

Relg. 302  
Japanese Religions  
Spring Semester 2007  
Adrian College  
TTh 10:00 – 11:15

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Office: (Detwiler) North 315  
Hours: (Detwiler) M 11-1:30; T 9-10; W 11-11:50  
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### **Course Description:**

An examination of the historical development of religion in Japan with emphasis on the way in which religion in Japan seeks to satisfy the personal, social, and political needs of the Japanese people. Students will work in groups to construct museums that are representative of Japanese religion in its various historical periods and are representative of the overall character of Japanese life.

### **Course Themes:**

The central question of the course is how each historical period integrates the four traditions and develops characteristic religious pathways that relate humans to the “unseen” world and to each other. As students read the assigned text materials, they should be guided by the following questions related to these themes:

How did the Japanese in each particular religious tradition and historical period conceive of and relate to the world beyond the human realm?

In what way did humans in successive historical period expand their previous understanding of their relationships with the world beyond themselves?

How did the religious solutions proposed in each historical period help the Japanese gain a fuller sense of being human?

How did each historical period answer the question, “How then should we live?”

### **Course Objectives**

There are five desired outcomes of the course.

1. To gain an understanding of the historical progression of events by focusing on the distinguishing characteristics of sequential periods of Japanese history and the resulting dominant patterns of culture.
2. To gain an understanding of the role which religion plays in culture with specific attention to the close relationship between the two.
3. To expose students to a culture which differs significantly from their own so that they can gain an understanding of human diversity.
4. To gain an understanding of the particularly Japanese way of defining, experiencing, and responding to transcendent dimensions of reality.
5. To develop the necessary thinking skills which enable students to pursue their own learning strategies in connection with the previous four stated outcomes.

### **Course Requirements:**

1. Class Preparation -- Evidence of Critical Reading will be assessed by Reading Assessment Quizzes at the beginning of class. These will consist of between five and ten questions that cover important points in the readings assigned for that class period. These questions will be based on dimensions of thinking as defined by Richard Paul and the Center for Critical Thinking. Quizzes may be suspended if all students continually display knowledge of the readings in class discussions. For a link to Paul’s Dimensions of Thinking, please go to:

<http://www.adrian.edu/~fdetwiler/local/ctwg/dimensions.htm>

2. Daily Group Work -- Students will be expected to demonstrate important Habits of Mind during their daily group work as well as produce evidence of their collaboration for that class period based on the assigned readings and discussions/lectures

3. Semester Project -- "Museum of Japanese Religion" Each group will design four different components of a museum of Japanese Religion. These rooms will correspond to four periods of Japanese religious history: Earliest times to the end of Heian ( -1192); First Half of Samurai phase of Japanese history (1195-c.1500); Second Phase of Samurai period (1600-1867); Modern times (1868-present). The final project will combine the four previous projects into an overall depiction of Japanese religion. Individual grades for these projects will be determined, in part, by the group score and, in part, by participation evaluations of each group member's work as assessed by other members of the group.

#### **Absence Policy:**

Students will be permitted a total of three (3) class absences whether for personal, family, medical, athletic reasons or field trips, etc., related to other classes. Medical conditions requiring more than three-class days' absences must be documented from a physician indicating that a physical condition necessitated the prolonged absence.

Some consideration may be given to non-traditional students with child-care responsibilities and for commuting students for weather related absences. The consideration given will be based on the degree of commitment to the class the student exhibits when present.

Students missing more than three classes will have their additional absences counted against them by increasing the "class preparation chance" factor of their grade calculation by two chances for each class missed in excess of three.

#### **Grade Compilation:**

16 quizzes	16%
4 museums	52% (13%)
1 final museum	16%
participation in class	16%

#### **Daily Readings, Class Topics, and Class Preparation Assignments**

Tue 09 Jan	Introduction to course: <i>religion, history, Japan</i> , categories, <i>museums</i> , grading standards, class procedures
Thu 11 Jan	Read Yusa, pp.12-18; Tanabe, pp.3-20 What are the themes emphasized by each book; how do they compare? Quiz-0  MUSEUMS: their pedagogical purpose, how to construct, what to include, standards of evaluation
Tue 16 Jan	Read Yusa, pp.19-46 Quiz-1
Thu 18 Jan	Read Yusa, pp.47-77 Quiz-2
Tue 23 Jan	Read Yusa, pp.78-113. This completes the overview reading. Quiz-3
Thu 25 Jan	trial museum
Tue 30 Jan	<b>Earliest times to the end of Heian</b> <i>Records of the Customs and Land of Izumo</i> (733 CE), pp.113-116

The Founding of the Monastery Gangoji ... (747 CE), pp. 299-315  
Tama Belief and Practice in Ancient Japan (759 CE), pp.141-152  
The Confucian Monarchy of Nara Japan (797 CE), pp.293-298

**[Lu, pp.3-17 on shinto myths]**

Quiz-4

Thu 01 Feb Japan's First Shingon Ceremony (807 CE), pp.153-158  
Shingon Services for the Dead (9th c. CE), pp.159-165  
Hagiography and History: Image of Prince Shotoku (8th-10th), pp.316-333  
Founding of Mount Koya and Kukai's Eternal Meditation (968 CE), pp.354-359  
**[Shotoku's 17-point constitution, Lu, p.23-26]**  
Quiz-5

Tue 06 Feb Genshin's Deathbed Nembutsu Ritual in Pure Land B (11th c.), pp.166-175  
Women and J Buddhism: Tales of Birth in the Pure Land (10-12th), pp.176-184  
*The Contemplation of Suchness* (12th c. CE), pp.199-209  
The Purification Ritual of the Nakatomi (1191 CE), pp.210-219  
**[BiP, Myoe's Letter to the Island, pp.88-91]**  
**[Engishiki selections, Lu, p.17-20]**

Quiz-6

Thu 08 Feb work on museum

Tue 13 Feb museum

Thu 15 Feb **First half of the samurai phase of Japanese history, 1195-c.1500**  
*Miraculous Tales of the Hasedara Kammon* (1200-1218 CE), pp.117-123  
*A Personal Account of the Life of the Venerable Genku* (1214-1227), pp.370-383  
*Dogen's Lancet of Seated Meditation* (1242 CE), pp.220-234  
**[selections on medieval shinto, Lu, p.267-282]**  
**[BiP, Nichiren enlightenment (mid-13th), pp.228-240]**  
**[BiP, Illustrated Biography of Ippen (1299), pp.563-577]**  
Quiz-7

Tue 20 Feb Eisai's Promotion of Zen for the Protection of the Country (13th c.), pp.63-70  
Shinran's Faith as Immediate Fulfillment in Pure Land B (mid-13th), pp.280-288  
*On Attaining the Settled Mind ...* (13th c. CE), pp.257-267  
Quiz-8

Thu 22 Feb *Selected Anecdotes to Illustrate Ten Maxims* (1252 CE), pp.25-37  
*En the Ascetic* (1257 CE), pp.343-353  
Eison and the Shingon Vinaya Sect (1280s CE), pp.89-97  
Quiz-9

Tue 06 Mar Chido's *Dreams of Buddhism* (late 13th c. CE), pp.235-245  
Mujū Ichien's Shintō-Buddhist Syncretism (1279-1283 CE), pp.415-422  
Kokan Shiren's *Zen Precept Procedures* (1325 CE), pp.98-108  
Contested Orthodoxies in Five Mountains Zen Buddhism (14th), pp.423-434  
Quiz-10

Thu 08 Mar Keizan's Dream History (14th c. CE), pp.501-522

Epic and Religious Propaganda from the Ippen School of Pure Land  
Buddhism (15th c. CE), pp.185-192  
*Plain Words on the Pure Land Way* (1463 CE), pp.268-279  
**[BiP, B chaplains in field of battle (c.1350), pp.586-591]**  
Quiz-11

Tue 13 Mar work on museum

Thu 15 Mar Early/medieval samurai period MUSEUM

Tue 20 Mar **Second phase of samurai period (= Tokugawa/Edo period, 1600-1867)**  
Legends, Miracles, and Faith in Kōbō Daishi and the Shikoku  
Pilgrimage (1690 CE), pp.360-369  
Priest Nisshin's Ordeals (1704 CE), pp.384-397  
Quiz-12

Thu 22 Mar Kaibara Ekken's Precepts on the Family (1712 CE), pp.38-52  
Shingon's Jiun Sonja and His "Vinaya of the the True Dharma"  
Movement (1760s CE), pp.71-77  
Tōkeiji: Kamakura's "Divorce Temple" in Edo's Popular  
Verse (late 18th c. CE), pp.523-550  
Quiz-13

Tue Mar 27 Motoori Norinaga on the Two Shrines at Ise (1798 CE), pp.435-450  
The Shingaku of Nakazawa Dōni (late 18th c. CE), pp.53-60  
A Japanese Shugendō Apochryphal Text (1825 CE), pp.246-253  
Quiz-14

Thu Mar 29 work on museum

Tue 03 Apr Museum

Thu 05 Apr **Modern Times, 1868 - present**  
A Refutation of Clerical Marriage (1879), pp.78-86  
Japanese Puppetry: From Ritual Performance to Stage  
Entertainment (1879), pp.124-134  
**[Imperial Rescript (1890), JRPP, p.171]**  
**[ethics textbook, 1930s, ibid, p.172]**  
The Shintō Wedding Ceremony: A Modern *Norito* (1980s), pp.135-138  
Buddhism and Abortion: "The Way of Memorialize One's  
Mizuko," (1984 CE), pp.193-196  
**[new religions from Reader et al., JRPP, pp.121-152]**  
**[folk religion, buddhist, ibid, pp.60-63]**  
**[shinto, ibid, pp.86-91]**  
Quiz-15

Tue 10 Apr Sasaki Shōten: Toward a Postmodern Shinshū Theology (1988), pp.468-486  
Contemporary Zen Buddhist Tracts for the Laity: Grassroots  
Buddhism in Japan (1980s), pp.487-498  
Makuya: Prayer, Receiving the Holy Spirit, and Bible Study (1990), pp.398-411  
Nationalistic Shintō: A Child's Guide to Yasukuni Shrine (1992), pp.334-339  
Quiz-16

Thu 12 Apr work on museum  
Tue 17 Apr Museum  
Thu 19 Apr work on final museum  
Tue 24 Apr Final Exam period, 3:30 - 5:30

## **Religion 302 -- Grading Standards**

### **Class Preparation -- RAQ**

- Information
- Concepts
- Question/Issue
- Points of View
- Purpose of the article

### **Class Participation**

- Persisting
- Thinking and communicating with clarity and precision
- Responding with wonderment and awe -- implication, assumptions, asking clarifying and substantive questions
- Thinking about thinking (metacognition)

### **Group Work**

- Managing impulsivity (group work)
- Listening with understanding and empathy (group work)
- Thinking flexibly (group work)
- Questioning and posing problems (group work)

## **Religion 302 Museum Projects Rubric**

**Harmony** -- with the natural and unseen world  
Clarity and Precision

Human relations with the unseen world are very clearly identified and the correct vocabulary is used to describe this relationship	
One of the two elements of the first standard is not strong	
Neither of the elements of the first standard are strong	

How relevant is the material to the category

The museum content is highly appropriate to both the natural and unseen worlds and to human relationships with those worlds	
The museum content is appropriate but with some inappropriate materials	
The museum content is not appropriate to the assignment	

Is this the most important material relevant to the category

The content is the most relevant content to harmonious human relationships with the natural and unseen worlds	
The content is relevant with one or two components missing	
The content is not directly relevant to the project topic	

### Key Terms in the study of Japanese Religions

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animism	Izumo
soteriology	Ise
ontology	Buddha
hermeneutics	sangha
divination	dharma
ascetic & asceticism	nirvana
Mt. Fuji	Four Noble Truths
kami	three bodies: nirmana-kaya, sambogha-kaya, dharmakaya
Shinto	Kannon
makoto	bodhisattva
harmony (wa)	karma
matsuri & matsurigoto	Tendai
torii	Mt. Hiei (aka Hieizan)
shaman	shikan
miko	Shingon
Amaterasu	Mt. Koya (aka Koyasan)
Susa-no-o	mandala

mappo  
nembutsu (also written nenbutsu)  
Amida Butsu  
Prince Shotoku  
Nichiren  
Lotus Sect  
Honen  
Shinran  
Eisai  
Dojyamen  
Lotus Sutra  
Zen  
Rinzai  
koan  
Soto  
zazen  
Five Mountains  
Ippen  
the Ji sect (“Timely”)  
shogun & shogunate (aka bakufu)  
danka system (Yusa, p.81)  
Pure Land  
True Pure Land  
Mahayana Buddhism (vs. Theravada, vs. Vajrayana)  
yamabushi & shugendo  
onmyodo (= way/practice of yin-yang)  
immanent theocracy/Japan as divinely protected state  
Neo-Confucianism  
New Religions



**Well-ordered life** -- life ordered by morality and good working relationship with authority;  
Clarity and Precision

Human relations with the religious, political, and/or social authorities and moral living are very clearly identified and the correct vocabulary is used to describe this relationship	
One of the two elements of the first standard is not strong	
Neither of the elements of the first standard are strong	

How relevant is the material to the category

The museum content is highly appropriate to both the social and moral dimensions of Japanese life	
The museum content is appropriate but with some inappropriate materials	
The museum content is not appropriate to the assignment	

Is this the most important material relevant to the category

The content is the most relevant content to human social and moral relationships	
The content is relevant with one or two components missing	
The content is not directly relevant to the project topic	

**Practical** -- human needs - both immediate and long-term  
Clarity and Precision

The practical needs of humans and the religious response to those needs are very clearly identified and the correct vocabulary is used to describe this relationship	
One of the two elements of the first standard is not strong	
Neither of the elements of the first standard are strong	

How relevant is the material to the category

The museum content is highly appropriate to identifying human needs and the religious response to those needs	
The museum content is appropriate but with some inappropriate materials	
The museum content is not appropriate to the assignment	

Is this the most important material relevant to the category

The content is the most relevant content to identifying human needs and the religious response to those needs	
The content is relevant with one or two components missing	
The content is not directly relevant to the project topic	

**Family** -- humans with each other  
Clarity and Precision

The nature and structure of close human relationships are very clearly identified and the correct vocabulary is used to describe this relationship	
One of the two elements of the first standard is not strong	
Neither of the elements of the first standard are strong	

How relevant is the material to the category

The museum content is highly appropriate to describing and exploring the way in which religion identifies and structures close human relationships	
The museum content is appropriate but with some inappropriate materials	
The museum content is not appropriate to the assignment	

Is this the most important material relevant to the category

The content is the most relevant content to describing and exploring the way in which religion identifies and structures close human relationships	
The content is relevant with one or two components missing	
The content is not directly relevant to the project topic	

**Overall**

Does the project fit together, are the connections among the materials logically connected to the theme of the project

The project elements clearly fit together and the connections among them and the connections of the project are explicitly and precisely drawn	
The project elements fit together but the connections among them are not explicitly and precisely drawn	
The project elements do not fit together well	