CAS RN 350: COMPARATIVE RELIGIOUS ETHICS

In Workflow
1. CASRN Chair (mdeckel@bu.edu; dtmf@bu.edu)
2. CAS Dean (jbizup@bu.edu; dhealea@bu.edu; pgl@bu.edu; jessmroh; lcherch; chrisbra; casgecc@bu.edu)
3. GEC SubCommittees (scth@bu.edu)
4. University Gen Ed Committee Chair (scth@bu.edu; emgam@bu.edu; mtrevett@bu.edu; thegec@bu.edu)
5. Final Approval (scth@bu.edu; sjackson@bu.edu; ebloiz@bu.edu)

Approval Path
1. Wed, 28 Feb 2018 04:33:40 GMT
   DAVID T. M. FRANKFURTER (dtmf): Approved for CASRN Chair

New Proposal
Date Submitted: Wed, 28 Feb 2018 01:07:24 GMT

Viewing: Comparative Religious Ethics
Last edit: Wed, 28 Feb 2018 01:07:24 GMT
Changes proposed by: chudak

Section 1 – Provenance of Proposal
Proposer Information

<table>
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<tr>
<th>Name</th>
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<tr>
<td>CATHERINE AGNES HUDA</td>
<td>Lecturer</td>
<td><a href="mailto:chudak@bu.edu">chudak@bu.edu</a></td>
<td>CAS</td>
<td>Core Curriculum</td>
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Section 2 – Course or Co-Curricular Activity Identifiers – For Faculty Use
What are you proposing?

Course

College

College of Arts & Sciences

Department

RELIGION

Subject Code

CAS RN - Religion

Course Number

350

Course/Co-curricular Title

Comparative Religious Ethics

Short Title

COMP REL ETHICS

This is:

A New Course
Did you participate in a CTL workshop for the development of this activity?
Yes

Bulletin (40-word) Course Description

This course invites students to consider what organized religion has to offer those seeking to live a good life by looking at the ethical teachings of two Western (Judaism and Christianity) and two Eastern (Confucianism and Buddhism) traditions.

Prerequisites, if any:

Co-requisites, if any:

Courses or co-curriculars, if any, for which this course will be a prerequisite:

Courses or co-curriculars, if any, for which this course will be a co-requisite:

Cross-Listing

Course Type (for Scheduling Purposes):
Independent (seminar or other course with no ancillary components)

Delivery Type
Face-to-Face

Credits
4

Please justify this number of credits, with reference to BU's Policy on Credit Assignment and to the combination of required contact hours and student effort detailed in your proposed course syllabus.

This course invites students to consider what organized religion has to offer those seeking to live a good life by looking at the ethical teachings of two Western (Judaism and Christianity) and two Eastern (Confucianism and Buddhism) traditions.

Is this course repeatable for additional credit?
No

Section 3 – Scheduling and Enrollment Information - For Department/School/College Use

Proposed first (or for existing course) next semester to be offered
Spring 2019

Proposed Last semester to be offered:
Full semester course/activity?
Yes

Course/Co-curricular Location

Course/Co-curricular offering pattern
Every Spring

What is your projected minimum capacity across all semesters and sections in an academic year?
What is your projected maximum capacity across all semesters and sections in an academic year?

25

Please explain the basis for anticipating this enrollment total

This course gives students majoring or minoring in Religion a chance to engage with the ethical side of religious belief and practice. It should also attract students from the Core Curriculum, as it features intense engagement with foundational texts and investigates the place of such texts in contemporary culture and society.

Provide full detail if enrollment is expected to vary, for example, between Fall and Spring semesters

Does this course/co-curricular have capacity for more students to enroll?

Yes

Do you propose to reserve seats for specific student populations?

No

Section 4 - General Education – For Faculty Use

Are you proposing (only for freshmen entering BU before September 2018 and transfer students entering before September 2020) that this course/activity fulfill current general education requirements?

Yes

Which Requirements?

The Humanities divisional requirement.

1. Philosophical, Aesthetic, and Historical Interpretation

2. Scientific and Social Inquiry

3. Quantitative Reasoning

4. Diversity, Civic Engagement, and Global Citizenship

Ethical Reasoning
Global Citizenship and Intercultural Literacy

Global Outcome 1

Study of the four religious traditions under scrutiny, and attention to areas of overlap and disagreement, will give students a deeper understanding of the richness of religious culture across traditions. Regular writing assignments and intensive class discussion and debate will bring points of contention and possible cooperation between the different traditions to light, and encourage students to develop their own well-informed position on the issues at stake.

Global Outcome 2

Students will learn about Chinese culture from two different points of view through their study of Confucianism and Buddhism, and about the religious roots and branches of Western culture as we delve into Judaism and Christianity. Students will also have the opportunity to reflect upon their own ethical and religious stances vis-à-vis the material in the beginning of the course, when we will delve into four different models of interreligious dialogue. Throughout the semester, we will revisit these models in writing assignments and class discussion as we consider the doctrines of each tradition covered by the course, and the different kinds of ethical teachings that can emerge from them.

Ethical Outcome 1

The course will provide different models of dealing with religious difference in particular, and require students to reflect on which stance they themselves are taking vis-à-vis course authors and their classmates with opinions different from their own. The major research project will invite
students to build on class readings and discussions about human rights, material wealth and the natural environment to formulate their own arguments about how, whether and why the religious scriptures at the heart of the course may have something to offer to more specific contemporary ethical debates.

Ethical Outcome 2

Students will be introduced to main themes and vocabulary in each of the religious traditions under discussion that will enable them to reflect on their own ethical responsibility from different perspectives and in different terms, while they will also be asked to consciously and thoughtfully consider their own stances with regard to the religious and/or ethical "other." Our discussion of religious tradition as a moral community through not only space but also time will also open up questions about our responsibilities to future generation, in terms of our care of not only each other, but also the natural world.

5. Communication

Writing-intensive Course

Writing Intensive Outcome 1

Writing is an integral part of this course: students are required to submit four three-page responses to the daily study questions (each student commits to his or her due dates at the beginning of the semester), and these responses are the basis for each day's class discussion, thus putting student writing at the very core of the course. As the students are writing about material that has not yet been discussed, and are in effect explaining it to their classmates, their papers are a way for them to fundamentally get to grips with the material. Students are also required to give formal, in-class presentations about their research papers while the papers are in draft form in order to solicit feedback not only from the instructor, but also from their classmates.

Writing Intensive Outcome 2

Through various approaches such as regular writing assignments, class discussion, debate and oral presentations, we will consider different strategies for reading different genres (scripture, academic essays), and consider different readings of the same scriptural material in order to come to a more-informed appreciation of the complexity of the sacred texts. The course will also continually revisit the question of how students are positioning themselves vis-à-vis texts with which they disagree, and push students to consider challenges to their own opinions before making major claims.

Writing Intensive Outcome 3

Intellectual Toolkit

How will you evaluate whether learning outcomes for the relevant area(s) have been met (e.g., exams/papers)? Please be explicit

The evaluation in this course will take place in conversation, both written and oral. First, I will carefully grade all written work in accordance with the criteria I will give to students in the beginning of the semester, and give them extensive comments about both the strengths and the areas in need of improvement in their work. I will review previous comments when reviewing new work, as students will keep all of their essays in one folder, thus enabling me to track their progress more effectively over the course of the semester. The final research paper, which will require them to reflect on whether and how the religious texts and ideas discussed in the course may be of practical ethical value in today's society, will give me the opportunity to see not only how the students have advanced in terms of the basic writing criteria set out in the beginning of the semester, but also to assess how they have grown in terms of intercultural literacy and ethical reasoning. In addition, throughout the entire semester, I will be paying special attention to their engagement in class discussion and development as public speakers, and will base a significant proportion (20%) of my overall evaluation on how they perform in conversation with their peers.

Educational Strategies

What educational strategies do you plan to use to encourage student's full engagement in the course/co-curricular both inside and outside of classroom or activity space?

The students themselves will be driving class discussion: while I provide the daily questions for exploration, they provide the answers in their short response papers and share them with the rest of the class. This method ensures that students can develop their own ideas about the material, while still setting some basic expectations that enable everyone in the class to prepare for targeted discussion. Making their writing public also raises the stakes: students know that not only I, but also everyone else in the classroom, will be able to both review and respond to claims made and perspectives shared. Finally, having the students write on material that I have not explained encourages them to read more deeply and carefully: again, while the questions provide a way into each text or set of texts, the students are responsible for finding possible answers on their own.
Section 5 - Relationship of Proposed Course to Existing Courses/Activities in Your Program or Others - For Department/School/College Use

Do you have Learning Objectives for this Course/Co-curricular in addition to BU Hub Outcomes?

No

For what major(s) and/or minor(s) and/or concentration(s) will this course/activity fulfill program requirements?

Is this course/activity required for any major or minor program?

No

Majors and minors and general education aside, are there other student populations in relevant departments for whom this course/co-curricular will serve as a valuable related elective?

No

Overlap. Is there any significant overlap with courses/activities currently offered by your program or by others?

No

Sequencing. Aside from having or serving as a pre-requisite, does this course/co-curricular build on and/or lay groundwork for others?

No

Additional comments about the intended value and impact of this course/co-curricular:

Section 6 – Resource Needs and Sustainability – For Department/School/College Use

Facilities and equipment. Are any special facilities, equipment, and other resources needed to teach this course/activity?

No

Staffing. Will the staffing of this course, in terms of faculty and where relevant teaching fellows/assistants, etc., affect staffing support for other courses? For example, will other courses not be taught or be taught less frequently?

No

Budget and Cost. Will start-up and continuation of the course/activity entail costs not already discussed (e.g., transportation costs, lost wages, a criminal record check, etc.)? Does this experience require waivers of liability or background checks?

No

Sustainability. Which members of your faculty or staff are prepared to teach this course/activity regularly or on a rotational basis? Please explain.

Additional Notes on any Aspect of Course/Co-curricular

Submit this form and course syllabus/co-curricular calendar.

Upload Syllabus/Calendar

RN350_Comparative Religious Ethics FEBRUARY 2018 DRAFT.doc

Reviewer Comments

DAVID T. M. FRANKFURTER (dtmf) (Tue, 27 Feb 2018 02:22:47 GMT): Rollback: Please check with Wendy Czik wlczik@bu.edu (scheduling secretary) for correct RN number. Please adjust title eliminating "The Good Life". Please make changes you emailed me! Otherwise, great to have this in our curriculum!!

Key: 695
Course Description

This course invites students to consider what organized religion has to offer those seeking to live a good life. We begin by addressing what religious traditions as religious traditions have to offer to ethical discussions, and then, more narrowly, how students position themselves vis-à-vis the material. After establishing this framework, we will discuss each of four traditions in turn, two Western (Judaism and Christianity) and two Eastern (Confucianism and Buddhism), looking at foundational texts and the roles that ritual plays within each before turning to consider how these teachings work themselves out in specific ethical positions. Throughout the course, we will be comparing the traditions themselves and also putting them into conversation with important secular modes of thought. Learning about the unique perspectives of these four different religious traditions will help us to develop thoughtful, well-informed and diverse answers to the questions at the heart of this class: Who are we? Who are we meant to be? How are we supposed to live our lives? It will also help us to understand the role that religious traditions can, do, and perhaps even should, play in contemporary life.

Hub Learning Outcomes

Ethical Inquiry (one unit)

Students will be able to identify, grapple with, and make a judgment about the ethical questions at stake in at least one major contemporary public debate, and engage in a civil discussion about it with those who hold views different from their own.

The course will provide different models of dealing with religious difference in particular, and require students to reflect on which stance they themselves are taking vis-à-vis course authors and their classmates with opinions different from their own. The major research project will invite students to build on class readings and discussions about human rights, material wealth and the natural environment to formulate their own arguments about how, whether and why the religious scriptures at the heart of the course may have something to offer to more specific contemporary ethical debates.

Students will demonstrate the skills and vocabulary needed to reflect on the ethical responsibilities that face individuals (or organizations, or societies or governments) as they grapple with issues affecting both the communities to which they belong and those identified as “other.” They should consider their responsibilities to future generations of humankind, and to stewardship of the Earth.

Students will be introduced to main themes and vocabulary in each of the religious traditions under discussion that will enable them to reflect on their own ethical responsibility from different perspectives and in different terms, while they will also be asked to consciously and thoughtfully consider their own stances with regard to the religious and/or ethical “other.” Our discussion of religious tradition as a moral community through not only space but also time will also open up questions about our responsibilities to future generation, in terms of our care of not only each other, but also the natural world.
Global Citizenship and Intercultural Literacy (one unit)

Students will demonstrate, through comparative analysis, an understanding of global diversity as expressed in at least two different religions.

Study of the four religious traditions under scrutiny, and attention to areas of overlap and disagreement, will give students a deeper understanding of the richness of religious culture across traditions.

Writing Intensive (one unit)

Students will be able to craft responsible, considered, and well-structured written arguments in modes of expression appropriate to the situation.

Writing is an integral part of this course, which requires students to submit several papers and also to share the arguments from their essays with their classmates. Clear grading criteria and careful, comprehensive feedback from the instructor on each student’s writing, when combined with in-class feedback from classmates and the steady flow of written work, will help students to further develop their skills as writers.

Students will also receive ongoing formative assessment in their research papers, which will be planned in consultation with the instructor, and presented in the classroom to receive feedback from both the instructor and their classmates on their projects while in draft form.

Students will be able to read with understanding, engagement, appreciation, and critical judgment.

Through various approaches such as regular writing assignments, class discussion, debate and oral presentations, we will discuss different strategies for reading different genres (scripture, academic essays), and consider different readings of the same scriptural material in order to come to a more-informed appreciation of the complexity of the sacred texts.

Other Outcomes

This course also counts toward a major or a minor in Religion (see www.bu.edu/religion), and may be incorporated into a student’s Pathway to the Interdisciplinary Core minor (see www.bu.edu/core/academics/minor).

Required Books


In addition, many of our readings will be available online on our course website.

Course Requirements

- Four short papers, 3 pages each (11 point font, double-spaced), submitted in hard copy (40%)
You will need to submit a written response to our course readings four times this semester. While the particular readings are up to you, please bear in mind that you must turn in two responses before or by Thursday, March 7; the remaining two are due by the end of the semester. Your short paper will need to answer each of the study questions for the day’s reading and must be submitted in class and in your writing assignment folder in order to receive credit. We will be using www.signupgenius.com to organize the submission of the short essays. You will receive an email from me that gives you access to our class’s online signup sheet. Please consult both the syllabus (for readings of particular interest to you) and/or your personal schedule (for your own convenience), and sign up for the days you wish to submit an essay by January 26.

- One research paper, 8-10 pages (11 point font, double-spaced) on a topic of your choice, developed in consultation with me, submitted in hard copy (40%) along with additional preparatory assignments
  The grade will be a weighted average of the scores of your written paper proposal (including an annotated bibliography), your oral presentation, and the paper itself, which will be due on the last day of class. Further details will be provided in class on Thursday, January 31.

- Regular Attendance and Participation (20%)
  With regard to attendance: two absences will be allowed. Additional absences will be allowed only with the express permission of and at the discretion of the instructor. I ordinarily do not distinguish between excused and unexcused absences, so please save your absences for when you need them.

  If you have a special obligation that will require you to miss several classes (e.g., varsity athletics, religious observances), please talk with me at the beginning of the semester. Finally, if you are late more than three times, one point will be taken off of your final average for each additional instance of tardiness.

  With regard to participation: I expect everyone to make an attempt to contribute to class discussion. I understand that some people enjoy speaking up in public, and that others prefer to watch from the sidelines. Since both of these skills—talking and listening—are important, this course is designed to help you to improve them no matter where you fall on the spectrum between chattiness and reticence, by encouraging you to share your thoughts on our readings, and to take into account what others are saying about the material.

Late Assignments

Unless you make other arrangements with me in advance, assignments will be penalized by two-thirds of a letter grade for each day they are late.

***** A final note with regard to grading: please bear in mind that I will not change a grade after it has been given, unless I find a clerical error in the grade calculations. *****

Unethical Behavior

Plagiarism is the passing off of another’s words or ideas as your own, and it is a serious academic offense. Cases of plagiarism will be handled in accordance with the disciplinary procedures described in the universal Academic Conduct Code. All BU students are subject to the code, which can be read online at:
Penalties for plagiarism can range from failing an assignment or course to suspension or expulsion from the university. If you have any questions about plagiarism, I invite you to speak with me.

Email Policy

I welcome your email communications. Although I will often be able to reply to your messages very quickly, please always allow 24 hours for a response.

Statement on Use of Technology

Many of our readings are online, and we need to be able to access them in class. However, I strongly prefer keeping our engagement with computers to a minimum, so that we can all concentrate more fully on and participate more effectively in discussion and debate. Please use your laptop only for referring to/annotating the text(s) under scrutiny.

Class Schedule

Part One: Methodological Issues

Week 1—Introduction; The Role of Religious Tradition in Society

January 22 Tuesday
Introduction to the course. What does religion as religion have to offer to ethical discourse?

Reading: In class. Stephen Prothero, “Introduction,” God is Not One.

January 24 Thursday
Moral community through space and time.

Reading: Online. Selections from Émile Durkheim, Elementary Forms of Religious Life (pp. 36-47).

Study questions: According to Durkheim, can religion have only one participant? Why or why not? What is the biggest difference between Seligman and Klancer’s conception of ritual? Which makes more sense to you, and why? Does ritual always have religious overtones? Why or why not?

Week 2—Models for Engaging with Religious Difference

January 29 Tuesday
The replacement and acceptance models of interreligious dialogue and comparative theology.

Study questions: What is the basic argument of people who support the acceptance model of theology of religion? Name one strength AND one weakness of this approach. What is the basic argument of people who support the replacement model of theology of religion? Name one strength AND one weakness of this approach. Which approach seems stronger to you overall, and why?

January 31 Thursday
Research paper assigned.
The fulfillment and mutuality models of interreligious dialogue and comparative theology.


Study questions: What is the basic argument of people who support the fulfillment model of theology of religion? Name one strength AND one weakness of this approach. What is the basic argument of people who support the mutuality model of theology of religion? Name one strength AND one weakness of this approach. Which approach seems stronger to you overall, and why?

Part Two: Two Religious Traditions of the West

Week 3— Judaism: A Religion of Covenant

February 5 Tuesday
Introduction to Judaism.


Study questions: What are the main themes of today’s readings (name at least two), and where and how do they appear in the text? What is one specific issue in contemporary society that one of these themes might be either helpful or harmful in addressing, and how? How might these teachings affect an individual’s everyday, ordinary life?

February 7 Thursday
Ritual in Judaism.


Study questions: What is the primary difference between the Biblical selections and Fredriksen’s chapter? How does this difference affect your reading of both types of material? According to Fredriksen, how did ancient religion differ most fundamentally from modern religion? How would you summarize the view(s) on religious ritual you find here?

Week 4— Judaism: Human Rights and Relationships with the World
February 12  Tuesday
Human rights.

Reading:  “Research project:” find passages relevant to human rights doctrine in Genesis, Exodus and/or Deuteronomy.

Study questions: Summarize at least two ideas/beliefs relevant to human rights in the Biblical books assigned, and relate them to at least two of the articles in the Declaration. How do the ideas/beliefs favor – or oppose – the goals of the articles? For the Jewish person, how do you think ritual might be involved, if at all, in trying to implement the values expressed in the Declaration?

February 14  Thursday
The distribution of material goods throughout society.

Reading:  “Research project”: Find passages relevant to material goods in Genesis, Exodus and/or Deuteronomy.

Study questions: Describe at least two attitudes you find toward material goods in the assigned Biblical book(s). What is the fundamental difference between Zohar and Lifshitz? Which viewpoint do you think is more in line with Jewish scripture, and why? What does Jewish scripture as scripture have to offer to people striving to make the right decisions with regard to material wealth?

Week 5—Judaism: Relationships with the World

February 19  Tuesday

** MONDAY SCHEDULE: NO CLASS **

February 21  Thursday
Ecological.

Reading:  “Research project”: find passages relevant to the natural world in Genesis, the Psalms, and/or Ecclesiastes.

Study questions: Name and describe at least two treatments of the natural world in the Biblical book(s) assigned. What is the fundamental difference between Zemer and Schwarzschild with regard to an ethical relation to nature? Whose viewpoint do you think is more in line with Jewish scripture, and why? Whose viewpoint do you agree with, and why? Which of Paul Knitter’s models might you use in engaging with those who disagree with you, and why?

Week 6—Christianity: A Religion of Salvation
February 26    Tuesday  
Introduction to Christianity.  

Reading:        Luke 1, 22-24; Matthew 5-7. 

Study questions: What are the main themes of today’s readings (name at least two), and where and how do they appear in the text? What is one specific ethical issue in contemporary society that one of these themes might be either helpful or harmful in addressing, and how? How might these teachings affect an individual’s everyday, ordinary life, and how? 

February 28    Thursday  
Different Christian views on ritual practice.  

                Online. Thomas Hamm, selection from “Quaker Beliefs and Practices” (pp. 64 – 76 in The Quakers in America). 

Study questions: What, if any, relationship can you see between the attention to detail in Smolarski and the impact liturgy has in Norris’ life? What, according to the Quakers quoted here, are benefits of not having a liturgy? What are some weaknesses? Explain how both viewpoints may be reconciled with the Jewish readings on ritual from February 7. 

Week 7—Human Rights in Christianity  

March 5    Tuesday  
Christian scripture and human rights.  

Reading:        “Research project”: find passages relevant to human rights theory in Genesis, Luke, John, and/or Romans.  

Study questions: Summarize at least two ideas/beliefs relevant to human rights in the Biblical books assigned, and relate them to at least two of the articles in the Declaration. How do the ideas/beliefs favor – or oppose – the goals of the articles? For the Christian, how do you think ritual might be involved, if at all, in trying to implement the values expressed in the Declaration? 

March 7    Thursday  
A contemporary Christian human rights debate.  

Study questions: What would a Democrat like about the Pope’s document? Why? What would a Republican like about it? Why? Other than the obvious disagreement between the Pope and Kenny with regard to abortion, what do you think is the biggest difference in their moral theory of rights in general? Are their views, in the end, reconcilable? What do you think would be the most fruitful model of dialogue between Kenny and the Pope?

** SPRING RECESS: HAVE A GREAT BREAK!!! MARCH 9—17 **

Week 8—Christian Relationships with the World

March 19 Tuesday

Economic.

Reading: “Research project”: find discussions of material goods in Genesis, Exodus, Luke and/or Paul’s Letter to the Romans.


Study questions: Describe at least two attitudes you find toward material goods and their relation to leading an ethical life in the assigned Biblical book(s). What is the fundamental difference between Day and Weigel? Whose viewpoint do you think is more in line with Christian scripture, and why? Whose viewpoint do you agree with, and why? Which of Paul Knitter’s models might you use in engaging with those who disagree with you, and why?

March 21 Thursday

Ecological.

Reading: “Research project”: find passages relevant to the natural world in Genesis, the Psalms, and/or Luke.


Study questions: Describe at least two attitudes you find toward material goods and their relation to leading an ethical life in the assigned Biblical book(s). Based on your reading, make arguments supporting both John Paul II’s and Lynn White’s claims regarding the effects of Christianity on conceptions of the environment. Who has the stronger claim, and why? What do their differences have to tell us about using scripture in these sorts of debates?

Part Three: Two Religious Traditions of the East

Week 9—Confucianism: A Religion of Harmonization

March 26 Tuesday
Introduction to Confucianism.


Study questions: What are the main themes of today’s readings (name at least two), and where and how do they appear in the text? What is one specific ethical issue in contemporary society that one of these themes might be either helpful or harmful in addressing, and how? How might these teachings affect an individual’s everyday, ordinary life, and how?

March 28 Thursday
Different views on Confucian ritual.


Study questions: Summarize one example of ritual that seems “sacred” and one that seems “profane” in Zhu’s work, and explain why you identified them as such. How might each positively affect a person’s daily life? What, according to Chen, are problems that Confucian ritualized behavior causes in a modern society? Using one of Knitter’s models of dialogue, explain how Confucian theories of ritual might be reconciled or harmonized with either Jewish or Christian notions of ritual and how these relate to our ethical lives.

Week 10—Confucian Human Rights

April 2 Tuesday
Confucian classics and human rights.

Reading: “Research project”: find passages relevant to human rights doctrine in the Analects, The Doctrine of the Mean, the Great Learning, or the Mencius.

Study questions: Summarize at least two ideas/beliefs relevant to human rights in the Confucian texts, and relate them to at least two of the articles in the Declaration. How do the ideas/beliefs favor – or oppose – the goals of the articles? For the Confucian, how do you think ritual might be involved, if at all, in trying to implement the values expressed in the Declaration?

April 4 Thursday
A contemporary Confucian human rights debate.


Study questions: What, according to Tu, are at least two things that Confucianism has to offer to human rights discourse? Interpret Lu Xun’s story in light of Prothero’s remarks. What kind of problems can arise
between Confucian culture and a culture supportive of human rights? Are they similar to the challenges posed to Catholic Christian notions of rights? Why or why not?

**Week 11—Confucian Relationships with the World**

**April 9**  Tuesday  
Economic.

Reading:  

Study questions: Describe at least two attitudes you find toward material goods and their relation to our ethical lives in the assigned Biblical book(s). Based on your reading, make arguments supporting both Chan’s and Cheung & King’s claims regarding Confucian attitudes toward the dispersion of wealth. Who has the stronger claim, and why? Which claims are more practical in society today, and why?

**April 11**  Thursday  
Ecological.

Reading:  
Online. Huey-li Li, “Some Thoughts on Confucianism and Ecofeminism” (pp. 293-303 in Confucianism and Ecology).

Study questions: Name and describe at least two treatments of the natural world in the Confucian texts. How do they agree – or disagree – with Ivanhoe’s reading of what Confucians have to offer environmental ethics? What is one thing that Li has in common with Ivanhoe? Which of Knitter’s models do you think she is using vis-à-vis Confucianism? Do you think her approach is realistic? Why or why not?

**Week 12 Buddhism: A Religion of Enlightenment**

**April 16**  Tuesday  
Introduction to Buddhism.

Reading:  
Texts from early Chinese Buddhism, in Sources of Chinese Tradition, pp. 415-432.

Study questions: What are the main themes of today’s readings (name at least two), and where and how do they appear in the text? What is one specific issue in contemporary society that one of these themes might be either helpful or harmful in addressing, and how? How might these teachings affect an individual’s everyday, ordinary life, and how?
April 18 Thursday

Buddhist ritual.

Texts from Chan Buddhism, in Sources of Chinese Tradition, pp. 491-504; 509-514.

Study questions: Explain what you find empowering, and what you find disempowering, about the ritual practices described in the first two readings. How might they be reconciled with the more iconoclastic Chan readings? Explain how both viewpoints may be reconciled with previous readings on ritual and the relation of ritual and ethics.

Week 13—Human Rights in Buddhism, and Buddhist Relationships with the World

April 23 Tuesday

Buddhist scripture and human rights.

Reading: "Research project": find passages relevant to human rights doctrine in "A Monk Does Not Bow Down Before a King," The Sutra for Humane Kings, and/or The Lotus Sutra, in Sources of Chinese Tradition, Vol. 1.

Study questions: Summarize at least two ideas/beliefs relevant to human rights in the Buddhist materials assigned, and relate them to at least two of the articles in the Declaration. How do the ideas/beliefs favor – or oppose – the goals of the articles? For a Buddhist person, how do you think ritual might be involved, if at all, in trying to implement the values expressed in the Declaration?

April 25 Economic.

Reading: "Research project": find passages concerning material goods in “A Monk Does Not Bow Down Before a King,” The Lotus Sutra, and/or The Platform Work of the Sixth Patriarch (in Sources of Chinese Tradition, Vol. 1).

Study questions: Describe at least two attitudes you find toward material goods and their relation towards our ethical lives in the assigned Buddhist texts. Based on your reading, make arguments supporting both Swearer’s Loy’s claims regarding Confucian attitudes toward the dispersion of wealth. Who has the stronger claim, and why? Which claims are more practical in society today, and why?

Week 14—Buddhist Relationships with the World; Conclusion

April 30 Tuesday

Ecological.

Study questions: Name and describe at least two treatments of the natural world in the Buddhist texts. How do they agree – or disagree – with Inoue’s reading of what Buddhists have to offer environmental ethics? What is one thing that Inoue has in common with Eckel? Which of Knitter’s models do you think he is using vis-à-vis Buddhism? Do you think his approach is realistic? Why or why not?

May 2 Thursday FINAL PAPERS DUE. Taking stock; conclusion to the course.