Calcutta: Rupa Co., 1991. "A Brahmin Family in Tamil Nadu," 108-139.

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*Second hour:*

**Women in traditional Confucian society**

In this hour, we look at stipulations about the proper role and place of women in the Confucian tradition, especially in the extremely influential Book of Filial Piety for Women.

When we examine these Hindu and Confucian conceptions of the role of women together, important general questions arise. What is the role of religions in producing social systems? Do religions merely reflect the social worlds in which they arise, or do they alter, or even produce, social worlds? More specifically, how have religions been implicated in the construction of gender? What part do they play in the construction and maintenance of patriarchal systems, or even misogyny?

We can also consider this as another case study in the problem of comparison as a method of study. Why would civilisations so remote from one another, both physically and culturally, elaborate codes that are similar in this way? Conversely, what important differences might we see between these texts and the religious systems they reflect or produce? What more general differences do we glimpse through these texts between the religious worlds of India and China?

**Required readings:**

Ebrey, Patricia. "Women, Marriage and the Family in Chinese History." In *Heritage of China: Contemporary Perspectives on Chinese Civilization*, ed. Paul Ropp, 197-223. Berkeley: University of California Press, 1990.



**Optional reading:**

Ebrey, Patricia Buckley, trans. "The *Book of Filial Piety for Women* Attributed to a Woman Née Zheng (ca. 730)." In *Under Confucian Eyes: Writings on Gender in Chinese History*, ed. Susan Mann, 46-69. University of California Press, 2001.

**Recommended viewing:**

Montagnon, Peter, prod. *The Long Search with Ronald Eyre*. London: BBC Education and Training, 1977. Episode 8, "The Way of the Ancestors". Vis 1742.

**FRIDAY April 19 5:00 p.m: REVIEW ASSIGNMENT 2 DUE**

Reviews must be submitted via the "Blogs" tab on BlackBoard, to the research group for your topic (BlackBoard/103/Blogs/Research cluster blogs/); and via the "Assignments" tab on BlackBoard (BlackBoard/103/Assignments/Review assignments).

**Mid-Trimester Break April 22 – 28 2013**

\*\*\*\*\*                      **Midnight Sunday April 28**                      \*\*\*\*\*  
\*\*\*\*\*                      **close of "Great Essay Question Contest"**                      \*\*\*\*\*

**Week 7: April 30**

**READING ASSIGNMENT 3 DUE** (on Eck)

*First hour:*

**Indispensable library skills for undergraduate work in Religious Studies**

The library is a huge and valuable resource that you have at your fingertips (free!) for the duration of your education. Making good use of it, and acquiring the skills to do so, is an indispensable part of your education. **Don't squander this opportunity. Be strong – say "No" to the Internet (especially Wikipedia and Google) and get into the library!**

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*Second hour:*

**Divinity and festival in Indian Religions**

Guest lecturer: Rick Weiss

Another important form of religious practice, found in many religions in Asia (and elsewhere), is worship, and attendant cycles of festival. In the next two hours, we will look at two instances at opposite ends of Asia: festivals in Hinduism, and Shintō festivals in Japan. What is a festival? What is its relation to ordinary everyday activity? Why would festivals please the gods? What is revealed about the nature of the gods by the festivals held to worship them? What are festivals supposed to achieve? Festivals also show aspects of the interesting relationship between religions and community. What role might festivals play in the construction and maintenance of religious community, or even community more broadly?

**Required reading:**

Eck, Diana. *Darsan: Seeing the Divine Image in India*. Pennsylvania: Anima Books, 1985. "Seeing the Sacred," 3-31; 77-78.

Marriott, McKim. "The Feast of Love." In *Krishna: Myths, Rites and Attitudes*, ed. Milton Singer, 200-212. Chicago: University of Chicago Press, 1966.

**Optional reading:**

Courtright, Paul B. "The Ganesh Festival in Maharashtra: Some Observations." In *The Experience of Hinduism*, ed. Eleanor Zelliot and M. Berntsen, 76-94. Albany: State University of New York Press, 1988.

**Recommended viewing:**

Montagnon, Peter, prod. *The Long Search with Ronald Eyre*. London: BBC Education and Training, 1977. Episode 1, "330 Million Gods". Vis 1742.

**Week 8: May 7**

**QUIZ 4 DUE** (on Ian Reader)

*First hour:*

**Essay writing**

ESSAY WRITING: Significant class time this week will be devoted to discussion of how to enhance your essay-writing (and maximise your marks!).
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**Essay writing is one of the most important components of your entire education.** It develops key skills like

**critical thinking** (in analysing your materials);  
**creative thinking** (in conceiving of an **original argument**); and  
**communication** (in articulating your ideas).

It is also a skill that can make a huge difference to your marks (and your future employment prospects), and one of the most durably useful things you will carry away from your education for use throughout the remainder of your life. In other words, **it's really important!**

In this course, we work hard to help you improve your essay writing, through the reading assignments and essays, and the feedback we give you on them. We also **tell you exactly what we are looking for and how to do it**, and that is what this session is for.

**Required reading:**

Booth, Wayne C., Gregory G. Colomb, and Joseph M. Williams. *The Craft of Research*. Chicago: University of Chicago Press, 1995. Chapter 3, "From Topics to Questions," 35-47.

From Student Learning Support Services, Victoria University:

"The Essay Writing Process"

"Structure of an Essay"

"Clear Writing Tips!"

"Editing Checklist"

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*Second hour:*

**Divinity and Festival in Japanese Religions**

The second tradition we will look at, in connection to the worship of multiple deities and their festivals, is Japanese Shintō 神道. We will cover some basics of this Japanese religious tradition, but our emphasis will be comparative. There are arguably many similarities between Japanese and Hindu religiosity, as can be glimpsed, for example, in festivals. What does it mean, once more, if two traditions so remote from one another as India and Japan have such fundamental similarities? Are we seeing here some kind of quintessential "Asian" religion? Or are we seeing universals of human religion? If the latter, what could conceivably make aspects of religion universal among human cultures?

**Required reading:**

Reader, Ian. *Religion in Contemporary Japan*. University of Hawaii Press, 1991. "Born Shinto. . .: Community, Festivals, Production and Change," 55-76.

**Optional reading:**

Ono, Sokyō. *Shinto: The Kami Way*. Rutland, VT/Tokyo: Charles E. Tuttle Co., 1962.  
“Worship and Festivals,” 50-71.

## **Week 9: May 14**

### **READING ASSIGNMENT 4 DUE (on Tiyavanich)**

#### **Visit to a Buddhist monastery and temple complex Bodhinyānārama, Stokes Valley**

This week we will go on a field trip to Bodhinyānārama ("The Garden of Enlightenment and Wisdom") Monastery in Stokes Valley. This monastery is home to the New Zealand branch of Ajahn Chah's Thai Forest lineage, which was already mentioned in Week 2 as one of the groups that revived Buddhist meditation in South-East Asia in the nineteenth century.

Ajahn Chah (1918-1992) is widely considered one of the most accomplished and influential Buddhist meditation practitioners and teachers of the twentieth century. Your readings this week are intended to give you some background for your visit, and to help you think about Ajahn Chah's lineage, and the forest tradition more generally. You will get more out of our visit if you familiarise yourself with the temple and its activities by taking a thorough look around their website beforehand:

<http://www.bodhinyanarama.net.nz/>

#### **Required reading:**

Tiyavanich, Kamala. *Forest Recollections: Wandering Monks in Twentieth-Century Thailand*. Honolulu: University of Hawai'i Press, 1997. Chapter 3, "Facing Fear," 79-105.

#### **Optional reading:**

Anon. "A Short Biography of Ajahn Chah." In *Seeing the Way: Buddhist Reflections on the Spiritual Life - An Anthology of Teachings by English-speaking Disciples of Ajahn Chah*, 12-19. Hemel Hempstead, Hertfordshire: Amaravati Publications, 1989.

Kornfield, Jack, ed. *Living Buddhist Masters*. Kandy: Buddhist Publication Society, 1977.  
"Achaan Chaa," 33-48.

Venerable Tiradhammo. "Joy in Spiritual Practice." In *Seeing the Way: Buddhist Reflections on the Spiritual Life - An Anthology of Teachings by English-speaking Disciples of Ajahn Chah*, 90-95. Hemel Hempstead, Hertfordshire: Amaravati Publications, 1989.

#### **Recommended viewing:**

Moore, Geoff, and Cameron Broadhurst, dirs. *Buddhism in New Zealand*. New Zealand: Geoff Moore and Cameron Broadhurst, 2003. DVD 2083.

## Week 10: May 21

*First hour:*

### **Asceticism in Indian religions**

Another form of radically transformative practice, that encompasses a very wide range of specific weird and wonderful behaviours, is asceticism, or the practice of austerities. We will look at a range of ascetic practices, and consider what the logic might be behind such activity, and what kinds of salvific transformations they might be intended to bring about in the person, their community, or the world.

#### **Required reading:**

Denton, Lynn Teskey. "Varieties of Hindu Female Asceticism." In *Roles and Rituals for Hindu Women*, ed. Julia Leslie, 211-231. Rutherford, N.J.: Fairleigh Dickinson U. Pr., 1991. BL1237.46 R745.

#### **Optional reading:**

Olivelle, Patrick. "Deconstruction of the Body in Indian Asceticism." In *Asceticism*, ed. Vincent L. Wimbush and Richard Valantasis, 188-210. New York: Oxford University Press, 2002.

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*Second hour:*

### **Tibetan Theocracy in an Age of Exile**

From the sixteenth century, Tibet had a system of government that was perhaps unique – a theocracy (government of priests) of celibate (Buddhist) monks, with the Dalai Lama at their head. Here, we return to a very particular version of the relationship between religion and political power, which we have already noted is a general problem for the study of religion. This Buddhist case also poses a challenge to a common (though demonstrably false) understanding of Buddhism – that it has always been a peaceable, apolitical religion. In the special Tibetan case, we see at play a set of dynamics that arose repeatedly in Buddhist history, as Buddhism was adopted as part of a "civilisation package" from a central civilisation by more peripheral civilisations, and we will consider this dynamic.

Finally, in the modern era, a twist is added to the situation by the fact that since the Chinese takeover of Tibet in 1959, the present (fourteenth) Dalai Lama and his government have been in exile in India. These events, combined with the great increase in popularity of Buddhism in the West and some very successful strategising and PR by the Dalai Lama and his advisors, have led to the somewhat paradoxical situation of a non-democratic, theocratic, in many respects "feudal" institution finding perhaps its strongest support in the favourable public opinion of the international (largely Western) liberal middle class.

**Required reading:**

His Holiness the Dalai Lama. "Human Rights and Universal Responsibility." In *Buddhism and Human Rights*, ed. Damien V. Keown, Charles S. Prebish, and Wayne R. Husted, xvii-xxi. Richmond, Surrey: Curzon Press, 1998.

Powers, John. "Human Rights and Cultural Values: The Political Philosophies of the Dalai Lama and the People's Republic of China." In *Buddhism and Human Rights*, ed. Damien V. Keown, Charles S. Prebish, and Wayne R. Husted, 175-202. Richmond, Surrey: Curzon Press, 1998.

**Optional reading:**

Michael, Franz. *Rule By Incarnation*. Boulder, CO: Westview Press, 1982. 27-50.

**Recommended viewing:**

Sarin, Ritu. *The Reincarnation of Khensur Rinpoche*. New York: Mystic Fire Video, Inc., 1993. Vis 3205.

**FRIDAY May 24 5:00 p.m. ESSAY DUE**

Essays are to be submitted to the assignment box outside the Religious Studies office (HU 318). Please make sure you sign the sheet to document that you submitted your assignment, and when you do so. Essays must also be submitted online via BlackBoard ("Assignments/Essay").

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**Week 11: May 28**

*First hour:*

**The World's Parliament of Religions at the 1893 Chicago Exposition**

In 1893, a World Exposition was held in Chicago. On the same occasion, an ecumenical congress was held, which was called "The World's Parliament of Religions". This pioneering event is sometimes regarded as a watershed in the growth of inter-faith dialogue in the modern world. Many key figures in the emergence of modernised forms of various Asian religions, and the transfer of Asian religions to the West, were present at the Parliament. The Parliament thus affords a valuable opportunity to study in microcosm the architects of modern Asian religions; the sorts of concerns and circumstances that motivated them; the surprisingly close interrelations between them; and the various dynamics, including political concerns and Orientalism (auto-

Orientalism, counter-Orientalism = "Occidentalism" etc.), that acted to shape the types of religion they created.

**Required reading:**

Seager, Richard Hughes. *The World's Parliament of Religions: The East/West Encounter, Chicago, 1893*. Bloomington: Indian University Press, 1995. Chapter Four, "On Mars Hill," 63-83.

**Optional reading:**

Harding, John S. *Mahāyāna Phoenix: Japan's Buddhists at the 1893 World's Parliament of Religions*. New York: Peter Lang, 2008. "Introduction", 1-19.

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*Second hour:*

**Conclusion: Themes of this Course**

In this hour, I will boldly attempt the impossible (with no net!) – I will try to sum up all the themes of the course on the back of a Weetbix card. Questions and peanuts welcome.

**Week 12: June 4**

**FINAL IN-CLASS TEST**

**REGULAR LECTURE ROOM AND TIME (1 hr 50 m)**

## Tutorial programme

There will be a total of **nine** tutorials in the trimester. You must attend a minimum of **80%** of these tutorials, which we will define leniently as **seven out of nine**. There will be **no tutorial** in weeks one, six and twelve.

Each tutorial session is designed as a combination of practice in key skills, and discussion of content and themes. Tutors will make sure that the skills exercises for each week are undertaken in every tutorial session. In addition to their role in guiding tutorials, the discussion questions have been formulated to help you read, listen to lecture, and take notes. The questions point you towards key larger questions behind each topic (including the rationale for including the topic in the course). However, students should also be aware that discussion questions are presented as *a guide only* for tutorial discussion and preparation. If the discussion naturally leads to other productive topics and questions, tutors may allow it, and it is possible that not all questions will be discussed each week by each tutorial group.

### Week 1 (week of March 4): NO TUTORIAL

#### Week 2 (week of March 11)

##### **Skills**

Analyse de Michelis's argument:

de Michelis, Elizabeth. *A History of Modern Yoga: Patañjali and Western Esotericism*. London: Continuum Press, 2004. "Twentieth Century Developments of Modern Yoga," 181-207.

Summary (accurate reading): What is/are de Michelis's main claim/s? How does she back them up? Be prepared to contribute to a concise outline summary of her argument as a whole.

Critical/creative thinking: What criticisms are possible of de Michelis?

**AND/OR** What other possibilities does her argument make you think of? Can you imagine similar studies of other things? What other questions does it raise for you about the history of yoga? About the history of Asian religions in the modern world/in the West?

##### **Discussion questions**

What is religion? How do you think we should define it? What difference does it make? What tricky examples can you think of? – e.g. something that is “not a religion”, but counts, by one definition; or something that “is a religion”, but does not count, by one definition?

What is Orientalism? What are its basic elements? Is this pattern unique to the relation between Western and Asian cultures, or can it also be found in the interaction across other cultural divides? What examples can you think of?

### Week 3 (week of March 18)

##### **Skills**

Analyse Bardwell Smith's argument:



Smith, Bardwell. "Buddhism and Abortion in Contemporary Japan: Mizuko Kuyo and the Confrontation with Death." In *Buddhism, Sexuality & Gender*, edited by José Cabezón, 65-89. NY: State University of New York Press, 1992.

Summary (accurate reading): What is/are Smith's main claim/s? How does he back them up? Be prepared to contribute to a concise outline summary of his argument as a whole.

Critical/creative thinking: What criticisms are possible of Smith? Is he being Orientalist, and if so how?

**AND/OR** What other possibilities does his argument make you think of? Can you imagine similar studies of other things? What other questions does it raise for you about *mizuko kuyō*? About the history of Asian religions in the modern world?

### **Discussion questions**

Is Falun gong a religion? Why might Li Hongzhi, and Falun gong practitioners, claim that it is not a religion (they say that it is a personal cultivation practice)? Why might the Chinese government claim it is not a religion (they say it is a dangerous "cult")? Why might Western scholars nonetheless say that it is a religion? What definitions does each party assume? Who gets to make the definitions?

Is *mizuko kuyō* a religion? Is it a *religious* practice? Why might some Western scholars admire *mizuko kuyō*, and others be harshly critical of it? Is anyone in this mix being Orientalist, and if so, how?

### **Week 4 (week of March 25):**

#### **Skills**

Imagine that you have to do your review assignment on Michael's lecture on Vedic and Shang religion this week (take your lecture notes accordingly!):

Summary (accurate listening!): What are Michael's main claims? How did he back them up (what was his evidence)?

Critical/creative thinking: What criticisms might be made of Michael's argument? For example: Was he being Orientalist? Did his comparison lead him to overlook important differences between India and China?

**AND/OR** What other possibilities did his argument make you think of? For example: Can the comparison be extended to other cultural contexts? What other questions does it raise for you about early India, or early China, or religion in centralised states? What other studies or readings do you think it would lead to?

### **Discussion questions**

What similarities do you see between the Indian (Vedic) and Chinese (Shang) religious ideas and practices discussed this week? What differences?

Why do you think the oldest texts preserved in both Chinese and Indian civilization are religious in nature, and connected to religious practices? Is this pattern also seen in very old texts in other traditions?

How do you think religion would differ between small, egalitarian societies and large, hierarchical ones?  
Which sort of religion do you think is most familiar to us in our modern context?

**FRIDAY April 5 5:00 p.m: REVIEW ASSIGNMENT 1 DUE**

**Week 5 (week of April 8):**

**Skills**

Read and bring along at least one of the sample book reviews on BlackBoard:

BlackBoard/Reli 103/Assignments/Review assignments/Sample book reviews

Identify and discuss the parts of the review that match the two main tasks expected of you in your own review: Summary of content, and critique/consideration of significance etc. Consider also what parts of the review do NOT match what is required of you in your assignment. What else do scholars seem to do when reviewing? Why do you think they do these things?

**Discussion questions**

Is Buddhism a religion? On what definition(s)? On what definition(s) might Buddhism not count as a religion?

Is Confucianism a religion? On what definition(s)? On what definition(s) might Confucianism not count as a religion?

Bonus question: Can you think of any definition(s) of religion that covers all the specific “religions” we have looked at so far in the course? What kind of definition is it (are they)? What is happening to your understanding of the category of “religion” as you consider these examples?

Is the comparison Michael made in lecture between Buddhism and Confucianism, as exemplars of a particular type of religion, valid? If not, how might it break down? If so, can the comparison be extended? Can you think of other religions of “the same type”?

**Week 6 (week of April 15): NO TUTORIAL**

**FRIDAY April 19 5:00 p.m: REVIEW ASSIGNMENT 2 DUE**

**Week 7 (week of April 29):**

**Skills**

Quickly review correct use of quote marks and footnotes.

Pick one of the assigned essay questions – or, perhaps better, invent one – and construct a database search strategy to find the most relevant journal articles. Try to practice at least once before tut. Students who

have laptops might bring them to tut and jump online to try out ideas for their group in ATLA Religion or Google Scholar. Remember:

- identify keywords
- truncate search terms (and use wildcards)
- use synonyms
- search again if you notice a new keyword

### **Discussion questions**

Is Eck or Marriot (or both) (possibly) Orientalist?

Is Eck right that *darshan*, the emphasis on the visible and visual interaction with the god, etc., is a distinguishing feature of Indian religions? Can you think of comparable phenomena in other religious contexts, and how might they require us to modify Eck's claims?

What is special to the Indian context about the rituals described by Marriot? What is also found in other contexts? Might some of it be a general feature of all religious traditions, and if so, what?

### **Week 8 (week of May 6):**

#### **Skills**

On the basis of your readings (Ian Reader, McKim Marriot) and lectures (last week and this week), construct the outline for an essay argument for one of the following theses:

- Shintō and Hinduism are exemplars of the same broad type of religion, which is a third type, different in kind from either 1) hierarchy-state-ritual religions like Vedic and Shang ritual; or 2) founder-text-assent religions like Buddhism and Confucianism.

**OR**

- Shintō and Hinduism are fundamentally different.  
BONUS: Is it "Orientalist" to treat Hinduism and Shintō as similar? How?  
BONUS: Is the view that Hinduism and Shintō are similar merely a function of weak definitions? How?

### **Discussion questions**

Ian Reader describes many changes that Shintō has undergone through processes of modernisation, industrialisation, urbanisation etc. Can you think of, or imagine, examples of similar phenomena in the case of other religious traditions?

### **Week 9 (week of May 13):**

#### **Skills**

On the basis of your reading (Tiyavanich) and the field trip, construct the outline for an argument for one of the following theses:

- Radical differences in natural and social environment make it impossible for the practices of the Thai Forest Tradition to be maintained in their original form in Stokes Valley.

OR

- Consideration of the ways practices in the Thai Forest Tradition differ between Thailand and New Zealand make it possible for us better to see past surface details, and discern the underlying logic of the practices, by seeing how they are adapted to a new environment.  
BONUS: Does this case study perhaps show us something more generally true about the situation of old Asian religions in the modern world/the West?

### Discussion questions

What are the key differences between the perspective(s) on Buddhism presented as part of this course, and the perspective(s) presented by the Abbot of Bodhinyānārama during our field trip? How might this example represent more general differences between the scholarly study of religion, and adherence to or practice of the tradition itself?

Play devil's advocate. Imagine for a moment that we know for sure that the practices of the Thai Forest Tradition do not work to help practitioners achieve liberation, as defined by the Buddhist tradition (note: in fact, we certainly DO NOT know this). What OTHER reasons might people have for engaging in such practices themselves, or supporting others who engage in them?

Do you think a Western convert can fully understand a religion like the Buddhism of the Thai Forest Tradition? Why, or why not? Do you think they must learn (an)other language(s) (e.g. Thai, Pali) to do so? Why (not)?

### Week 10 (week of May 20):

#### Skills

Discuss possible answers to a test question about Indian asceticism, or the Dalai Lama system.

Reminder: Test questions take the form –

"Discuss [X]. Focus your discussion on at least one way that [X] is of interest for the academic study of Asian religions, or religion in general."

e.g.

"Discuss *Indian asceticism*. Focus your discussion on at least one way that *Indian asceticism* is of interest for the academic study of Asian religions, or religion in general."

See below p. 44 for more information about the test.

### Discussion questions

Do you think that religion and politics should be kept separate? On what grounds? Could your reasons be presented as a scholarly argument in Religious Studies? If not, why not? If you do think they should be kept separate, do you think they should be separate in all cultures? If you do not think they should be separated, why not?

Asceticism can provoke strong reactions in us, especially ascetic practices that are unfamiliar to us, very painful, or potentially harmful to the human body or health. What are your gut responses to the practices we have discussed? What are your bases for those reactions? Could you (should you) use argument to persuade someone to share your view, or is it just conditioned by culture, personal experience, and habit or taste? Can you think of any practices in your own immediate culture (preferably practices you think of as perfectly normal) that might provoke similar reactions in people from other backgrounds?

How might Orientalism come into our understandings of the Dalai Lama system, or of Indian asceticism? What types of Orientalism could be involved?

**FRIDAY May 24 5:00 p.m.      ESSAY DUE**

**Week 11 (week of May 27):**

**Skills**

Discuss possible answers to a test question about the lecture topic of your choice from any week in the entire term.

Reminder: Test questions take the form –

"Discuss [X]. Focus your discussion on at least one way that [X] is of interest for the academic study of Asian religions, or religion in general."

See below p. 44 for the test paper, including the list of possible topics.

**Discussion questions**

What were some of the main dynamics in the interaction between "East" and "West" at the Chicago World's Parliament of Religions? How might these dynamics have affected the shape of Asian religions in the 20th century?

Has this course changed your understanding of the definition of "religion", and if so, how? Has it changed your understanding of religion in general? Has it changed your image of Asian religions? Has it changed your understanding of religions outside Asia, especially those you might be more familiar with (Christianity)?

Can you find any general features of Asian religions, which distinguish them from other religions in the world?

**Week 12 (week of June 3): NO TUTORIAL**

## Reading response assignments

You must complete **four** written responses to assigned readings. These assignments are designed to give you frequent, low-stakes practice in the skills emphasised in other assessments for the course, and the opportunity to build up a peer group of fellow scholars.

Each reading assignment is worth 2.5% of your final grade. Late assignments will be penalised 30% (3/10).

Responses should be approximately 350-500 words in length, and need only address the required readings. Reference to the reading can be by page number only, in brackets at the end of the sentence: e.g. “Tiyavanich says some monks sleep in cemeteries (97).”

### **Feedback and grading**

For the purposes of reading response assignments, you will be assigned randomly to blogging groups on BlackBoard. Your reading response assignments must be submitted to the blog. Grades will be posted to “MyGrades” in BlackBoard (where your classmates cannot see them). Feedback will be posted in the form of lecturer comments to the blog posts. The grader will not comment on every post every week, but will rather aim to comment briefly on two or three posts in each group, with an emphasis on making comments that should be useful to more than one student. **To get the full benefit of feedback, students should therefore look at feedback on other students’ posts**, as well as their own.

The main aim of these response assignments is to reward you for reading and understanding the set readings. The assignments also ask you to practice making concise, accurate summary of arguments, and thinking yourself against, with or beyond what you read. The grading rewards each of these components of your work. Assignments are marked out of 10, as follows :

- 1-4 Very poor. The student simply did not achieve the assigned task.
- 5 Barely adequate, indicates merely that there is evidence that the student read the assigned work.
- 6 Evidence of reading, but something serious is missing (usually such things as structure, basic clarity in wording, any attempt to engage critically or creatively with the content, correct citation, etc.).
- 7 Sound summary and correct referencing, but not much more. All students should certainly attain at least this grade if they read the reading carefully and follow the assignment instructions.
- 8 Sound summary, correct referencing, and a good attempt to engage critically and creatively. Almost all students should be capable of attaining this grade.
- 9-10 Sound in all the basics, as for 8/10, but with something extra - such as especially good ideas or especially excellent writing.

An alternate way to think of these grading criteria:

1/10 will generally be awarded, above the baseline 5/10, for each of the following:

- clear summary of the argument;
- correct referencing; good writing;
- critical and/or creative ideas in response to the reading;
- unusual flair or excellence in any respect.

Marks will generally be deducted from the grade the work would otherwise have merited for:

- absence of correct referencing;
- unclear or partially incomprehensible writing;
- failure to engage critically and/or creatively;
- serious misunderstanding of the basic point of the reading.

Students are strongly encouraged to comment on one another's blog posts. **Optional bonus marks will be given, up to a total of 5%**, for especially helpful, insightful, informed or considered responses to the work of others. Help create a buzz of thought - comment on your classmates' ideas. Be sure to be courteous, and respect conflicting opinions as if they were your own. Aim to contribute at least one comment each week. If someone does you the courtesy of commenting on your work, be courteous and reply in turn.

### Questions

All reading response assignments should include the following two elements:

1. **Summary** (350 words maximum): What is the author's main argument? What are the main parts of the argument? What is the main evidence adduced?
2. **Critical/creative thinking** (final paragraph, no word limit): **Your choice of –**  
What is the most important criticism you think the argument might be vulnerable to?

OR

What might be an interesting next step beyond this argument? (For example: Might something else be studied along the same lines; does the argument/topic make you think of an interesting comparison; does the argument/topic suggest further areas of inquiry to you; etc.)

### Set readings and due dates

Reading response assignment 1, due 11:30 a.m. Tues March 19

Smith, Bardwell. "Buddhism and Abortion in Contemporary Japan: Mizuko Kuyo and the Confrontation with Death." In *Buddhism, Sexuality & Gender*, edited by José Cabezón, 65-89. NY: State University of New York Press, 1992.

Reading response assignment 2, due 11:30 a.m. Tues April 9

Fingarette, Herbert. *Confucius: The Secular as Sacred*. New York: Harper and Row, 1972. "Human Community as Holy Rite," 1-17.

OR

Boyd, James W. "Suffering in Theravāda Buddhism." In *Suffering: Indian Perspectives*, ed. Kapil N. Ti Wari, 145-162. Delhi: Motilal Banarsidass, 1986.

Reading response assignment 3, due 11:30 a.m. Tues April 30

Eck, Diana. *Darsan: Seeing the Divine Image in India*. Pennsylvania: Anima Books, 1985. "Seeing the Sacred," 3-31; 77-78.

Reading response assignment 4, due 11:30 a.m. Tues May 14

Tiyavanich, Kamala. *Forest Recollections: Wandering Monks in Twentieth-Century Thailand*. Honolulu: University of Hawai'i Press, 1997. Chapter 3, "Facing Fear," 79-105.



## Review assignments and Essay

Review 1:	due Friday April 5	5:00 p.m.
Review 2:	due Friday April 19	5:00 p.m.
Essay:	due Friday May 24	5:00 p.m.

### Plagiarism warning

Plagiarism is a serious offence, and will be treated as such in this course. Students should ensure they have read and understood the plagiarism warning on p. 6 of this Course Outline. The plagiarism detection software "TurnItIn" will be used in this course to check for plagiarism.

### Extensions

Extensions will be granted only in the case of extenuating circumstances beyond the students' control – most typically, such things as: health (physical and mental); bereavement; extraordinary family difficulties or responsibilities; miscellaneous serious life crises; etc. Wherever possible, students are encouraged to discuss possible extensions *before* the due date. If you are unsure whether your circumstances warrant an extension, please ask!

### Penalties for late assignments/essay:

2% per 24 hours will be deducted for unexcused late work.

## “Research Groups”

The reviews-essay component of this course is designed to give you the experience of belonging to a peer group working on a common broad research problem, in a manner that mimics in miniature the dynamics of professional scholarly communities and their research. This goal is achieved by requiring students to choose one of four “research topics” by Week 4. These topics will be introduced by lectures in Weeks 2 and 3. The topics are:

Modern Yoga  
Falun Gong  
Modern Buddhist forest meditation traditions  
*Mizuko kuyō*

Students will then ordinarily be required to stick with the same research topic for both Review Assignments, and the Essay. This ensures that student learning will be cumulative across all three assignments, so that the Review Assignments contribute to the production of the Essay.

Sometime after Week 3, when the introductory lectures on the four research topics have been given, you must **join a blog** on BlackBoard for your chosen research theme. You will then post your Review assignments via the blog, and be able to read and comment on your blogmates' work. **Optional bonus marks will be given, up to a total of 5%**, for especially helpful, insightful, informed or considered responses to the work of others. To sign up to a blog, go to BlackBoard/103/Groups, and click on the name of the research stream you have chosen.

## Review Assignments

Each review is to be **800-1000 words** in length, and **each is worth 10%** of the final grade. Reviews must be submitted two ways, both on BlackBoard:

- 1) via the "Assignments" tab (BlackBoard/103/Assignments/Review Assignments); and
- 2) via the "Blogs" tab, to the blogging group for your chosen research topic (BlackBoard/103/Blogs/Research cluster blogs).

### Review assignment 1: Scholarly article (10%)

Review **one** scholarly article from the list below. All articles are available on BlackBoard (BlackBoard/103/Assignments/Review assignments/Research clusters). You might choose an article simply by seeing which titles look interesting; you might also have a look at the Introduction and Conclusion of a few articles via BlackBoard, paying special attention to the Abstracts.

For your chosen article, write a review of 800-1000 words.

1. At the head of your review, give a **full bibliographic reference** to the article you have chosen to review, in correct Chicago History citation format.
2. In the first part of your review (500 words minimum), **summarise the argument** of the article. Ensure you mention all major parts of the argument, and that you discuss the evidence the author uses to support the argument. Wherever relevant, make reference to the book in correctly formatted Chicago style footnotes (note: you will need to make frequent use of "Ibid.").
3. In the second part of your review (300 words minimum), discuss EITHER:
  - a) **possible criticisms** to which the article's argument might be vulnerable; OR
  - b) **further questions or directions for research and study**, to which the article's argument might lead.

This second section requires you to think **CRITICALLY** and **CREATIVELY**. The emphasis here is on imagination. In scholarship, these two types of thinking go together: In order to criticise an argument, you have to *imagine* alternatives, or kinds of evidence that might upset the argument; in order to think creatively about further directions, you have to develop a *critical* awareness of possible shortcomings or gaps in work that already exists (here, say, the article). In this part of your assignment, you should feel free to be speculative, hypothetical and imaginative. For example, it might help to imagine that you have infinite time at your disposal, or to suggest what the topic might look like if you had access to certain types of information or knowledge.

### Falun gong

- Boas, Taylor C. "Falun Gong and the Internet: Evangelism, Community, and Struggle for Survival." *Nova Religio* 6, no. 2 (2003): 277-293.
- Burgdoff, Craig A. "How Falun Gong Practice Undermines Li Hongzhi's Totalistic Rhetoric." *Nova Religio* 6, no. 2 (2003): 332-347.
- Chan, Cheris Shun-ching. "The Falun Gong in China: A Sociological Perspective." *The China Quarterly* 179 (2004): 665-683.
- Edelman, Bryan, and James T. Richardson. "Falun Gong and the Law: Development of Legal Social Control in China." *Nova Religio* 6, no. 2 (2003): 312-331.
- Edelman, Bryan, and James T. Richardson. "Imposed Limitations on Freedom of Religion in China and the Margin of Appreciation Doctrine: A Legal Analysis of the Crackdown on the Falun Gong and Other 'Evil Cults'." *Journal of Church and State* 47 no. 2 (2005): 243-267.
- Farley, Helen. "Falun gong and Science: Origins, Pseudoscience, and China's Scientific Establishment." In *Handbook of Religion and the Authority of Science*, ed. James R. Lewis and Olav Hammer, 141-163. Leiden: Brill, 2011.
- Fisher, Gareth. "Resistance and Salvation in Falun Gong: The Promise and Peril of Forbearance." *Nova Religio* 6, no. 2 (2003): 294-311.
- Irons, Edward. "Falun Gong and the Sectarian Religion Paradigm." *Nova Religio* 6, no. 2 (2003): 244-262.
- Keith, Ronald C., and Lin Zhiqiu. "The 'Falun Gong Problem': Politics and the Struggle for the Rule of Law in China." *The China Quarterly* 175 (2003): 623-642.
- Langone, Michael D. "The PRC and Falun Gong." *Cultic Studies Review* 6, no. 3 (2007): 235-285.
- Lowe, Scott. "Chinese and International Contexts for the Rise of Falun Gong." *Nova Religio* 6, no. 2 (2003): 263-276.
- Lu, Yunfeng. "Entrepreneurial Logics and the Evolution of Falun Gong." *Journal for the Scientific Study of Religion* 44, no. 2 (2005): 173-185.
- Ownby, David. "A History of Falun Gong: Popular Religion and the Chinese State since the Ming Dynasty." *Nova Religio* 6, no. 2 (2003): 223-243.
- Ownby, David. "In Search of Charisma: The Falun Gong Diaspora." *Nova Religio* 12, no. 2 (2008): 106-120.
- Palmer, Susan J. "From Healing to Protest: Conversion Patterns among the Practitioners of Falun Gong." *Nova Religio* 6, no. 2 (2003): 348-364.

- Penny, Benjamin. "The Life and Times of Li Hongzhi: 'Falun Gong' and Religious Biography." *The China Quarterly* 175 (2003): 643-661.
- Porter, Noah. "Professional Practitioners and Contact Persons: Explicating Special Types of Falun Gong Practitioners." *Nova Religio* 9, no. 2 (2005): 62-83.
- Thornton, Patricia M. "Framing Dissent in Contemporary China: Irony, Ambiguity and Metonymy." *The China Quarterly* 171 (2002): 661-681.
- Tong, James. "An Organizational Analysis of the Falun Gong: Structure, Communications, Financing." *The China Quarterly* 171 (2002): 636-660.

### Mizuko kuyō

- Anderson, Richard W., and Elaine Martin. "Rethinking the Practice of Mizuko kuyō in Contemporary Japan: Interviews with Practitioners at a Buddhist Temple in Tokyo." *Japanese Journal of Religious Studies* 24, no. 1-2 (1997): 121-143.
- Brookes, Anne Page. "Mizuko kuyō and Japanese Buddhism." *Japanese Journal of Religious Studies* 8, no. 3-4 (1981): 119-47.
- Green, Ronald M. "The 'Mizuko kuyō' Debate: An Ethical Assessment." *Journal of the American Academy of Religion* 67, no. 4 (1999): 809-823.
- Harrison, Elizabeth G. "Strands of Complexity: The Emergence of 'Mizuko kuyō' in Postwar Japan." *Journal of the American Academy of Religion* 67, no. 4 (1999): 769-796.
- Harrison, Elizabeth G., and Igeta Midori. "Women's Responses to Child Loss in Japan: The Case of 'Mizuko kuyō.'" *Journal of Feminist Studies in Religion* 11, no. 2, "Rhetorics, Rituals and Conflicts over Women's Reproductive Power" (1995): 67-100.
- Hoshino, Eiki and Takeda Dōshō. "Indebtedness and Comfort: The Undercurrents of Mizuko Kuyō in Contemporary Japan." Translated by Paul L. Swanson. *Japanese Journal of Religious Studies* 14, no. 4 (1987): 305-320.
- Jekel, Marjon. "The Internet as an Interface for Japanese Religious Life." *Etnofoor* 15, no. 1/2 (2002): 79-90.
- Komatsu, Kayoko. "Mizuko kuyō and New Age Concepts of Reincarnation." *Japanese Journal of Religious Studies* 30, no. 3-4 (2003): 259-287.
- Kretschmer, Angelika. "Mortuary Rites for Inanimate Objects: The Case of Hari Kuyō." *Japanese Journal of Religious Studies* 27, no. 3/4, "Mortuary Rites in Japan" (2000): 379-404.
- Landres, J. Shawn. "Subjected Symbol: Mizuko kuyō, Gender and the Social Order in Japan." *Journal of Contemporary Religion* 11, no. 1 (1996): 57-67.
- Martin, Elaine. "Rethinking the Practice of Mizuko Kuyō in Contemporary Japan: Interviews with Practitioners at a Buddhist Temple in Tokyo." (1996)  
<http://bama.ua.edu/~emartin/publications/mkarticl.htm>. Accessed 2 February 2013.
- Schattschneider, Ellen. "'Buy Me a Bride': Death and Exchange in Northern Japanese Bride-Doll Marriage." *American Ethnologist* 28, no. 4 (2001): 854-880.
- Underwood, Meredith. "Strategies of Survival: Women, Abortion and Popular Religion in Contemporary Japan." *Journal of the American Academy of Religion* 67, no. 4 (1999): 739-768.
- Werblowsky, R. J. Zwi. "Mizuko kuyō: Notulae on the Most Important 'New Religion' of Japan." *Japanese Journal of Religious Studies* 18, no. 4 (1991): 295-354.

Wilson, Jeff. "Mizuko kuyō in the Abortion Cultural Wars: The Rhetorical Appropriation of Japanese Buddhism by Non-Buddhist Americans." *Religion* 39, no. 1 (2009): 11-21.

### **Modern Buddhist forest meditation lineages**

- Bartholomeusz, Tessa J. 1993. "Dharmapala at Chicago: Mahayana Buddhist or Sinhala Chauvinist?" In *A Museum of Faiths: Histories and Legacies of the 1893 World's Parliament of Religions*, ed. Eric J. Ziolkowski, 235-250. Atlanta: Scholars Press, 1993.
- Bond, George. "The Contemporary Lay Meditation Movement and Lay Gurus in Sri Lanka." *Religion* 33, no. 1 (2003): 23-55.
- Bubna-Litic, David and Winton Higgins. "The Emergence of Secular Insight Practice in Australia." *Journal of Global Buddhism* 8 (2007): 157-173.
- Cox, Laurence and Bocking, Brian and Turner, Alicia (2010) "Beachcombing, Going Native and Freethinking: Rewriting the History of Early Western Buddhist Monastics." *Contemporary Buddhism* 11, no. 2 (2010): 125-147.
- Deegalle, Mahinda. "The Theravada Monk as a Buddhist Mystic: Mystical Attainments of a Twentieth-Century Sri Lankan Monk." In *Mysticisms East and West*, 34-43. Carlisle, Cumbria: Paternoster, 2003.
- Fronsdal, Gil. "Insight Meditation in the United States: Life, Liberty, and the Pursuit of Happiness. In *The Faces of Buddhism in America*, ed. Charles S. Prebish and Kenneth K. Tanaka, 164-180. Berkeley: University of California Press, 1998.
- Gombrich, Richard F. "From Monastery to Meditation Centre: Lay Meditation in Modern Sri Lanka." In *Buddhist Studies: Ancient and Modern*, edited by Philip Denwood and Aleksandr Moiseevich Piatigorskii, 20-34. London: Curzon, 1983.
- Jeong, Yeongsik. "On the Practice and Prospect of Gonggan Seon in Modern Korean Buddhism: Focused on its Relation with Vipassana Meditation." *Eastern Buddhist* 42, no. 1 (2011): 131-150.
- Joo, Bong Seok. "Countercurrents from the West: 'Blue-Eyed' Zen Masters, Vipassanā Meditation, and Buddhist Psychotherapy in Contemporary Korea." *Journal of the American Academy of Religion* 79, no. 3 (2011): 614-638.
- Jordt, Ingrid. "Defining a True Buddhist: Meditation and Knowledge Formation in Burma." *Ethnology* 45, no. 3 (2006): 193-207.
- Kawanami, Hiroko. "Charisma, Power(s), and the Arahant Ideal in Burmese-Myanmar Buddhism." *Religion* 68, no. 2 (2009): 211-237.
- Laohanovich, Mano Mettanando. "Esoteric Teaching of Wat Phra Dhammakāya." *Journal of Buddhist Ethics* 19 (2012): 483-513.
- Neubert, Frank. "Ritualdiskurs, Ritualkritik und Meditationspraxis: das Beispiel von Vipassanā nach S. N. Goenka im 'Westen'." *Numen* 55, no. 4 (2008): 411-439.
- Obeyesekere, Gananath. "Personal Identity and Cultural Crisis : The Case of Anagārika Dharmapala of Sri Lanka." In *The Biographical Process: Studies in the History and Psychology of Religion*, ed. Frank Reynolds and Donald Capps, 221-252. The Hague: Mouton, 1976.
- Pryor, Robert. "Anagārika Munindra and the Historical Context of the Vipassanā Movement." *Buddhist Studies Review* 23, no. 2 (2006): 241-248.

Sharf, Robert H. "Buddhist Modernism and the Rhetoric of Meditative Experience." *Numen* 42, no. 3 (1995): 228-283.

### Modern yoga

Alter, Joseph S. "Physical Education, Sport and the Intersection and Articulation of 'Modernities': The Hanuman Vyayam Prasarak Mandal." *The International Journal of the History of Sport* 24, no. 9 (2007): 1156-1171.

Alter, Joseph S. "Somatic Nationalism: Indian Wrestling and Militant Hinduism." *Modern Asian Studies* 28, no. 3 (1994): 557-588.

Alter, Joseph S. "The 'Sannyasi' and the Indian Wrestler: The Anatomy of a Relationship." *American Ethnologist* 19, no. 2 (1992): 317-336.

Alter, Joseph S. "Yoga and Fetishism: Reflections on Marxist Social Theory." *The Journal of the Royal Anthropological Institute* 12, no. 4 (2006): 763-783.

[**WARNING:** THIS ONE IS ESPECIALLY DIFFICULT. ATTEMPT ONLY IF YOU HAVE PRIOR KNOWLEDGE OF MARX, OR IF YOU WANT A CHALLENGE.]

Alter, Joseph S. "Yoga at the *Fen de Siècle*: Muscular Christianity with a 'Hindu' Twist." *International Journal of the History of Sport* 23, no. 5 (2006): 759-776.

Chakraborty, Chandrima. "The Hindu Ascetic as Fitness Instructor: Reviving Faith in Yoga." *International Journal of the History of Sport* 24, no. 9 (2007): 1172-1186.

De Michelis, Elizabeth. "Some Comments on the Contemporary Practice of Yoga in the UK, with Special Reference to British Hatha Yoga Schools." *Journal of Contemporary Religion* 10, no. 3 (1995): 243-255.

Fish, Allison. "The Commodification and Exchange of Knowledge in the Case of Transnational Commercial Yoga." *International Journal of Cultural Property* 13, no. 2 (2006): 189-206.

Hasselle-Newcombe, Suzanne. "Spirituality and 'Mystical Religion' in Contemporary Society: A Case Study of British Practitioners of the Iyengar Method of Yoga." *Journal of Contemporary Religion* 20, no. 3 (2005): 305-321.

Jain, Andrea R. "The Dual-Ideal of the Ascetic and Healthy Body: The Jain Terāpanth and Modern Yoga in the Context of Late Capitalism." *Nova Religio: The Journal of Alternative and Emergent Religions* 15, no. 3 (2012): 29-50.

Koppedraayer, Kay. "Hybrid Constructions: Swami Vivekananda's Presentation of Hindiusm at the World's Parliament of Religions, 1893." *Religious Studies and Theology* 23, no. 1 (2004): 7-34.

McDonald, Ian. "'Physiological Patriots'? The Politics of Physical Culture and Hindu Nationalism in India." *International Review for the Sociology of Sport* 34, no. 4 (1999): 343-357.

Machan, Katherine. "Bending over Backwards for Copyright Protection: Bikram Yoga and the Quest for Federal Copyright of an Asana Sequence." *UCLA Entertainment Law Review* 29 (2004-2005): 29-62.

Rambachan, Anantanand. "The Place of Reason in the Quest for Moksha: Problems in Vivekananda's Conceptualization of Jñānayoga." *Religious Studies* 23, no. 2 (1987): 279-288.

Singleton, Mark. "Salvation through Relaxation: Proprioceptive Therapy and Its Relationship to Yoga." *Journal of Contemporary Religion* 20, no. 3 (2005): 289-304.

Singleton, Mark. "Yoga, Eugenics and Spiritual Darwinism in the Early Twentieth Century." *International Journal of Hindu Studies* 11, no. 2 (2007): 125-146.

Stottard, Brian. "Sport, Cultural Imperialism, and Colonial Response in the British Empire."

*Comparative Studies in Society and History* 30, no. 4 (1988): 649-673.

Strauss, Sarah. "The Master's Narrative: Swami Sivananda and the Transnational Production of Yoga." *Journal of Folklore Research* 39, no. 2/3 (2002): 217-241.

Susman, Jordan. "Your Karma Ran over My Dogma: Bikram Yoga and the (Im)Possibilities of Copyrighting Yoga." *Loyola of Los Angeles Entertainment Law Review* 245 (2005): 245-274.

### **Review assignment 2: Scholarly book**

Review **one** scholarly book from the list below. Remember that you must ordinarily do your book review on the same broad topic as your article review (Falun gong, *mizuko kuyō*, modern Buddhist forest meditation lineages, or modern yoga).

**Access to books:** Books on the list are available through the VUW library. We have done all we can to make sure access to the books is as easy as possible. Depending upon the book, copies may be available in paper copy/copies on 2-hour or 3-day loan, as an e-book, or both. Some paper copies are also available at Borrow Direct libraries, and students who get in early may be able to enjoy the use of a paper copy for a full loan period. Access to some books will be more limited than others (generally, e-books will be easier to access), and access will be on a "first come, first served" basis. This is another reason to start working on the assignment early.

For your chosen book, write a review of 800-1000 words.

1. At the head of your review, give a **full bibliographic reference** to the book you have chosen to review, in correct Chicago History citation format.
2. In the first part of your review (500 words minimum), **summarise the argument** of the book. Ensure you mention all major parts of the argument, and that you discuss the evidence the author uses to support the argument. Wherever relevant, make reference to the book in correctly formatted footnotes in Chicago History style (note: you will need to make frequent use of "Ibid.").
3. In the second part of your review (300 words minimum), discuss EITHER:
  - c) **possible criticisms** to which the books's argument might be vulnerable; OR
  - d) **further questions or directions for research and study**, to which the books's argument might lead.

This second section requires you to think **CRITICALLY** and **CREATIVELY**. The emphasis here is on imagination. In scholarship, these two types of thinking go together: In order to criticise an argument, you have to *imagine* alternatives, or kinds of evidence that might upset the argument; in order to think creatively about further directions, you have to develop a *critical* awareness of possible shortcomings or

gaps in work that already exists (here, say, the book). In this part of your assignment, you should feel free to be speculative, hypothetical and imaginative. For example, it might help to imagine that you have infinite time at your disposal, or to suggest what the topic might look like if you had access to certain types of information or knowledge.

### **Falun gong**

Ownby, David. *Falun Gong and the Future of China*. New York: Oxford University Press, 2008.

Palmer, David A. *Qigong Fever: Body, Science and Utopia in China*. New York: Columbia University Press, 2007.

Penny, Benjamin. *The Religion of Falun Gong*. Chicago: University of Chicago Press, 2012.

Tong, James W. *Revenge of the Forbidden City: The Suppression of Falun Gong in China, 1999-2005*. New York: Oxford University Press, 2009.

### **Mizuko kuyō**

Hardacre, Helen. *Marketing the Menacing Fetus in Japan*. Berkeley: University of California Press, 1997.

LaFleur, William R. *Liquid Life: Abortion and Buddhism in Japan*. New Jersey: Princeton University Press, 1992.

Moskowitz, Marc L. *The Haunting Fetus: Abortion, Sexuality and the Spirit World in Taiwan*. Honolulu: University of Hawai'i Press, 2001.

Wilson, Jeff. *Mourning The Unborn Dead: A Buddhist Ritual Comes to America*. Oxford: Oxford University Press, 2009.

### **Modern Buddhist forest meditation lineages**

Carbine, Jason A. *Sons of the Buddha: Continuities and Ruptures in a Burmese Monastic Tradition*. New York: Walter de Gruyter, 2011.

Carrithers, Michael. *Forest Monks of Sri Lanka: An Anthropological and Historical Study*. Delhi: Oxford, 1983.

Cook, Joanna. *Meditation in Modern Buddhism: Renunciation and Change in Thai Monastic Life*. Cambridge: Cambridge University Press, 2010.

Jordt, Ingrid. *Burma's Mass Lay Meditation Movement: Buddhism and the Cultural Construction of Power*. Athens: Ohio University Press, 2007.

Tiyavanich, Kamala. *Forest Recollections: Wandering Monks in Twentieth-Century Thailand*. Honolulu: University of Hawai'i Press, 1997.

McMahan, David L. *The Making of Buddhist Modernism*. New York: Oxford University Press, 2009.

Tambiah, Stanley Jeyaraja. *The Buddhist Saints of the Forest and the Cult of Amulets*. Cambridge: Cambridge University Press, 1984.

Taylor, J. L. *Forest Monks and the Nation-State: An Anthropological and Historical Study in Northeastern Thailand*. Singapore: Institute of South-East Asian Studies, 1993.

### **Modern yoga**

Alter, Joseph S. *Yoga in Modern India: The Body Between Science and Philosophy*. Princeton: Princeton University Press, 2004.



- De Michelis, Elizabeth. *A History of Modern Yoga: Patañjali and Western Esotericism*. London: Continuum, 2004.
- Love, Robert. *The Great Oom: The Improbable Birth of Yoga in America*. New York: Viking, 2010.
- Singleton, Mark. *Yoga Body: The Origins of Modern Posture Practice*. Oxford: Oxford University Press, 2010.
- Strauss, Sarah. *Positioning Yoga: Balancing Acts across Cultures*. New York: Berg, 2004.

### Essay

The essay is to be approx. **1,500 words** in length, and **is worth 30%** of the final grade. Essays must be submitted two ways:

- 1) via the "Assignments" tab on BlackBoard (BlackBoard/103/Assignments/Essay); and
- 2) in hard copy, to the locked box outside the Religious Studies office (Hunter 318).

Remember that you must ordinarily do your Essay on the same broad topic as your article and book Review Assignments (Falun gong, *mizuko kuyō*, modern Buddhist forest meditation lineages, or modern yoga).

**Some possible essay questions** are below. Other essay questions will be added to BlackBoard (BlackBoard/Reli 103/Assignments/Essay/Essay questions) in Week 7. These questions will be the winners of the **Great Essay Question Contest**, which will close at end of the break before Week 7 (midnight, Sunday April 28). Entrants should send their suggested essay questions to the lecturer (Michael) ([michael.radich@vuw.ac.nz](mailto:michael.radich@vuw.ac.nz)). Winners will be announced in lecture on Tues 30, and winners will receive some kind of sugary rot-gut (Moro bar etc.), plus eternal glory. The judge's decision will be final, and no correspondence will be entered into.

Students may also try to develop their own essay question, but all such questions must be run past the lecturer (Michael) for approval.

Bear in mind that many of the scholarly articles published to date on the four topics below have been gathered for you in the folders on BlackBoard (BlackBoard/Reli 103/Review assignments/Research clusters). Make good use of the reviews your fellow students in your research group wrote about those articles, and related books, to give you ideas and help guide you to relevant material. You should also make good use of library catalogue and database searches, using the techniques introduced in lectures and tutorials.

#### Falun gong

1. Consider the problem of the definition of "religion" in relation to Falun gong. (Note that both Falun gong practitioners and Chinese authorities deny that it is a "religion". Make sure you use Harrison, and other good scholarly treatments of the problem of the definition of religion.)

2. What is at stake in the persecution of Falun gong by the Chinese authorities? What does the clash between Falun gong and the government show us about the more general relation between religion and politics in China?

3. Is Falun gong an “extreme cult”?

### Mizuko kuyō

1. Helen Hardacre analyses *mizuko kuyō* from a feminist perspective, as a strategy to keep women in line, where social and political trends threaten to liberate them from traditional roles under patriarchy. What arguments can be made against this analysis of *mizuko kuyō*?

2. Consider the possibility that Orientalism may be at work in the reception of *mizuko kuyō* in the West – either among Westerners who are adopting the practice, or scholars analysing *mizuko kuyō*, or both.

3. Discuss the analyses of *mizuko kuyō* by several scholars (at least three; try to choose scholars whose views are quite diverse). What factors might account for the differences in their analyses, and their conclusions?

### Modern Buddhist forest meditation lineages

1. The biography of Ñāṇatiloka, one of the very first Westerners ordained in Theravāda Buddhism, is available online:

[http://books.google.co.nz/books?printsec=frontcover&id=LLkyNT5md7cC&redir\\_esc=y#v=onepage&q&f=false](http://books.google.co.nz/books?printsec=frontcover&id=LLkyNT5md7cC&redir_esc=y#v=onepage&q&f=false)

Analyse the life and activities of Ñāṇatiloka as a possible example of larger patterns in the development of modern Buddhism and its interaction with the West.

2. Very recent scholarship has suggested that the very first Western-born Buddhist monk might have been a onetime Irish hobo called U Dhammaloka (his birth name is uncertain). A special issue of the scholarly journal *Contemporary Buddhism* was devoted to the study of Dhammaloka (vol. 11, no. 2, 2010). You can find the articles from that special issue in a folder on BlackBoard (BlackBoard/Reli 103/Assignments/Review assignments/Research clusters/Research clusters/Buddh medn/U Dhammaloka). You might also like to look at this brief video:

<http://wisdomquarterly.blogspot.co.nz/2012/03/first-western-buddhist-monk-was-irish.html>

Analyse the life and activities of Dhammaloka as a possible example of larger patterns in the development of modern Buddhism and its interaction with the West.

3. Trace the lineage of one or more of the monks who has served as Abbot at Bodhinyānārama in Stokes Valley during its history (you can use online research to establish this lineage). Analyse this lineage as an example or part of broader patterns in the modern history of the forest meditation traditions.

**Modern yoga**

1. Trace the lineage of one of the major yoga studios operating in Wellington (you can use online research to help establish this lineage). Analyse this lineage as an example or part of broader patterns in the modern history of yoga.

2. Analyse the activity of Swami Vivekananda, including his attendance at the World's Parliament of Religions in 1893, as a case study in broader patterns in the history of yoga in the modern world.

3. What part might have been played by Orientalism in the development of modern yoga, and/or scholarly analyses of it?

## Preparation guide for the in-class final test

The Reli 103 final test will be administered during class time on the last day of lectures (Tuesday June 4, 12:00-1:50 p.m.) in our usual lecture room, HMLT 105.

The test will comprise **four** short essays (25% each). All questions will have the same format. For example:

"Discuss *Orientalism in the study of Asian religions*. Focus your discussion on at least one way that *Orientalism* is of interest for the academic study of Asian religions, or religion in general."

"Discuss *modern Buddhist meditation*. Focus your discussion on at least one way that *modern Buddhist meditation* is of interest for the academic study of Asian religions, or religion in general."

... (etc.)

### "of interest for the academic study of..."

We discuss what is meant by "of interest for the academic study of religion" etc. throughout the course. Lectures are often based around similar questions. The bonus slides at the end of each lecture often feature additional questions of this type. You should have practiced this same way of thinking during tutorial discussions.

### How best to prepare

From the very beginning of the course, you already know what test questions you will be asked to answer. Thus, for both reading and lectures, focus your thinking and note-taking on organising what you learn to form answers to questions of the form: "How is [topic] of interest for the academic study of Asian religions?"

The test will comprise **four** short essays (25% each). You should thus prepare a short essay on **each** of the following topics (the main topics of our lectures and readings). **Only four** options will actually appear on the test.

"Orientalism" in the study of Asian religions  
the problem of defining religion  
*aśvamedha*  
Shang divination  
the Confucian *Analects*  
the Buddhist doctrine that "all is suffering"  
women in the *Ordinances of Manu*  
women in the *Book of Filial Piety for Women*  
*darsan*  
festivals

the Thai forest tradition  
Hindu asceticism  
religion and state in Tibet  
the 1893 Chicago World's Parliament of Religions

## *How to cite books, articles and internet resources for essays in Religious Studies*

### What and when to cite

In order to avoid plagiarism (which is serious even when inadvertent), you **MUST** cite your sources in ALL cases. This means you should basically do two things:

- (1) In all cases where you use the exact words of a source, however few (including short phrases, rather than whole sentences), you must use **quote marks** around all words that are not yours; and
- (2) You should **footnote** your source for all **direct quotes** (see (1)), **facts, ideas, ways of approaching your problem, sources of inspiration**, etc. – in other words, you should **acknowledge your source in absolutely ALL cases** where your source is anything other than your own mind. Err on the side of fastidiousness. Where necessary, you can use the footnote to explain more exactly what you owe to the source in question ("My approach to this question is modelled on that found in . . . "; "The order of treatment in the following is derived from . . ." etc.).

In addition, it is good practice to **phrase your writing** in the body of your essay so that your **debts to your sources are clear**, where possible. Use phrases such as, "According to Viridian," "Following Scrimgeour, we might say that . . ." "Worple informs us that . . ." "Lockhart contends that . . ." "Bagshot remarks insightfully that . . ." "Binns has shown that . . ." etc.

### How to cite

It is mandatory to use a correct citation style in academic writing. The Programme standard in Religious Studies at VUW is the version of Chicago Style for the Humanities. The only exceptions to this Programme standard will be the correct and consistent use of an alternative, standard style **when expressly permitted by your course coordinator**.

Chicago Humanities style is defined in *The Chicago Manual of Style 15th ed. rev.* (University of Chicago Press, 2003). The full guide (a hefty volume) is available in the VUW library at Call No. Z253 C532 15ed (ask at the Reference desk). However, the following information should be sufficient for most of your basic needs.

Note that the **citation style differs for a footnote and for the bibliography** at the end of your essay. For each type of source, we have listed each example in both forms. Each example footnote contains a sample page number so you can be sure how to include the number of the page cited in your footnote.

Note also that as with all academic citation style conventions, every detail of the formatting for Chicago style is fixed. You must thus ensure you **follow the examples below in every detail**: order, punctuation, formatting (especially italics), spacing and so on.

Some of the details used in these examples have been modified, and some sources therefore do not really exist in the form given below.

### **Book – single author**

#### **Footnote:**

T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

#### **Bibliography:**

Madan, T. N. *Non-Renunciation: Themes and Interpretations of Hindu Culture*. Oxford: Oxford University Press, 1987.

### **Book – two or more authors**

#### **Footnote:**

Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

#### **Bibliography:**

Robinson, Richard H., and Willard L. Johnson. *The Buddhist Religion: An Historical Introduction*. Belmont, California: Wadsworth, 1997.

### **Chapter or article in edited multi-author volume**

#### **Footnote:**

James P. McDermott, "Karma and Rebirth in Early Buddhism," in *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty (Berkeley: University of California Press, 1980), 171.

#### **Bibliography:**

McDermott, James P. "Karma and Rebirth in Early Buddhism." In *Karma and Rebirth in Indian Classical Traditions*, ed. Wendy Doniger O'Flaherty, 165-192. Berkeley: University of California Press, 1980.

### **Translated book**

#### **Footnote**

Sigmund Freud, *The Future of an Illusion*, trans. by W. D. Robson-Scott (New York: H. Liveright, 1928), 28.

#### **Bibliography**

Freud, Sigmund. *The Future of an Illusion*. Translated by W. D. Robson-Scott. New York: H. Liveright, 1928.

### **Journal article – single author**

#### **Footnote:**

Richard King, "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text," *Numen* 42 (1995): 12.

#### **Bibliography:**

King, Richard. "Is 'Buddha-Nature' Buddhist? Doctrinal Tensions in the *Śrīmālā Sūtra* – An Early Tathāgatagarbha Text." *Numen* 42 (1995): 1-20.

### Journal article – two or three authors

#### **Footnote:**

Helen Hardacre and Abe Yoshiya, "Some Observations on the Sociology of Religion in Japan: Trends and Methods," *Japanese Journal of Religious Studies* 5, no. 1 (1978): 18.

#### **Bibliography:**

Hardacre, Helen, and Abe Yoshiya. "Some Observations on the Sociology of Religion in Japan: Trends and Methods." *Japanese Journal of Religious Studies* 5, no. 1 (1978): 5-27.

### Web site

#### **Footnote:**

Paul Kingsbury, "Inducing a Chronology of the Pali Canon,"  
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

#### **Bibliography:**

Kingsbury, Paul. "Inducing a Chronology of the Pali Canon."  
<http://www.ling.upenn.edu/~kingsbur/inducing.pdf> (accessed March 28, 2008).

### Reference work (e.g. encyclopaedia or dictionary)

#### **Footnote:**

*Encyclopaedia Britannica*, 15th ed., s.v. "Sufism."

#### **Footnote:**

*Oxford English Dictionary*, 2nd ed., s.v. "Apophatic."

The abbreviation "s.v." is for the Latin *sub verbo* ("under the word").

Reference works are usually not included in the bibliography.

### Sacred texts

Standard citation convention is set for the sacred texts of each major tradition. You must be sure to cite sacred texts in the correct format. Unless your lecturer for a specific course states otherwise (e.g. if conformity to a more complex standard is required for courses specialising in a particular tradition), the following conventions will apply.

#### The Bible

In quoting the Bible, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Bible and the Qur'an are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

The Bible is cited by book, chapter and verse. For example:

... as it says in the Bible (1 Kgs 2:7).



Note that books of the Bible are abbreviated according to standard abbreviations. A list of abbreviations should usually be available in the edition of the Bible you are using.

Note also that the punctuation mark comes *after* the close of the parentheses. This is also the case for the full stop in a direct quote:

" . . . Absalom thy brother" (1 Kgs 2:7).

When citing multiple passages, list the abbreviated title of each *new* biblical book followed by the chapter number and colon, with all verses in that chapter separated by a comma and space. A semicolon should separate references to subsequent chapters or books. Do not include the conjunction "and" or an ampersand ("&") before the last citation. List passages in canonical and numerical order. For example:

. . . as it says in the Bible (Matt 2:3; 3:4–6; 4:3, 7; Luke 3:6, 8; 12:2, 5).

It is preferable, unless you are discussing differences of translation and interpretation, to use a single version of the Bible throughout a piece of work. In this case, you can indicate that fact by a note with your first citation, and thereafter omit mention of the version:

**Footnote:**

Matt. 20:4-9. In this essay, all biblical quotations are from the *New Revised Standard Version* (London: HarperCollins Publishers, 1989).

Where you have to refer to more than one version of the Bible, you can indicate the different versions in footnotes, or by a set of abbreviations that you establish in a footnote early in the essay.

List the versions of the Bible you use in your bibliography. They should appear alphabetically according to title. For example:

*The New Oxford Annotated Bible: The Holy Bible*. Edited by Herbert G. May and Bruce M. Metzger. New York: Oxford University Press, 1973.

This item would be listed alphabetically under "New".

**The Qur'an**

The name of the text is best written, "Qur'an."

In quoting the Qur'an, you should use in-text citation (i.e. give your source in brackets in the body of your text, rather than using a footnote). NOTE that the Qur'an and the Bible are the only exceptions to the general rule AGAINST in-text citation in this Chicago Humanities style. (You should otherwise ALWAYS use footnotes, not in-text citation.)

When quoting the Qur'an, give the abbreviation "Q.", then cite the number of the *sura* (chapter), then the number(s) of the *ayat* (verse). For example:

"Allah is the Light of the heavens and the earth...." (Q. 24:35).

"Praise be to Allah, Lord of the Worlds; The Compassionate, the Merciful; Master of the Day of Judgment" (Q. 1:2-4).

State in the first footnote what "translation" edition is being used for the entire document. For example:

**Footnote:**

In this essay, all citations from the Qur'an will be taken from *An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*, trans. Majid Fakhry (New York: New York University Press, 2000).

If you use more than one source for Qur'anic text in your essay, then you need to provide a separate, footnoted reference to each citation, specifying which version that citation is from.

In your bibliography, list each "translation" edition of the Qur'an you use alphabetically under its title. For example:

**Bibliography:**

*An Interpretation of the Qur'an: English Translations of the Meaning (Bilingual Edition)*. Translated by Majid Fakhry. New York: New York University Press, 2000.

This item would be listed alphabetically under "Interpretation".

**Buddhist and Indian texts**

For undergraduate purposes, simply cite the English translation you are using as if it is an ordinary translated book. However, note that many Indian or Buddhist texts you will cite are compilations of multiple texts into a single volume. In such cases, you must also include the name of the text in your footnote citation. The name given to the text in English by the translator will suffice; but include the name in the original language also if it is easily accessible. For example:

**Footnote:**

"The Buddha's Last Days" (*Mahāparinibbāna Sutta*), in *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*, trans. Maurice Walshe (Boston: Wisdom Publications, 1995), 232.

In your bibliography, list only the whole translated works to which you refer in your essay, according to the usual format. In other words, if you cite more than one *sutta* etc. from a single volume, you need not list every individual text, but just the volume. For example:

**Bibliography:**

Walshe, Maurice, trans. *The Long Discourses of the Buddha: A Translation of the Dīgha Nikāya*. Boston: Wisdom Publications, 1995.

**How to cite in the body of your essay**

When you refer to one of your sources in the course of your argument, you should always give your source in a footnote, which is indicated by a superscript number attached to the appropriate part of the sentence.

Note that some other stylistic conventions use what is called “in-text citation”, where references are given in parentheses at the end of the sentence; you will see this method of citation often as you read. **HOWEVER, IN-TEXT CITATION IS NOT PART OF THE CHICAGO STYLE INTRODUCED HERE** (with the sole exceptions of passages from the Bible or the Qur'an), and you should consistently use footnotes indicated by superscript numbers **ONLY**.

Footnote style has been given above. Note that footnote numbers should always come *after* any punctuation mark at the end of the word they attach to; thus, it is correct to write a footnote like this,<sup>1</sup> but wrong to write it like this<sup>2</sup>. One of the advantages of superscript numbered footnoting is that it allows you to make tangential comments, as in this example.<sup>3</sup>

When you refer to the same source several times in a row, you can use "Ibid." and the page number for all subsequent notes after the first.<sup>4</sup> If you are referring to the same page number in several successive notes, then "Ibid." alone is sufficient.<sup>5</sup>

If you cite source A, then cite one or more other sources,<sup>6</sup> and then return to source A,<sup>7</sup> it is best to repeat only the author's name,<sup>8</sup> a shortened title, and the page number cited,<sup>9</sup> rather than to repeat the full citation. See the footnotes attached to this paragraph (notes 6-9) for examples.

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<sup>1</sup> Random correct placed footnote.

<sup>2</sup> Random incorrectly placed footnote.

<sup>3</sup> Constance Prevarication, *The Book of Tangential Comments* (Dargaville: Primrose Path Publications, 2004), 27. It is interesting to note that in this recent work, Prevarication reverses her previous hard-line stance on the literary sidetrack, and not only countenances it in principle, but herself indulges in it extensively in practice.

<sup>4</sup> Ibid., 36. [This means the reference is to the same source, but with a different page number.]

<sup>5</sup> Ibid. [This means page 36, exactly like the preceding footnote.]

<sup>6</sup> T. N. Madan, *Non-Renunciation: Themes and Interpretations of Hindu Culture* (Oxford: Oxford University Press, 1987), 38.

<sup>7</sup> Richard H. Robinson and Willard L. Johnson, *The Buddhist Religion: An Historical Introduction* (Belmont, California: Wadsworth, 1997), 113.

<sup>8</sup> Madan, *Non-Renunciation*, 38-40.

<sup>9</sup> Robinson and Johnson, *The Buddhist Religion*, 115.

In other words, only use abbreviated citations where you are citing the same source more than one time. Avoid old abbreviations like *loc. cit.*, *op. cit.* and so on, which can require the reader to keep track of sources over a number of references and pages, and are thus confusing.