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**Religious Studies 216: Asian Religions in the United States**

Dr. Eliza Kent Fall 2022

Office: Ladd 209 WF 12:20 – 1:40 pm +

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Office hours: Mondays 2:00-3:30

And by appointment (email is best!)

**I. COURSE DESCRIPTION:** An examination of Asian religions in the United States from the eighteenth century to the present day. Under what conditions has the religious freedom of practitioners of Asian religions been protected, or not, in the US? What part does religion play in racial formation in the US, in different ways over time? How has the racialization of Sikhism, Buddhism, and Hinduism led to the denial of rights, dignity and safety as well as the vigorous defense of rights, dignity, and safety? To heighten our awareness of the power and justice issues raised by course materials, we will begin by examining competing visions of America’s national character, as these visions have become increasingly controversial and polarized since the September 11th terrorist attacks in 2001. Then we move into a roughly chronological examination of Sikhism, Buddhism and Hinduism in America, attending not only to how (mis)representations of Asian religions have exacerbated religious discrimination, but also how Asian-Americans have, especially in the years since the passage of the landmark 1965 Immigration and Nationality Act, adapted their religious traditions and communities to the United States, with particular attention to Sikh, Buddhist and Hindu Americans.

**II. COURSE OBJECTIVES:**

1. to acquire a working vocabulary that will enable you to speak and write in an informed way about religious pluralism and the history of religious encounter in America, especially with respect to Asian religions (especially Buddhism, Sikhism, and Hinduism)
2. to be able to explain and analyze patterns of change and continuity as Asian religions are transmitted to the United States
3. to consider multiple perspectives on power and justice by exploring the part religion plays in racial formation, for example, when religion is regarded as a person or community’s most important defining feature and shapes how they are located with society’s racial hierarchy
4. to develop a richly nuanced conception of religion that recognizes both the social and the personal dimensions of religious belief and practice
5. to examine, challenge and clarify one’s own self-understanding, worldview and fundamental values
6. to contribute to the project of creating and disseminating knowledge about Asian religions in the US by creating or substantively editing an entry on Wikipedia.
7. to grapple self-consciously with the ethical and technical challenges of contributing to this project, in light of the history of representation of Asian religions by dominant groups

**III. COURSE REQUIREMENTS**

 A. Attendance and participation

 B. Reading

 C. Writing

 D. Wikipedia page project

**A. Attendance and Class Participation:** This is not a distance-learning course - regular attendance is a must! Attendance will be taken at each class session, either through a sign-in sheet, or by me. **Missing class more than five times will constitute grounds for failing the course.**

Participation in the classroom process is vital to your learning experience. You are expected to come to class having read the assignments so that you are prepared to offer your thoughtful questions, comments, comparisons and suggestions for further areas of exploration. This kind of participation benefits the class enormously, as does your attentive listening to the comments and questions of others. Your class participation grade will depend not only on the consistency of attendance (which is the bare minimum expected), but also on how well you contribute positively to the overall class dynamic through your comments, questions, attentive listening, prompt arrival, leadership and cooperation in small group work, etc. Generally speaking, when an imbalance occurs in terms of who is speaking and how frequently, those who are shy need to exercise the virtue of courage and those who are loquacious need to exercise the virtue of restraint. I reserve the prerogative to call on students in order to even out the class dynamic. Class participation may take other forms than questions or responses to in-class discussions. You are encouraged to come to my office to continue conversations begun in class (see office hours above). **Class participation will count for 16% of your grade.**

**B. Reading:** Nothing is more central to a course in the humanities than the careful, thorough, critical reading of texts, and that will certainly be the case here. will be reading a combination of primary source materials and scholarly studies that use a variety of approaches to study and describe Asian religions in America.

**Books for purchase:**

* Duncan Ryuken Williams, *American Sutra: A Story of Faith and Freedom in the Second World War*

Additional readings will be distributed through the “Content” area of our course on theSpring. You will do some of your article and essay reading on Perusall, a platform that enables you to annotate the readings in collaboration with your fellow students.

**C. Writing:**

1. **Module synthesis papers.** Three 600 – 800 word essays are due throughout the semester, at end of each module of the course. In each case, I will distribute guidelines with a question or set of questions that invite you to reflect on the readings of the preceding weeks and generate a short, thesis-driven essay in response. These papers are meant to encourage active, engaged reading; to offer you a chance to try out your ideas and make connections among the readings; and to deepen your insight and sharpen your analyses through sustained reflection on the material. Where appropriate, there will be options or opportunities to experiment with other writing styles: letters to public officials with proposals for public engagement or policy changes; self-reflection essays; creative non-fiction.

All module synthesis essays should be turned in via theSpring. All feedback will be given via theSpring.

Grading rubric: 1) depth and complexity of your critical engagement with the texts, 2) the persuasiveness and originality of your argument, 3) the clarity and quality of your writing, 4) correct spelling, grammar and punctuation, including proper citation format.

Even the most accomplished writer may benefit from having a second pair of eyes look over their paper. I encourage you to make the most of the support provided by the Writing Center. <https://www.skidmore.edu/writingcenter/>

2. **Weekly responses to the reading.** Studies have shown that any written reflection on an assigned reading aids in comprehension. Digital technology now allows us to super-charge that technique by enabling us to pool our annotations, and thus complexify our knowledge and insight. I will ask you to create a free account for one such platforms, Perusall.com, where you will socially annotate and respond to the readings approximately once a week.

4. Late paper policy, borrowed from IGR: I allow a 24-hour “grace” period after the deadline during which you may turn in a paper with no penalty, because…stuff happens.   After that, I will deduct 1/3 of a grade for each day a paper is not turned in (e.g. a B+ would become a B, then a B-, then a C+, for each 24-hour interval it is turned in late).

**D. Wikipedia page project:** Using the tools provided by Wiki Education, we will learn how to create and/or substantively edit a Wikipedia page related to some aspect of the history of Asian religions in the United States. See separate guidelines and timeline for the Wikipedia assignment.

**IV. Evaluation:**

**A. Grading Summary**

|  |  |
| --- | --- |
| **Assignment** | **Percentage** |
| 3 module synthesis papers | 54% |
| Wikipedia project | 25% |
| Attendance and participation | 11% |
| Social annotation of readings  | 10% |

**B. Grading Standards:** The following is designed to help you think about the level of participation you’re prepared to give to this course, and the final grade you would like to shoot for. (Obviously, there are finer gradations for each of the grades discussed below, e.g. A-, B+, C+)

1. “A” signifies outstanding. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your Perusall annotations, demonstrating there and in class discussion consistent care and thoughtfulness in your reflections on the issues and questions raised by the material; (c) demonstrate in the module papers a solid understanding of key terms, historical background, and concepts and the ability to articulate that understanding with clarity and precision; (d) do a thorough, analytically acute job on the Wikipedia project and get it in on time.

 In addition, your writing in the module papers must reflect the following: a statement in the first paragraph of what you intend to accomplish; correct grammar and accurate spelling; and an exceptionally creative original contribution--a new idea, a different way of thinking about the issue(s) you’re discussing--that takes you beyond accurate presentation of someone else’s ideas.

2. “B” signifies good; it is a good, solid grade. To earn that, you need to (a) maintain regular attendance and participation in discussion; (b) keep up with your Perusall annotations, demonstrating there and in class discussion thoughtfulness in your reflections on the material; (c) demonstrate in the module papers a solid understanding of key terms, historical background, and concepts and the ability to articulate that understanding with clarity and precision, with some rough spots; (d) do a thorough job on the Wikipedia project and get it in on time.

 In addition, a “B” grade essay typically contains everything in 1 above, except the last item—an exceptionally creative original contribution.

3. “C” stands for average. To fall below average, you could fall behind in your class participation or social annotations on Perusall, turn in one of the module papers several days past the deadline, or not at all.

 In addition, “C” level essays contain one or more of the following: no statement of intent, or a confused one at best; occasional lapses into bad grammar or incorrect spelling; the replacing of full sentences with fragments; the misconstrual or distortion of key ideas; lack of evidence to support assertions; lack of clear development leading to a supportable conclusion.

**D. Students with documented disabilities**: If you are a student with a disability and believe you will need academic accommodation, you must formally request accommodation from Meg Hegener, Coordinator of Student Access Services (mhegener@skidmore.edu). You will also need to provide documentation which verifies the existence of a disability and supports your request. For further information, please call 580-8150 to contact Student Academic Services in Starbuck Center.

**V. Course and College Policies**

**A. Title IX Statement on Sexual and Gender-Based Misconduct.** Skidmore College considers sexual and gender-based misconduct to be one of the most serious violations of the values and standards of the College. Unwelcome sexual contact of any form is a violation of students’ personal integrity and their right to a safe environment and therefore violates Skidmore’s values. Sexual and gender-based misconduct is also prohibited by federal and state regulations. Skidmore College faculty are committed to supporting our students and upholding gender equity laws as outlined by Title IX. If a student chooses to confide in a member of Skidmore’s faculty or staff regarding an issue of sexual or gender-based misconduct, that faculty or staff member is obligated to tell Skidmore’s Title IX Coordinator or Title IX Deputy Coordinator. The Title IX Coordinator or Deputy Coordinator will assist the student in connecting with all possible resources for support and options for reporting both on and off campus. Identities and details will be shared only with those who need to know to support the student and to address the situation through the college’s processes. If the student wishes to confide in a confidential resource, the Counseling Center Staff, Health Services, and Victim Advocates (anonymous) are all options available.

More information can be found at the Sexual and Gender-Based Misconduct website or by contacting the Title IX Coordinator, Joel Aure (jaure@skidmore.edu), 580-5708, or Deputy Coordinator for Student Affairs, Gabriela Melillo (gmelillo@skidmore.edu), 580-5022.

**B. Academic Integrity:** *Students are expected to follow the Skidmore College Honor Code and code of conduct to the fullest extent.* Making references to the work of others strengthens your own work by granting you greater authority and by showing that you are part of a discussion located within a community. When you make references (by quotation or paraphrase) to the work of others, it is essential to provide proper attribution and citation. Failing to do so is considered academically dishonest, as is copying or paraphrasing someone else’s work. Please consult Appendix B for the citation format I recommend for your work in this class. **Any confirmed instances of plagiarism or other forms of academic dishonesty (cheating, fabrication or facilitating academic dishonesty) in this course will result in the work in question receiving a zero. Assignments that receive a zero for this reason may not be rewritten or redone. As per the Skidmore College Honor Code, documentation of the infraction will be kept on file with Dean’s office and may impair eligibility for honor societies, study abroad, etc.**

**C. Diversity and Inclusion:** Skidmore College is committed to fostering a diverse and inclusive community in which members develop their abilities to live in a complex and interconnected world. Consistent with our educational mission, we recognize ourselves as a community that respects individual identities based on varying sociocultural characteristics such as race, ethnicity, gender identity and expression, sexual orientation, national origin, first language, religious and spiritual tradition, age, ability, socioeconomic status and learning style. We strive to create a socially just world that honors the dignity and worth of each individual, and we seek to build a community centered on mutual respect and openness to ideas—one in which individuals value cultural and intellectual diversity and share the responsibility for creating a welcoming, safe and inclusive environment. We recognize that our community is most inclusive when all members participate to their full capacity in the spirited and sometimes challenging conversations that are at the center of the college's educational mission.

**D. Conscientious Religious Observance Policy.** If religious observances cause absence from class, campus employment, athletic practice, and/or game days or necessitates accommodations, students should notify their faculty, coaches, or supervisors prior to the date(s) of their absence. New York State policy and Skidmore College policy mandates that students be allowed to make up academic work and/or campus employment requirements without penalty. These accommodations should not reduce the overall expectations of a course nor unduly burden the student requesting accommodation. Faculty must permit students to take a makeup examination without any penalty if they have to miss an examination due to religious observances. Similarly, faculty must permit students to submit missed assignments by an agreed upon due date, without penalty.

*Although not required, the College highly recommends that students submit written notification of the pending religious observances at the start of the semester or at least one week before the date. Distributing the written notification during the first week of classes, campus employment, or the start of the athletic season gives students, faculty, coaches, or supervisors time to prepare for the absence.*

If a student, supervisor, coach, or faculty member feels the policy is being violated, they should contact the Dean of Faculty Office at 518-580-5705 (Palamountain 416), the Dean of Students Office at 518-580-5760 (Case Center 313), or Human Resources at 518-580-5800 (Barrett Center first floor).

**E. COVID-related policies.** We may be done with this wretched virus, but it’s not done with us! Following are a few policies about how we will work together to reduce transmission and show care and respect for one another.

1) Skidmore College is committed to the health and safety of all members of our community and has implemented protocols based on recommendations from the CDC, New York State Department of Health, and Saratoga County Department of Health. During periods of low/medium transmission, the College is not requiring vaccinated individuals to wear a mask indoors; however, if anyone would like to ask that we all wear a mask at all times in our classroom, please speak with me outside of class, or contact me via email.

 2)During periods of high transmission, you must wear a K95 mask (properly covering your nose and mouth) at all times in the classroom. If you do not have a mask, you can pick one up at Campus Safety or come ask me.

3) If you think you are exhibiting symptoms of COVID-19, isolate and contact Health Services immediately (health@skidmore.edu, 518-580-5550). Please follow Health Services’ recommendations regarding testing and when to safely return to class and public spaces. As with any health-related illness, we ask that you contact Health Services as soon as you can.

**Schedule of Assignments and Readings**

(subject to change as the semester progresses)

**Readings and other assignments are due by class-time on the date assigned**

Module 1: Sikhs, Religion and Racial Formation in the U.S.

Week One – Race and Religion in the US

9/7 W Introduction to the Course

**Read:** Chenxing Han, “[We’re Not Who You Think We Are](https://www.lionsroar.com/were-not-who-you-think-we-are/)” *Lion’s Roar,* May 15, 2017

https://www.lionsroar.com/were-not-who-you-think-we-are/

9/9 F Racial formation in the United States/ Establishing our own classroom norms

**Read:** Michael Omi and Howard Winant, “Racial Formations,” pp. 9-15 (Perusall)

**Read:** Charles Duhigg, “What Google Learned from its Quest to Build the Perfect Team,” *New York Times Magazine,* 2/25/2016, 1-15.

**Key terms:** racialization, racial order, racial formations

Week Two

9/12 M Introduce Wikipedia Project & Asian American History – the long view

**Due by today:** Make an account for yourself using this link [here](https://dashboard.wikiedu.org/courses/Skidmore_College/Asian_Religions_in_America_%28Fall_2022%29?enroll=vrxqopiw).

**Read:** Madeleine Y. Hsu, *Asian American History: A Very Short Introduction*, “Empires and Integration,” pp. 1-24.

**Key terms:** colonialism, racial capitalism, plantations, “coolie” system, citizenship

9/14 W Religious Pluralism in the United States – Visions of the Nation

**Read:** Diana Eck, “American Religious Pluralism: Civic and Theological Discourse,” 243-266.

**Key terms:** pluralism, diversity, establishment clause, free exercise clause, religious freedom

9/16 F Religious Pluralism in the United States – Visions of the Nation

**Read:** Samuel Huntington, *Who Are We? Challenges to American National Identity*, selections (on Perusall)

 **Read:** Pluralism Project Case Study: “Trouble in Troy” (on theSpring)

 **Key terms:** subnational identity, Anglo-Protestant culture, American Creed

Week Three

9/19 M Critiques of Pluralism

**Read:** Lucia Hulsether (yes, our own Prof. LH!), “[Can Interfaith Dialogue Cure Religious Violence?”](https://religiondispatches.org/can-interfaith-dialogue-cure-religious-violence/) Religion Dispatches, April 26, 2013

<https://religiondispatches.org/can-interfaith-dialogue-cure-religious-violence/>

 **Wikipedia Project:** Begin Training in how to edit Wikipedia

 **Due:** make sure you are enrolled in course and do the first two training modules

9/21 W Sikhi adherents in the US

 **Read:** Simran Jeet Singh, *The Light We Give,* selections

**View case study:** Sikh Community Gives out Free Meals (4:25)

<https://www.youtube.com/watch?v=b5QPh6rGdZM>

**keywords:** hypervisible, invisible, Sikhs, *langar*

9/23 F Carnatic music and Odissi Dance: Community Creation and Tradition Transmission

 Guest lecture: Prof. Veena Chandra, Music Dept.

 Read: TBA (Perusall)

Week Four

9/26 M Introduction to Sikhi

**Read:** Essays on Sikhism, Harvard’s Pluralism Project (from Introduction through the Sikh Experience) (about 15-20 pages of reading on line) <https://pluralism.org/sikhism>

 **Wikipedia project:** Evaluate Wikipedia

**Due by today:** Do the two training modules; browse the list of available articles.

9/28 W Classification is a political act

**Read:** Jennifer Snow, “‘The Civilization of White Men:’ The Race of the Hindu in *United States v. Bhagat Singh Thind*,” pp. 259-279

**Read:** Ram Chandra, *Exclusion of Hindus from America Due to British Influence* (1916 [Pamphlet authored by the president of the 1916 Gadar Party]). SAADA Digital Archive

https://www.saada.org/item/20100916-121

9/30 Pluralism and the Public Square

**Read:** Vinay Lal, “Sikh Kirpans in California Schools: The Social Construction of Symbols, Legal Pluralism, and the Politics of Diversity” (36 pages) (Perusall)

**SATURDAY, OCTOBER 1 @ 7 PM**

***DURGA SMARAN: DIVINE DANCE AND SACRED SONG***

**ZANKELL MUSIC CENTER**

**REQUIRED!!**

Week Five

10/3 M - Special Things – Theories of Religion

 **Read:** Ann Taves, “Special things as building blocks of religions,” pp. 58-83

**Wikipedia Project** - Choose an article & create a preliminary list of sources

**Due by today:** do the training module (choose your article); compile a preliminary list of sources relevant to the topic.

10/5 W Yom Kippur – no class

10/7 F - Violence Against Sikhs and Responses

**Watch:** [*North of 49*](https://lib-proxy01.skidmore.edu/login?url=https://video.alexanderstreet.com/p/Y7QELxrMY)(documentary on the arson of a Sikh gurudwara in upstate NY, 2002, 50 min) (Alexander Street) <https://lib-proxy01.skidmore.edu/login?url=https://video.alexanderstreet.com/p/Y7QELxrMY>

**Read:** Sandhya Dirks, [Remembering the Oak Creek killings](https://www.npr.org/2022/08/05/1115931555/remembering-the-oak-creek-killings-a-harbinger-of-white-supremacist-violence), NPR, August 5, 2022.

<https://www.npr.org/2022/08/05/1115931555/remembering-the-oak-creek-killings-a-harbinger-of-white-supremacist-violence>

**Due:** Self-Reflection on social annotations (Perusall) for Module 1

Module 2: Hindus in the US – Appropriation and Authenticity, Adaptation and Assimilation

Week Six

10/10 M Authenticity and Appropriation

**Watch:** *Kumaré* (Dir. Vikram Gandhi, 2011, 85 minutes) [available streaming from Alexander Street] <https://skidmore.kanopy.com/video/kumare>

 **Wikipedia Project:** Adding citations

**Due by today:** Do the training module on adding citations and the exercise on adding to an article

**Research on your own –** you should have a fuller list of 6-8 scholarly sources, and should have read and taken notes on at least half of them.

10/12 W Authenticity and Appropriation

 **Read:** Jane N. Iwamura, “The Oriental Monk in American Popular Culture,” pp. 25-38

10/14 F Religious Exoticism

# Read: Amanda Lucia, selections from *White Utopias: The Religious Exoticism of Transformational Festivals* (2020), 69-98 (Perusall)

**Recommended:** Interview with Prof. Lucia on Raj Balkaran’s podcast, *New Books in Hindu* Studies (54 minutes)

<https://newbooksnetwork.com/white-utopias>

**keywords:** religious exoticism

Week Seven

10/17 M The 1965 Immigration Act

 **Read:** C.N. Le, "The 1965 Immigration Act" Asian-Nation: The Landscape of Asian America (2022) https://www.asian-nation.org/1965-immigration-act.shtml

# Read: Gabriel Chin, “The civil rights revolution comes to immigration law: new look at the immigration and nationality act of 1965,” *North Carolina Law Review,* 75(1), 273-34 (read first 10 pages, then skim or skip)

 **Wikipedia project:** breathe, take stock, catch up.

 **DUE: Module 1 synthesis paper**

 Wikipedia Project – Peer Review

**Due by today:** Do the training module on peer reviewing articles; Peer review two articles by fellow students in the class

10/19 W ISKCON – The International Society for Krishna Consciousness

**Read:** Amanda Lucia, “Hinduism in America,” *Oxford Research Encyclopedias, Religion*, Jan. 25, 2017 (1-8)

 **Watch:** *Hare Krishna! The Mantra, The Movement, and the Swami Who Started It*

 (90 minutes, 2017), available through Kanopy

10/21 F ISKCON

 Read: TBA (Perusall)

###### Week Eight

10/24 M The Development of American Hinduism: Temples

 **Watch:** *Pilgrimage to Pittsburgh* (Dir. Ron Hess and Fred Clothey, 1999, 25 minutes)

<https://www.youtube.com/watch?v=4cbcHMMM4DY>

 **FYI:** The YouTube version is a bit grainy, but the sound is good. There is also a DVD of the film available on reserve in the library if you would like a crisper viewing experience.

 **Read:** Amanda Lucia, “Hinduism in America,” pp. 8-10, 13-16

**Wikipedia project:** Create a detailed plan for how you will improve your page

**Due by today:** Write a 1-2 page paper describing what you are planning to do with the Wiki page you’ve selected, and submit that along with a bibliography with 6-8 reliable scholarly sources.

10/ 26 W The Development of American Hinduism: Temples

**Read:** Vasudha Narayanan, “Sacred Land, Sacred Service: Hindu Adaptations to the American Landscape,” pp. 139-159

10/28 F Development of American Hinduism: ISKCON Revitalized by Indian Immigrants

 **Read:** Berg, “ISCKON and Immigrants: The Rise, Decline and Rise Again of a New Religious Movement,” *The Sociological Quarterly,* pp. 79-104 (Perusall)

Week Nine

10/31 M Development of American Hinduism: Home Altars

**Read:** Shampa Mazumdar and Sanjoy Masumdar, “Creating the Sacred: Altars in the Hindu American Home,” pp. 143-157

**Wikipedia project:** Tell the Wikipedia community what you will do using the Talk page

11/2 W The Development of American Hinduism: Caste and Caste Conflicts

**Read:** Equality Labs, “Caste in the United States: A Survey of Caste Among South Asian Americans”

**Read:** Amanda Lucia, “Hinduism in America,” pp. 10-12

**Read:** Nitasha Tiku, “India’s Engineers Have Thrived in Silicon Valley. So has its caste system,” *Washington Post* 10/27/20. https://www.washingtonpost.com/technology/2020/10/27/indian-caste-bias-silicon-valley/

11/4 F The Development of American Hinduism: Media

 **Read:** Neelima Shukla-Bhatt, “Media of Miracles, Miracle of Media,” pp. 187-205 (Perusall)

Module 3: Religion, Racialization, Resistance

Japanese Buddhists

Week Ten

11/7 MBuddhism – Introduction

**Read:** Pluralism Project essays on Buddhism from “The Path of Awakening” to “the Vajrayana: The Diamond Vehicle” (about 20-25 pages of web pages)

<https://pluralism.org/introduction-to-buddhism>

**Due: Self-Reflection on Social Annotation (Perusall) for Module 2**

**Wikipedia project**: Draft your contribution in the Sandbox & get to know peers

11/9 W From “Heathen Idolaters”….: Buddhism as Exotic and Bad

 **Read:** Selections from Tweed and Prothero

11/11 F …to “Dharma Bums”: Buddhism as Exotic and Good

 Read: TBA

 **DUE: Module 2 synthesis paper**

Week Eleven

11/14 M 1940s-1960s Buddhism: Japanese Internment – Race and Religion

###  Read: Duncan Ryūken Williams, *American Sutra: The Story of Faith and Freedom in the Second World War,* prologue (pp. 1-14)

 **Listen:** Hana Maruyama and Noah Maruyama, *Campu Podcast,* Episode 1: Rocks

 **Wikipedia Project:** Peer Review two articles by fellow students using the Talk page

11/16 W – 1940s-1960s Buddhism: Japanese Internment – Race and Religion

 **Read:** Williams, *American Sutra,* chs. 1& 2 (pp. 15-54 [can skim 38-54])

11/18 F 1940s-1960s Buddhism: Japanese Internment – Camp Dharma

### Read: Williams, *American Sutra,* ch. 4 (pp. 85-96)

**Read:** Prothero & Tweed, 166-168. Nyogen Senzaki, “Like a Dream, Like a Fantasy”

Week Twelve

11/21M – Prof. Kent at American Academy of Religion Conference – No class

**Listen:** Maruyama and Maruyama, Campu podcast: Episodes on *Fences* and *Latrines*, and then whatever other ones you want to listen to

**Wikipedia Project:** Incorporate the changes suggested by peers and make your work “live”

11/23 – 11/25 – Thanksgiving break – No Class

Week Thirteen

11/28 M 1940s-1960s Buddhism: Japanese Internment – War Hysteria

 **Read:** Williams, American Sutra, ch. 4 (pp. 55-86), War Hysteria

 **Wikipedia Project:** Continue improving your article – add a photo, image?

11/30 W 1940s-1960s Buddhism: Japanese Internment – Camp Sangha

 **Read:** Williams, *American Sutra,* ch. 5 (pp. 97-121)

12/2 F 1940s-1960s Buddhism: Japanese Internment – Adapting/Americanizing Buddhism

 **Read:** Williams, *American Sutra,* ch. 6 (pp. 122-148)

 **Read:** Prothero & Tweed, “Julius Goldwater”

Week Fourteen

12/5 M1940s-1960s Buddhism: Japanese Internment – TBA

 **Wikipedia Project:** Self-reflection essay

**Due today:** Paper on the process of creating/editing the Wikipedia page (a reflection on the ethical, intellectual and technical challenges of contributing to knowledge about Asian religions in America)

12/7 W Post-1965 American Buddhism: Hsi Lai Ssu [Coming to the West] Temple, L.A.

**Read:** Irene Lin, “Journey to the Far West: Chinese Buddhism in America,” in *New Spiritual Homes*, pp. 134-154

12/9 F Post-1965 American Buddhism: Buddhism in L.A.

**Watch:** *Becoming the Buddha in LA* (Dir. Michael Camarini, 1993, 57 min) <https://www.youtube.com/watch?v=VU_VW7pXkB0>

**FYI:** The YouTube video is of pretty decent quality, but I have also put a DVD copy of the film on reserve in the library

**Take home final exam - Module 3 synthesis paper and self-reflection on the course as a whole due 12/14 (extensions gladly given if you ask in advance)**

**Appendix**

**Citation Format**

For this class, please use MLA in-text citation system for citing quotations and ideas that you have arrived at from reading other authors. In this method of citation, citations are integrated into the body of the text through a combination of signal phrases and parenthetical references. When the signal phrase includes the author’s name, the parenthetical reference contains only the relevant page number. If the signal phrase does not indicate the author, then the author’s name is placed in parenthesis along with the page number. These parenthetical references are keyed to a list of works cited, which is placed at the end of the paper. This list is arranged alphabetically and may bear the title “Works Cited,” or “Bibliography.” For details, please consult, Diana Hacker’s *A Writer’s Reference*, 5th edition.

If you want to make substantive comments (e.g. on citations) that do not really belong in the body of the paper, you may add a footnote, which is easily done with the footnote function of your word processing software.

**Citation Example**

In *Shamans, Mystics and Doctors*, Sudhir Kakar (1982) argues that Indian medical systems depend on a distinctive sense of “freedom.” He writes, “Human freedom in the traditional Indian context, then, seems to imply an increase in the potential to experience different inner states while limiting action in the outer world” (272). This notion of freedom inhering in mental states rather than external conditions is corroborated by the philosophy of Yoga. Barbara Stoler Miller (1998) emphasizes this by titling the fourth section of Patanjali’s Yoga-Sutras, “Absolute Freedom” (74). This is not to say that India lacks this-worldly thinkers who have worked hard to win political and social freedom by changing external conditions; rather, it is to emphasize the role that ascetic other-worldly thinkers have had in defining and shaping core Indian values (Nelson 1998, 45-64).

**Works Cited**

Dinnage, Rosemary. Review of *Shamans, Mystics and Doctors,* by Sudhir Kakar. *The New York Review of Books* 30 (February 17, 1983): 15.

Eliade, Mircea. *Encyclopedia of Religion.* S.v. “Soteriology: An Overview,” by Ninian Smart. New York: McMillan, 1987.

"Hinduism." Encyclopædia Britannica. 2005. Encyclopædia Britannica Online

16 Jan. 2005 <http://0-search.eb.com.library.colgate.edu:80/eb/article?tocId=9105952>.

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