WEBSITE FOR THE COURSE:  
Is on BLACKBOARD  
All paper assignment, reading assignments, reading guides will be posted on Blackboard, as well as important announcements. Please check frequently

Professor:  
Joanne Punzo Waghorne, (Ph.D. University of Chicago, History of Religions)  
Professor of Religion  
Areas of specialization: Rise of spiritual movements in modern Asia; religion and globalization and urbanization, contemporary theory in the study of religion, contemporary Hinduism.  
Office hours: by appointment  
Office: 521 Hall of Language (5th floor, near the central staircase)  
Email: jpwaghor@syr.edu (I check my email frequently. This is the best and quickest way to contact me. Please do not leave message on my office phone.)

Teaching Associates:  

Emma Brodeur: Begun Ph.D. program in 2010. (M.A., Religion, Syracuse University, 2010; B.A., Bachelor's Degree with Individual Concentration (BDIC): Religion, University of Massachusetts Amherst, 2006.) Interests: Continental Philosophy of Religion with a focus in Modern Judaism; the intersections between aesthetics, religion and politics; cartography, anatomy and religion in the early modern period; ritual theory and anti-ritual rhetoric; space, bodies, and language; theories of gender, sexuality and disability.  
Email: embrodeu@syr.edu

Amy Chaney: Began Ph.D. program in 2008. (B.A., Oklahoma State University, English Literature, 1996; M.T.S., Emory University, 2004.) Interests: The impact of place on constructions of religious identity and expression; narratives regarding boundaries and displacements; how modern conceptions of place are informed by collective memories of geography and landscape.  
Email: achaney@syr.edu

Discussion Sections:  

Sec.101-M101 - F 9:30AM - 10:25AM Huntington Beard Crouse 323  
Sec.101-M102 - F 9:30AM - 10:25AM Eggers Hall 111  
Sec.101-M103 - F 10:35AM - 11:40AM Bowne Hall Room 104  
Sec.101-M104 - F 10:35AM - 11:40AM Bowne Hall 125

NOTICE: ANY STUDENT WHO JOINS THE CLASS AFTER AUGUST 29 IS RESPONSIBLE FOR ALL DEADLINES AND ALL WORK MISSED. NUMBER OF DAY MISSED FOR ATTENDANCE BEGINS COUNTING ON SEPTEMBER 7.

HOW IS THE COURSE DESIGNED?

Unlike many courses in the religions of the world, this course will not move week-by-week through the so-called “major religions”—Hinduism, Buddhism, Judaism, Islam, Christianity, etc. The course will not present you with a menu of religious options for your own consumption. Rather we will guide you in learning how to understand the religious life of others and toward slowing imagining what life would be like within other religious worlds. “Religion” in this sense does not exist apart from the lives of human beings and remains grounded in history and culture.
I have organized the course into case studies in three key geographic areas in the world during a specific historical period, the late nineteenth and early twentieth centuries. I have chosen this period because of the intense questioning of the nature of religion in each area that accompanied the spread of British imperialism, the rise of nationalism, and the development of new worldwide interconnections. In each case, you will meet leaders and ordinary people who lived through these changes and who helped to form the religious worlds we now inhabit. In the case of India and Egypt, the revolt against British colonialism forged new definitions of modern Muslim and Hindu life. Although Japan escaped British imperial control, a forceful nudge from Yankee gunboats open the country to world trade and to American culture.

CASE ONE will begin in the early twentieth century in India with Mohandas K Gandhi, later known as Mahatma Gandhi, who led India to independence from British rule, which began in 1800. As a crucial part of the freedom struggle, he developed a modern understanding of religion that combined elements of his own Hindu tradition with facets of Islam and Christianity. We will read his famous autobiography, *The Story of My Experiments with Truth*. Kim Knott's, *Hinduism: A Short Introduction* will help to place Gandhi within the history of Hinduism in the modern period, and a new book to understand Gandhi's philosophy, Bhikhu Parekh, *Gandhi: A Very Short Introduction*. Gandhi's framed his crusade against British colonialism in the context of his own inner struggle for self-control. His quest aimed at both the ethical and the mystical aspects of religion.

CASE TWO will center on modern multi-religious city of Cairo the capital of Egypt in the early 20th century, the setting for the novel *Palace Walk* by an Egyptian Nobel laureate, Naguib Mahfouz. In the novel Mahfouz describes the conflicts within a Muslim family in Cairo and highlights the important social dimension of religion especially of gender and family life. Mahfouz's critique of the treatment of women in his novel caused controversy in Egypt. We will read online materials on women in Islam from a variety of perspectives. *Islam: A Very Short Introduction* by Malise Ruthven will provide basic background on modern Islam.

CASE THREE will circle back to Japan at the turn of the century. However, we will not begin in Japan but in Boston to see the effect of one woman's leadership in bringing Asian perspectives to American culture. Isabella Stewart Gardner used her vast wealth to collect art and build a grand Venetian-style mansion to house her collection. She patronized many promising and later famous creative talents. Among these was Kakuzo Okakura, whose *Book of Tea* remains a popular introduction to Japanese aesthetics for many non-specialists. Richard Pilgrim’s *Buddhism and the Arts of Japan* explains exactly how and why aesthetic creations such as painting and poetry embody Zen Buddhism in the Japanese context. It was through art forms that Americans encountered and continue to be immersed in things Japanese. In turn, modern and contemporary Japanese rebuilt their national consciousness using Buddhist aesthetics especially Zen styles.

WHAT ARE THE REQUIRED BOOKS?


This is also available very cheaply as an e-book as of January 2010: Available for download via Wi-Fi and 3G from Barnes and Noble for under one dollar on MobileReference. This appears to be from an old 1927 version but is the one translated by Desai and should be the same text without the same pagination


This is also available in many forms as an e-book.
Available in textbooks section of the university bookstore –there are no copies in Orange Bookstore.

WHAT ARE THE REQUIREMENTS?

 The reading for each week must be completed by Wednesdays at class time. We cannot hope to have informed discussions unless each of the class members is prepared to contribute by speaking or by actively listening.

 I will prepare seven topics for short paper/projects (between 2-3 pages 12 point Times Roman 600–900 words) and ask you to complete five out of the seven. Papers will have different formats but will always cover the reading from the previous week. I will post the paper topics on Blackboard on the Monday of prior to the week that paper will be due---giving you a week to do the paper. Papers will be due at the Monday class in the following week. Take care not to procrastinate too long!

 Two vocabulary-centered exams to test your comprehension of the basic terms and concepts used during the course: one at midterm and another in the last week of classes. The terms will be taken from the reading and the lectures. There is no final exam.

 Active participation in discussion sections. Your TA will often give an in-class writing assignment to see if you have basically understood the reading assignments for the week. You may also be asked to begin a discussion or participate on a panel. These assignments will be graded on point system and will count toward you discussion grade.

 We cannot change session assignments.

Course Policies

Please Read Carefully now!

 Attendance is required at all class sessions. I can allow only 3 unexcused absences. Please plan your schedule to allow for religious holidays within this allowance. Because this is a MW class with early discussion sections on Friday, those on sports teams should not be affected. However if you take any class days for sports events (with proper documentation), then I can allow NO unexcused absences in addition to your sports commitments.

 Each unexcused absence over the allotted three absences will lower your final grade by 3 points (for points see below). This requirement is important in this class because tests and papers are only part of the material in a course. Your presence assures us that you have at least heard and participated in the discussions, which will be essential for your understanding.

 An excused absence means that you have emailed both the TA and myself and received approval for absences in advance due to special circumstances. Please if you speak to me in class—confirm any conversation with an email. In case of illness, you must talk with us afterwards. The policy of the Health services is to provide a note only when the student has been advised to miss classes.

 Common Courtesy: (I should not have to mention these points but sad experience makes this necessary.) The class begins at 9:30am. Please be on time; walking in late shows little respect for your fellow student or for me. If you have a tight connection between classes let us know and we can seat you accordingly. All cell phones are to be turned entirely off including text messaging and all I-pods shut down. I have also decided to exclude computers from the class—I will post an outline of the PowerPoint presentations on Blackboard and ask you to take notes in class by using paper and pen or pencil! Repeated lack of courtesy will also result in loosing points from your final grade under the participation points.

 Academic Integrity: There are writing assignments in the class with no formal tests outside of the short in-class exercises and the two vocabulary exams. I expect the work presented to be totally your own with all sources, which you have used, fully acknowledged. I will provide full instructions as to citation and form. Both the TAs and I are willing to help you if you have any doubts. If we find any evidence of academic dishonesty of any kind, I will report the incident to the Academic Integrity Office. The sanctions will include lowered points on the paper including
minus points (i.e. -5 or -10), or failure for the entire course depended on the severity. Please check http://academicintegrity.syr.edu for more information.

- **Disability Policy:** Any students that need accommodation because of disability should discuss it with the professor during office hours or by appointment and be prepared to provide documentation to the Office of Disability Services (ext. 4498 or 1371)
- **Paper Deadlines:** There are no extensions on papers. The papers will be due at class time. If you miss the deadline you can always wait for the next but take care here that you do not wait until the end.

**Evaluation**

The following is a basic guide that I will use to determine the grade that you earned in the class:

In each category it will be possible to earn the following points:

<table>
<thead>
<tr>
<th>Category</th>
<th>Points</th>
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<tbody>
<tr>
<td>Five Paper/projects (10 each)</td>
<td>50</td>
</tr>
<tr>
<td>Participation: active listening, speaking, courtesy in the lecture class</td>
<td>10</td>
</tr>
<tr>
<td>2 vocabulary exams 10 points each</td>
<td>20</td>
</tr>
<tr>
<td>Work in Discussion section points</td>
<td>20</td>
</tr>
</tbody>
</table>

**TOTAL** 100 points

+ You may earn extra points by doing six [but not seven] of the papers (possible 10 points)

**HOW WILL MY WORK BE EVALUATED?**

Course work and class participation will be important because interpretation will be a joint effort in class. In the large class as well as in the discussion sections, we will build opportunities for you to ask questions and engage in discussion throughout the term. Although I will "lecture" in class, I will always allow time for your questions and reflections. "Lectures" will include audio and visual material—please take these images and sounds seriously; they are part of the "vocabulary" of religious life.

**WHY IS THE COURSE DESIGNED IN THIS WAY?**

This course in the religions of the world will take the term "world" very seriously. Surveying a mass of data will not be the purpose but rather learning to consider the world as a whole and to question the place of religious expressions and religious actions in the lives of its inhabitants. After September 11, we know that human religiosity can be not be boxed into easy categories nor can this obviously powerful force be separated from the daily lives of people. For better or for worse, people with a wide variety of religious experience now live together, often uneasily, in a global context. The study of the religions of the world becomes a critical business.

The very phrase "to study religion" presents complex problems. The phrase can be heard in many settings: in a church, temple, and mosque; or in a late night session in a college dorm; or in a classroom. What difference do these various settings make in the way questions are posed and answered? Within the American and European-style universities, the academic study of religion has a history of methods, questions and controversies.

*Remember that this course is an introduction not only to new "data" but also to a new discipline. CLOSE ATTENTION TO NEW METHODS OF STUDY WILL BE IMPORTANT.*

To consider religious expression and experience in global context also demands some sense of geography. How does anyone MAP religious life in the world? In most world religions textbooks the "major religious traditions"—such as Christianity, Islam, Buddhism, and Hinduism—are associated with some geographical area. But within any of these areas, religion never occurs in a "pure" state. Especially in the last centuries, people have encountered and absorbed varieties of religions often borrowing and trading in religious ideas and practices at the same time that they trafficked in
commodities. Certainly in any given geographical area, a single religious system may be dominant but it is rarely exclusive. Interestingly, wherever crosscurrents of trade or exploration have brought diverse religious peoples into contact, religious leaders most clearly articulated their own identity at the same time that they freely appropriated ideas and practices from each other. These areas of contact, with conflict and yet intermingling of various shades of religious identity, are especially important now.

THE COURSE WILL FOCUS ON THREE GEOGRAPHIC AREAS WITH LONG HISTORIES OF INTERCULTURAL/INTERRELIGIOUS INTERMIXING: INDIA, EGYPT, AND JAPAN.

To consider religious expression and experience in a global context also demands that we consider CATEGORIES OF COMPARISON. The most popular way to discuss difference and similarity centers on the “Traditions” (usually called Hinduism, Buddhism, Taoism, Confucianism, etc) assumed to define the distinctions between religious people. This is the perspective of one of the initial readings in the course (on Blackboard), Stephen Prothero, *God is not One: Eight Rival Religions that Run the World and Why Their Differences Matter*. But there are other categories to use. There is an older and very popular way to consider similarity and difference; this is Huston Smith, *The World’s Religions*, which is now in its 50th anniversary edition. Smith, like Prothero, begins with the major religions but then sees an underlying commonality among them, a common search. However Ninian Smart in *Worldviews: Crosscultural Explorations of Human Beliefs* (3rd ed.) proposes very different set of categories based on what he calls “world-view analysis.” Smart delineations different DIMENSIONS of religious life: doctrinal/philosophical, mythical/narrative, ethical/legal, ritual/practice, experiential/emotional, social/institutional. Notice that concept of Dimensions overrides the notion of Traditions and places all religious forms on an equal footing but does not erase the tension of comparing, rejecting, or somehow coming to terms with difference.

Finally, historical context cannot be ignored. In the last three centuries, Europe and then the United States have dominated the world economically, often politically, and certainly culturally. The study of religion in the university system as we know it is a product of the European Enlightenment. British imperial control over the many colonies meant that British universities described and defined the religions of colonies like India and Egypt. “Islam,” “Hinduism” and “Buddhism” as defined in many popular world religions textbooks is then intellectual products of this period. No contemporary study of religion can ignore the effects of colonialism. But at the same time, now that the economic and culture control of “the West” is waning, the effects remain.

Keep in mind then that each of these "cases" presents the religious life in an interlocking set of frameworks viewed (1) through their historical and geographic settings, (2) in the context of the religious Traditions within these areas (3) as an example of one or more "Dimensions" of religious practice and expression within human life.

WHAT IS THE GENERAL SCHEDULE FOR THE COURSE?:

The specific reading assignments and reading guides will appear on Blackboard for each case.

INTRODUCTION: THE STUDY OF RELIGION AND RELIGIONS

Week 01. Aug 29, Aug 31, [Sept 2]: Introducing the methods and the history of the academic study of religion
Week 02. Sept 5 (holiday), Sept 7, (Sept 9): Methods of study continues.

PAPER #1: DUE SEPT 12 [PAPER ONE IS REQUIRED FOR ALL FRESHMEN]
CASE A: GANDHI: INDIA, A CLOTH OF MANY COLORS

Week 03. Sept. 12, 14, (16): Reading Gandhi in the Context of Colonial History
Week 04: Sept. 19, 21, (23): Reading Gandhi in the Context of "Hinduism"

PAPER 2: DUE SEPT 26

Week 05. Sept. 26, 28, (Sept 30): Gandhi and modern Hinduism.
Week 06. Oct 3, 5, (7): Reading Gandhi in the Contemporary World

PAPER 3: DUE OCT 12 (in consideration of Yom Kippur the date is a Wednesday)

CASE B: THE WORLD OF AMINA AND AHMAD Abd AL-JAWAD: CAIRO ISLAM AND COLONIALISM.

Week 07. Oct 10, 12, (14): Meeting Naguib Mahfouz and His World

MIDTERM Vocabulary exam in discussion sections October 14.

Week 08. Oct 17, 19, (21): Cairo and Egypt in the Greater Islamic World

PAPER 4: DUE Oct 31


PAPER 5: DUE NOV 7

CASE C: JAPAN AND AMERICA--THE WORLD IN A TEACUP


PAPER 6: DUE Nov 28. (Note this is right after Thanksgiving so take time in the previous week to do this)

Nov. 22 --THANKSGIVING

Week 13. Nov 28, Nov 30 (Dec 2) Okakura and the Way of Tea

VOCABULARY EXAM: Dec 9 in your discussion sections.

PAPER 7: DUE DEC 5

Week 14: Dec 5, 7, (09): The return of TEA in the contemporary world!