

Spring 2022 Syllabus<sup>1</sup>-- 4 credits

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Office Location and Office Hours: LH 207, MWF 1:00-2:30 pm, TTh by appointment

**Course Description:** “This course will provide an in-depth introduction to the social, philosophical, and religious phenomenon that western observers have called Hinduism. The first part of the course will focus on religious texts, as we explore the roots of the tradition and the flowering of the devotional movement. The latter part of the course will focus more on modern Hindu life, in an attempt to give some appreciation of its religious quality, as well as some of the ways that it has influenced modern Indian life. In the process I hope that this will provide some opportunity to reflect on the nature and meaning of religious life, and to consider the ways in which the faith of these men and women can inform our own lives.”

**Course Format:** This course will be taught primarily in-person. We have a large enough room to allow for social distancing. There will be a Zoom alternative for students who are sick or under quarantine order. **If you are not feeling well or have been exposed, please Zoom in to class. I will not second-guess this decision, but you will need to contact me to let me know that you will need this. *If you do attend via Zoom, your camera must be on.***

**Communication.** During the week, I will endeavor to respond to course-related questions and email within 24 hours. On weekends it will probably be a little longer.

***\*My “Basic Needs” Policy\*: Your safety and well-being are more important than anything in this class. Please feel free to reach out to me if you are struggling for any reason – including issues securing food, housing, or personal safety. In addition to my personal support, I will help you find every resource available to you at Carthage.***

**Statement Regarding Students with Disabilities:** Carthage College is committed to making learning accessible for everyone. Accommodations for students with disabilities are determined and approved by [Learning Accessibility Services \(LAS\) at Carthage College](#). If you, as a student, believe you are eligible for accommodations but have not obtained approval please contact the LAS. The LAS notifies students and faculty members of approved academic accommodations and coordinates implementation of those accommodations. While not required, students and faculty members are encouraged to discuss details of the implementation of individual accommodations.

**Student Learning Outcomes For the Course:** The class studies a particular religious community in an academic setting--no prior knowledge is assumed or required, nor any explicit or implicit confession of faith. Students ARE required to study the course materials critically and carefully—as in any other academic course—although I hope that students will try to understand these Hindu ideas in their own context. Of course, **ALL** religious ideas are potentially transformative, and the

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<sup>1</sup> I reserve the right to change this syllabus if necessary. I will always endeavor to communicate changes promptly and clearly.

ideas we will encounter in this course have been changing and enriching people's lives for thousands of years.

**Given our brief time and the topic's breadth, this course can only provide an overview, yet within these limitation there are several specific learning objectives:**

1. *Students will be able to articulate the core philosophical and religious ideas in which the Hindu tradition is historically rooted, and how some of these ideas are significant not only for Hindu religious life, but as paradigms for understanding any human life.*
2. *Students will recognize and be able to explain how the Hindu tradition has developed over time, and the sorts of religious values and goals that underlay such developments.*
3. *Students will be able to convey how Hindu religious ideas are embedded into modern Indian popular culture and everyday life.*
4. *Students will recognize and be able to identify the myriad ways in which Hindus have conceived of divinity, and how these ideas have changed over time.*
5. *Students will reflect on their own religious (or non-religious) lives, and be able to explain their own position more cogently in the context of an increasingly plural world.*

### **Required Texts and Materials**

- A. L. Basham, *The Origins and Development of Classical Hinduism*
- Cornelia Dimmitt and J.A.B. van Buitenen, *Classical Hindu Mythology*
- Joyce FLUECKIGER, *Everyday Hinduism*
- Multiple E-texts (.pdf files), for which links can be found in the syllabus, and in "Course Readings" file on Schoology

**Schoology:** Schoology, this course's learning management system, can be accessed at [lms.carthage.edu](https://lms.carthage.edu) or with the Schoology app on a mobile device. Schoology gives you continuous access to course related materials, including announcements, course documents, video links, and the gradebook. As a student, **it is your responsibility to check Schoology regularly**. If you have any difficulty accessing Schoology, please contact me immediately.

**Course Grading Scale:** Your grade will be calculated based on the total number of points you have earned plus any extra credit points divided by 1000. Your grade will be based on the following scale:  
A+= 96.67-100%, A= 83.33-96.66%, A- = 70.0—93.33%  
B+= 86.67–89.99%, B= 83.33-86.66%, B- = 80.0–83.33%  
C+= 76.67-79.99%, C = 73.33-76.66%, C- = 70.0-73.33%  
D+ = 66.67-69.99%, D = 63.33-66.66%, D- = 60.0-63.33%  
F = below 60%

**Course Requirements: Your class performance will be evaluated on these criteria:**

**A) 20%-- Attendance and Participation:** The first essential element is being physically present during our class time (either in person or through ZOOM). Far more important is the energy and curiosity that you bring to the classroom to show your engagement with the material. Another factor in that will help to determine participation is timely completion of all assignments and

requirements, which I can learn from Schoology's Classroom Analytics function. Punctuality is important, both in coming to class and in timely completion of all assignments and requirements. Each student is allowed three absences **for any reason whatsoever** without penalty, though I ask that you let me know this as a courtesy. More than three absences will usually lower this portion of your grade, unless there are clear mitigating circumstances.

**B) 5%--A Multiple-Choice Quiz on the Course Syllabus.** This should *ideally* be completed before the first class meeting. *This can be found in the "Course Information" Folder on the default Schoology page.*

**C) 10%--A map,** which will be due on or around Monday, Feb. 21. *This assignment can be found in the "Assignments" folder on the Schoology default page ("Maps").*

**D) 10%--Your two group discussion exercises** (using discussion boards). *Further instructions for this assignment can be found in the "Course Information" folder on the Schoology default page ("Small Group Discussion").*

**E) 10%--Discussion-based Quizzes.** One of the discussion on some of the discussion days will be designated as quiz questions and graded accordingly. .

**F) 12%--An "Executive Summary" of a research topic** (900 words) on the topic of your choice, although you must clear the topic with me beforehand. *Further information on this assignment can be found in the "Course Information" folder on the Schoology default page ("Executive Summary").*

\***Topic Meetings** in early March, **Provisional Bibliography** by F 3/25

\***Working draft** for peer review on Friday, April 8 .

\***Polished draft** (submitted electronically as an e-mail attachment M April 11.

\***Revised papers** may be submitted electronically until 8 a.m. on Sunday, May 15 (the day before finals begin).

F) 33%--Three Exams (11% each) due on February 28, April 6, and May 17. .

**What Can you expect from me?** To be on time, to be prepared for every class, to be a careful and courteous listener, to be available outside class for consultation, to take your questions seriously, and evaluate your work *promptly, critically, and impartially.*

### **Student Evaluation of Teaching**

Course evaluation results are extremely important and are used to help me improve this course and the learning experience of future students. Course evaluation results are not made available to instructors until after grades are posted.

### **Additional Course Policies**

**Civility:** In all aspects of the course—for example, in the classroom, on discussion boards, and in email--students are expected to conduct themselves) in compliance with the College's regulations regarding civility. Civility is an essential ingredient for academic discourse. All communications for this course should be conducted constructively, civilly, and respectfully. Differences in beliefs, opinions, and approaches are to be expected. In all you say and do for this course, be professional. Please bring any communications you believe to be in violation of this class policy to the attention of your instructor.

**Active interaction** with peers and your instructor is essential to success in this hybrid course, paying particular attention to the following:

- Unless indicated otherwise, please review the readings and other instructional materials for each week before completing any assignments.
- Read any public posts carefully before submitting them.
- Be respectful of others and their opinions, valuing diversity in backgrounds, abilities, and experiences.
- Challenging the ideas held by others is an integral aspect of critical thinking and the academic process. Please word your responses carefully, and recognize that others are expected to challenge your ideas. A positive atmosphere of healthy debate is encouraged.

**Other Terminology:** In line with the idea of respect (and with common practice in this discipline), I will be using the suffixes BCE (“Before the Common Era”) and CE (“Common Era”) in place of BC (“Before Christ”) and AD (“Anno Domini,” The Year of Our Lord). The older terms imply that the birth of Jesus was the most important event in history--for many people around the world this is not so. BCE and CE are more neutral, reflecting the reality that there is a common dating system, although many religious traditions also have calendars and dating systems of their own.

In the field of religious studies the term “religion” generally refers to the overall practice of religion. (“I study religion.”) In speaking of a particular religious community, the term “tradition” (*traditio* or “that which is handed down”) is used. (for example, “Baptism is important in the Christian tradition.”) This is an effort to express the idea that religious traditions are not static, but can and do change over time, and often feature enormous internal diversity.

### **Incompletes**

Incomplete (I) grades will be granted only in emergency cases (usually only for a death in the family, major illness/injury, or the birth of your child), and if you have turned in 85% of the points possible (in other words, everything but the final exam). If you are having difficulties that might prevent you completing the course, please let me know right away.

### **HOW TO BE SUCCESSFUL IN THIS COURSE**

- Some students are concerned that they “don’t know anything about the Religion,” or “are not religious,” and are therefore at a disadvantage in the class. This concern is misplaced--no one learns chemistry first, and then takes a class about it—*the purpose of the class is to teach the material!* The course is designed so that everyone has an equal opportunity for learning. If you work hard to learn the material presented in readings and class, any lack of religious knowledge at the outset will not be a disadvantage.
- It is important that you stay on top of the material from the very beginning. If at any point, you are unclear about something, be sure to ask the instructor (This includes sending an e-mail prior to the beginning of the course). Asking questions is an excellent sign that you are trying to learn, not just memorize a bunch of facts. It is also an excellent way to participate in class.
- The importance of regular participation in class discussion cannot be overemphasized.
- In your reading and preparation for class, you are bound to run into some terminology that is unfamiliar. It is your responsibility to make use of dictionaries and other reference works to help

you understand words you don't know. Don't just ignore them. They might be very important. Note that each of our texts has a brief glossary at the back, which can help with many terms. You can also consult an online glossary at <http://www.religioustolerance.org/glossary.htm>

- Communicate any problems promptly to the instructor.

### Academic Misconduct

Cheating and/or plagiarism of any kind will not be tolerated. Such conduct may result in a failing grade for that assignment, failing the course, and/or a recommendation to the appropriate college officials. You **MUST** abide by the college's academic honesty guidelines found in the *Student Community Code*. See the Carthage Student Handbook - <http://www.carthage.edu/campus-life/code/academic-concerns/>

### Course Schedule (please read before class on the assigned day)

The course is divided into 3 roughly equal sections, which roughly correspond to our three primary texts. The first section is historical and textual; it examines the development of Classical Hindu Ideas, with particular stress on the notions of *karma* and *dharma* (religious duty). The second section is literary and textual; it surveys Hindu ideas about divinity as evident both in the stories of the gods and goddesses, and in the devotional poetry of their devotees. The final section is ethnographic; it looks at contemporary Hindu worship and religious practices.

### Class Schedule and Required Readings (readings are due on the date listed)

**Note: Links to "E-texts" can be found in the "Reading Assignments" Schoology page**

**February 2: Opening Day:** Please send me an e-mail; *I encourage you to include the honor pledge, which you can cut/paste from <http://personal.carthage.edu/jlochtefeld/gened/honorcode.html>*

#### **February 4: Beginnings—Overview, The Indus Valley, The Vedas and Brahmanas.**

FLUECKIGER, 1-11, skim Basham 1-2

E-text: *Selected Hymns from the Rg Veda*; read 1.1, 1.32, and 5.86, surf the *Harappa* Website

#### **February 7: The Upanishads--Early Ideas**

BASHAM, chap. 3; E-text: Chandogya Upanishad *Chapter 5*, *Chapter 6*, and *Chapter 8*.

#### **February 9: The Upanishads--Later Developments**

BASHAM, pp. 51-56.

E-text: *The Mandukya Upanishad*, *The Shvetashvatara Upanishad*, and the *Isha Upanishad*.

#### **February 11: Classical Philosophical Schools**

BASHAM, pp. 57-67; E-texts: *Causal Chains* and the *Six Schools of Classical Hindu Philosophy* (be sure to click through all the links, for the individual descriptions), Selections from the Yoga Sutras and Brahmasutra Bhashya.

#### **February 14: Dharmashastras--Varnashramadharma**

FLUECKIGER, 13-17; BASHAM, pp. 98-105; DIMMITT/van BUITENEN, 49-52, E-texts:

Selections from *The Laws of Manu* ("The Creation," "The Stages of Life for a Twice-born Man," and "The King");

#### **February 16: Dharmashastras—Stri ("Women's) Dharma**

E-texts: "The Life of Women" (from *The Laws of Manu*); Sara Mitter, "Power and Containment," Selections from the *Kama Sutra* (Sections 1.1 and 1.2, which give the contents for the work, and which defend *kama* ["desire"] as a legitimate end of human life.

E-text: **STRICTLY OPTIONAL** Tantra: Kama Sutra, which gives a more modern translation of the varieties of sexual union (Kama Sutra Part 2, Chapter 6)

**February 18: Ramayana**

BASHAM, 75-81; E-text--Ramayana comic book, pp. 1-47

**February 21: Ramayana**

DIMITT/VAN BUITENEN, 79-85; E-Texts--Ramayana comic book, pp. 48-95; Picture pages of Hanuman and Hanuman's Mythology

**Your map is due today.**

**February 23: Ramayana**

FLUECKIGER 62-71, E-texts: Rao, "A Ramayana of their Own," Pannikar, "Religious Symbols and Political Mobilization."

**February 25: *Sita Sings the Blues* (film)**

**February 28: Exam #1**

**Section 2: Deities and Devotees**

**March 2: Oral and Visual Narratives**

FLUECKIGER, 46-62; 73-82

**March 4: The Bhagavad-Gita**

BASHAM, pp. 82-97; E-Texts: Selections from The *Bhagavad-Gita*, chapters 1-6.7-12, 18

**March 7: Vishnu and his devotees**

BASHAM, pp. 106-11 (end), FLUECKIGER 20-23, 67-71; DIMMITT/VAN BUITENEN, pp. 30-31, 59-69; E-texts: Vishnu Picture page, Poems by Nammalvar.

**March 9: Krishna**

FLUECKIGER 24-25, DIMMITT/VAN BUITENEN, pp. 100-118, 122-27, 131-37;

E-texts: Poems by Antal; the Krishna picture pages

**March 11: Quiet Contemplation, no class**

**March 14, 16, 18 Spring Break**

**March 21: Krishna (The Gitagovinda)**

DIMITT/VAN BUITENEN, pp. 118-22, 127-30;

E-text: Background on the *Gitagovinda*, and selections from the *Gitagovinda*.

**March 23: Shiva**

FLUECKIGER 25-27, DIMMITT/VAN BUITENEN, pp. 147-54, 171-79, 209-212, 157-71; The Shiva picture pages.

**March 25: Shiva**

DIMITT/VAN BUITENEN, pp. 179-88, 189-98;

E-texts: Poems by Appar and by the Virashaivas, other texts TBA.

**March 28: Goddess**

FLUECKIGER 28-30, DIMMITT/VAN BUITENEN, pp. 219-26, 232-40;

E-texts: Tom Coburn, "Devi, the Great Goddess," the Goddess picture pages.

**March 30: Goddess**

E-texts: Selections of Ramprasad's poetry to Kali, the Subtle Body, other texts TBA.

**April 1: Nirguna Bhakti**

FLUECKIGER 83-85; E-texts on Biography of Ravidas and Poetry of Ravidas.

**April 4: "American Yogi" (film discussion)**

**April 6: Exam #2**

**April 8: Peer Review for papers, by discussion Board.**

**April 11: papers due (electronic submission as e-mail attachments, no class meeting).**

### **Section 3: Everyday “Hinduism”**

**April 13: Worship**

FLUECKIGER, 30-36, 85-95

**April 15, 18 Easter Break**

**April 20: Temples and Shrines**

FLUECKIGER, 36-45; 97-110; E-texts: Nagara Temple Architecture, Meeting God

**April 22: Pilgrimage**

FLUECKIGER, 110-21, E-texts—“Bringing Home the Ganges,” Kanvar picture pages

**April 25: Time I**

FLUECKIGER 211-18; DIMMITT/VAN BUTTENEN, pp. 15-29, 38-41;

E-texts: Religion in Daily Life page, Babb, “Days/Weeks/Months”

**April 27: Time II (Samskaras)**

FLUECKIGER, 169-91, E-texts: Life Cycle page, Sacred Thread Page

**April 29: The Calendar and Festivals**

FLUECKIGER 123-44.

**May 2: Vrats**

FLUECKIGER 145-67, E-texts: Wadley--"Hindu Women's Family and Household Rites," Festival picture pages.

**May 4: Healing I**

FLUECKIGER 193-99. E-Texts: Allocco—“Snake Goddess Traditions in Tamilnadu”

**May 6: Healing II**

FLUECKIGER 199-211; E-Texts: "Person in Place, Possession and Power at an Indian Islamic Saint Shrine."

**May 9: Asceticism**

Readings TBA

**May 11: “Yoga”**

Readings TBA

**May 13: Reflection and Review**

**Final Exam: Tuesday, 17 May 1-3 p.m.**

### **Online Discussion Protocols**

*Please read these instructions carefully. This system depends heavily on timely cooperation.*

*Since continuing pandemic restrictions render in-person small-group discussion inadvisable, we will run these online using Schoology Discussion Boards. The online discussions will take place BEFORE class, as a way to seed the ground for larger group discussion. Each day’s discussion will be run by a group of three students, each of whom will be responsible for monitoring and responding to a separate discussion board. Each*

*small group will lead discussion on two different class days (you will get to select these in the first days of the term).*

- For discussion leaders, running this will determine the small-group discussion part of their grade.
- 2. For all class members, online submissions will be factored into the “Attendance and Participation” part of your grade.
- 3. On some randomly chosen days **one of the discussion questions will be designated as quiz questions**. So this is why it is important not only to post responses to the questions, but to do them well.

### Overview Instructions

|                         |   |
|-------------------------|---|
| All class members       | Will work in their designated groups (1, 2, or 3) for Online discussion.  |
| Discussion Leaders      | <ol style="list-style-type: none"> <li>1. Send me your questions (and answers) by <b>11 am</b> on the day BEFORE you are scheduled to lead discussion (which may be a Sunday). This will allow me to send out the questions to the class and create the Discussion Boards by 1 pm.</li> <li>2. Once your group members begin to post responses, you need to post <b>AT LEAST TWO</b> follow-up responses to <b>EACH</b> person.</li> <li>3. Read and respond to postings for the first time sometime in the evening (at your convenience).</li> <li>4. Check for and respond to <i>any additional postings</i> in the morning on the day after discussion is scheduled. You are not responsible for any answers posted after noon.</li> </ol> |
| Discussion Participants | <ol style="list-style-type: none"> <li>1. Will receive questions by email by <b>1 pm (ideally) on the day before class</b> to indicate that the discussion boards are open.</li> <li>2. Post your answers to the questions on the Discussion Board (at which point you will see other people’s answers)</li> <li>3. Participants will post responses to at least <b>two</b> classmates.</li> <li>4. The discussion boards will be locked for postings at class time. Discussion leaders not obliged to respond to postings after 12 pm</li> </ol>   |

**More detailed Instructions:** I have divided the class into three groups for online discussion. The “Small Group Discussion Boards” folder begins with a document listing the three discrete discussion groups (in the columns) and the ten groups of discussion leaders (in the rows). The three leaders for a particular day (listed across in the rows) will be responsible for running discussion in their particular groups. I usually put these together randomly, but this time I’ve just run through the alphabet.

The list of groups is followed by the schedule for the discussions. In the first week of class your group will get to select your discussion days.

### Instructions for Discussion Participants:

1. You will receive the discussion questions by email **by 1 pm** on the day before class (which may be a Sunday). This is to give a first look at the questions, and to let you know that the discussion Board is ready.
2. When you are ready to submit your answers, click on the correct group's Discussion Board. You will see the questions posted here too. Click the box that says "Write a comment," and type in an answer to each of those questions (or cut and paste from your computer). **You will not be able to see anyone else's answers until you submit your own.**
3. After you have posted your response, read and respond to at least one answer written by at least two (2) different classmates. You may also respond to a response by the discussion leader or another classmate. **Your response should be at least 3 sentences long.**
4. If the discussion leaders send you a question, you should respond to it.
5. All your work should be carefully composed and proofread.
6. For full credit you must post your answers and responses before class time.

### Instructions for Discussion Leaders (*Please read these attentively*).

1. Carefully read the course material assigned for your discussion day. If something is not clear or you have questions, please contact me immediately.
2. Meet as a group before your discussion day, to talk about the reading and to generate **THREE** broad discussion questions, **AND** the sorts of **ANSWERS** that you are seeking. Good discussion questions tend to be "Why?" or "How?" rather than "What?" questions—that is, not about facts, but about what facts mean. **Please indicate which group member generated each particular question--or put (Group) if it was a community effort.**
3. Send your questions and answers to <[jlochtefeld@carthage.edu](mailto:jlochtefeld@carthage.edu)> **BY 11 a.m.** on the day **BEFORE** your scheduled discussion (which may be a Sunday). **A Google Doc (shared with me and all the group members) is the preferred method, since any changes that I make in your questions (or "notes" that I put in about them) will be immediately available to the group.** I will add **ONE** additional question (and answer) to your list of questions, email the questions to the class, and set up the group Discussion Boards.
4. Once your group members begin to post responses, you need to post **AT LEAST TWO** follow-up responses to **EACH** person's posting. **This counts as the "leading discussion" part of the grade below. These responses could also be follow up questions seeking further response.** Your follow-up responses should be substantive, making it clear that you have read the response and that you have a constructive reaction to it. These responses should be at least 3 sentences long (so in total you need to generate 15-20 responses depending on how many people post).
5. *Important: To gain access to the responses for your question, you should post a short welcome message introducing yourself as the moderator for that day. Do this right away, and then you will be able to see other people's posts (the discussion boards are set up to not let you see responses until people post).*
6. You are responsible for responding to **any entries posted before noon** on the day of class. Your classmates can post responses after noon and up until class time, but the leaders are

not obliged to respond to these (this is to provide a cutoff time).

7. I expect that you will tell me if a member has not helped generate questions. This will result in a penalty.

8. Failure to e-mail the questions by 11:00 a.m. may result in a penalty of up to one letter grade.

9. Failure to e-mail the questions by 4:00 p.m. will result in an additional penalty (if you are late in sending them to me, it means that your classmates don't have as much time to do them).

### **10. GRADING CRITERIA:**

- **25%: Timely Submission (before 11 a.m. on the day before you are scheduled to lead discussion).**
- **50%: The quality of your common questions and answers. Better questions are broader and more open-ended, yet still grounded in the day's assignment (that is, a person who hasn't done the homework should not be able to do much with them). In general, I will use a 4 point scale to rank these (Poor, Fair, Good, Excellent).**
- **25%: Your success at leading discussion in your individual group (See #4 above). This is NOT a question and answer session—the ultimate goal is NOT to get all of the questions answered, but to TALK ABOUT the material. *A good discussion is one in which the group members do most of the talking (and you as leader facilitate it). If you are doing most of the talking, it is not a discussion.***

**Strategies:** Once you (and your group) have read the material, there are several possible strategies for generating questions. One strategy is to focus on an important passage or passages whose content includes the central ideas. Another is to seek parallels from people's own experience, as a way to illuminate these themes. Another way is to look at the big picture, and examine it for similarities and differences with the "mainstream" worldview. The one thing you can be sure of is that the reading for every single day contains ideas and concepts that have shaped and continue to shape the way that real people see the world.

### ***Executive Summary Guidelines***

*Every student will be required to conduct some independent research as a part of the class experience, and to submit for a grade an "Executive Summary" of that research—which is different from a research paper.*

A Research Paper has three main sections:

- **An Introduction**, which "introduces" the paper—that is, it identifies the topic for the reader, it gives any necessary background information to make the topic intelligible, and (ideally) foreshadows the paper's major conclusions (that is, the paper's "thesis"). A good introduction accurately indicates to readers where the paper will go.
- **A Body**, which takes up the topics described in the introduction, talks about them at far greater length, and gives evidence to support the paper's points.
- **A Conclusion**, which reiterates and highlights the paper's major points as a way to emphasize the paper's major ideas.

Or as one of my colleagues once said "*Tell them what you are going to tell them, then Tell them, the Tell them what you just told them.*"

**B. An "Executive Summary" is a far briefer document that**

- **Omits the paper's Body, and**
- **Combines the Paper's Introduction and Conclusion into one smooth document. This document provides the necessary introductory background to understand a topic or issue, and then segues into laying out the document's "take-home" message. Since it is almost always intended to give the reader an overview of a much longer document, an executive summary stresses brevity (brevity) and clarity of expression.**

**Requirements**

**Length: 900 words (three double-spaced pages in a 12 point font) plus a fourth page to list your sources. Do not take your text body onto the 4<sup>th</sup> page (if your text is too long, your task is to edit it and make it shorter)**

**Format:** This paper must be written on a computer, double-spaced, with numbered pages, and in a 12 point font. Margins should be neither unreasonably small nor unreasonably large. There should be introductory and concluding paragraphs: the former to say what you are going to do, the latter to sum up what you have just done. I expect that your papers will be carefully thought out and carefully written.

**Timetable:**

- **Early February: Informal Topic Meetings**
- **Friday March 25: Topic and working bibliography Due**
- **Friday April 8: Working Draft for Peer Review (done virtually)**
- **Monday April 11: Polished draft for provisional grading (submitted electronically by Email, as a Google Doc or MS-Word-readable document).**

**Revised Papers (and initial drafts) may be submitted electronically until 8 am on Sunday May 15 (the day before finals begin).**

*Please send papers and revisions as e-mail attachments to [jlochtefeld@carthage.edu](mailto:jlochtefeld@carthage.edu) (Uploading them to Schoology is far less convenient for me). Documents must be in MS-Word or Word-readable format (e.g. .rtf, Google Doc etc.). All work will be returned to you in the same way.*

*Please include your source list at the end of your paper (and not as a separate file). Please begin your paper file name with your last name (this saves me time).*

**Theme:** Your paper for this course will entail the interpretation of some element of East Asian life, religion, or society, exploring and examining the meaning of a piece of art, music, ritual, story, or

anything else that draws your interest. You may either interpret this in its own right--i.e., show me how and why this is meaningful to East Asians, and what it reveals about the Chinese or the Japanese worldview, or you can engage in some thoughtful comparison between your topic and some related subject (for example, the parallels and differences between theories of enlightened government in ancient China and in the Enlightenment). Although comparisons across time and cultures must be handled carefully, they can prove enriching and enlightening. Whatever your choice, you must move from description to analysis, from detailing the "WHAT" of your topic (What it is, when it is done, what sort of things go with it), to the "WHY" (Why it's important, what it this reveals about the tradition, why we should care). What you are really trying to do is to convey some sense of what this MEANS to the people INSIDE the tradition. .

**Criteria for Grading:** Your paper will be evaluated on 5 criteria:

1. Mechanics (spelling, proofreading, grammar, citations);
2. Organization (that your paper's parts proceed in a coherent and logical order);
3. Quality of research (evidenced partly by your sources);
4. Depth of analysis (moving from WHAT, to WHY and WHAT it MEANS); AND
5. Conclusions about what your topic reveals about its religious worldview.

**Sources:** This paper is meant to involve research, which means that you must have sources. Depending on your topic, a variety of sources (interviews, books, magazines, academic journals, and websites) may be appropriate. Of course, you want to be sure that your sources are reliable and accurate. **In the academic world, this means being a product of peer review before being published. So whether you get a journal article from the actual paper journal or electronically via JSTOR etc., it is still a peer-reviewed academic article, and thus academically reliable.** If it was ever published, anywhere, then an electronic copy is considered the same as the original paper copy.

**The larger internet, however, needs to be approached with much more caution.** For example, any website ending with .com is ultimately there to sell you something, and a person's blog writing may give vivid images but there is no guarantee that they know anything more than you do. These sources are *not* peer-reviewed and there is *no guarantee* that their content is accurate. Better web choices are sites ending in.org and .edu, but these too have to be used carefully. I've got a web site on the college server on which I could put up whatever nonsense I desire, if I had the inclination. **So these latter, non-peer reviewed sources have to be used with far greater care. Except in unusual cases they cannot be used as primary sources documents, though they may provide supporting evidence.** For some helpful criteria to help you evaluate the reliability of web sources, click [here](#).

**Citations:** Since you will have sources, you must also document these sources, to acknowledge where your material has come from. Such documentation is essential for you to avoid [plagiarism](#), one of the forms of academic dishonesty expressly forbidden by the student community code. Part of this documentation will come at the end of your paper, in your [list of sources/bibliography](#). The other important part of this documentation will come in the body of your paper, in your [citations](#) of these sources. These three links (e.g., [plagiarism](#), [list of sources](#), and [citations](#)) contain important information to which you must pay attention: examples of different sorts of plagiarism, and some general rules and

examples for doing these two types of documentation. Please read them carefully and follow them in good faith. If in doubt, consult the relevant authorities, such as Write For College, The Chicago Manual Of Style, or similar sources. Drafts lacking adequate citations will be subject to the various [penalties](#) for academic dishonesty, with the penalty based on the severity of the infraction.

#### Academic Honesty and Dishonesty:

The STUDENT COMMUNITY CODE (p. 139) forbids certain types of academic dishonesty: [plagiarism](#), [multiple submissions](#), [work done by another](#), [collusion and unauthorized cooperation](#), [false citation](#), [false data](#), and [cheating on an exam](#). The link for each of these describes the nature of the infraction, gives some elaboration and examples of what I consider their critical elements, and also gives some sense of my probable response to each sort of violation. A further link describes the [penalties](#) articulated by the College in the Community Code book.

All of these infractions are very serious, but the ones I take most seriously are multiple submissions and submitting another person's work. You (and you alone) must write this paper, and this paper must be written for this class. Since breaking either of these rules is highly intentional, students caught doing this will fail the course.

**Computer Excuses:** Don't even think about trying to use these. Save frequently. Back up your data offsite. This is basic data protection. If you don't do this, you are playing close to the edge.

**Introductions and Conclusions:** Ideally, your paper's opening paragraph should give your reader a good idea of what your paper is about, and should foreshadow your eventual conclusions (i.e., hint about them, so that the reader knows something of what to expect). The paper's conclusion should reiterate the paper's most important points, in a way that condenses the paper's contents for the reader. For further stylistic suggestions (having more to do with sentence construction and word choice), click on [Strongly Recommended Stylistic Suggestions](#), which I hope will help you to write stronger and tighter prose.

I will be available to help you throughout this process, and hope that you will use me as a resource, adviser, and a sympathetic but critical listener.