

**Beyond the Western Tradition:**

**Religions of the World**

January Intensive 2011

Meadville/Lombard Theological School

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**Course Description:** This course is designed to help students:

- a) to understand the history, teachings and practices of major non-Western religions,
- b) to understand some of the major methodological and conceptual problems in studying various religions, and
- c) to develop appreciative and critical skills in approaching them.

To this end students will utilize readings, works of art, visits to houses of worship, discussion, oral presentations, lectures and papers. The course will concentrate on: Islam, Hinduism, Buddhism, Confucianism, Daoism, Native American and African cultures and Neopagan movements.

Since this is a split credit course, assignments 1-6 will be graded by February 25, 2011 on a Pass/Fail basis. The final assignments are due by May 13, 2011 and will be graded by June 3.

**How To Survive This Class:** Look carefully at the reading schedule for each day. It looks like a lot of reading. However, you will find certain readings selected for class discussion in bold type. These are the ones you should concentrate on reading before each class. Most days have some articles, available in the "Selected Readings Reader," which need not necessarily be done before the class, although you will find them helpful in understanding the readings.

**Class Schedule:**

1 Islam (1 day)

2 Hinduism (1 day)

4 Buddhism (1 day)

4 Confucianism & Daoism (1/2 day)

5 Native American and traditional African religions & Neopaganism (1/2 day)

6 Methodological and Interpretative Issues (1 day)

(I am assuming that Judaism and Christianity are covered in the student's other courses.)

**Questions and concerns regarding this class can be addressed to the instructor at [Jersustone@aol.com](mailto:Jersustone@aol.com). My language (like most language) is not always clear. Do not hesitate to contact me with any questions. Be sure that we discuss all assignments sometime during the class sessions.**

**Required Texts:**

1— Robert Ellwood & Barbara McGraw, Many Peoples, Many Faiths

2— Sarvepalli Radhakrishnan & Charles A. Moore, A Sourcebook in Indian Philoophy

3— Wing-tsit Chan, A Sourcebook in Chinese Philosophy

4— John L. Esposito, Islam: The Straight Path, 3<sup>rd</sup>. ed.

5---The Koran, trans. by N. J. Dawood (I will accept any good edition that the student already has; if you do not have one, try to get The Koran, trans. by N. J. Dawood. It is a good and inexpensive edition, even though it uses the old fashioned spelling of the title.)

6— Asma Gull Hasan, Why I Am a Muslim

7— Joseph Eppes Brown, The Sacred Pipe

**Recommended, but not required:--**Any of the Tony Hillerman detective stories with Joe Leaphorn or Jim Chee as the protagonist. Dark Wind is especially good on the Navajo outlook. As of this date Amazon.com listed it as out of print, but with second hand copies available. Also Fazlur Rahman, Major Themes of the Qur'an; Asma Gull Hasan, American Muslims; and William Stolzman, The Pipe and Christ.

**Field Studies:** See below.

**Art Studies:** See below.

**Requirements:**

1. Regular attendance and participation in discussion.
2. Prepare a brief statement of your personal theology (theology, atheology) of about ½ to 1 page plus a brief biographical statement and e-mail (jersustone@aol.com) or mail to the instructor at his home address **a week or two before the class starts.**
3. Submission of five two page (double spaced) papers on any five of the following: Islam, Hinduism, Buddhism, Confucianism (including neo-Confucianism), Daoism, Native American religions, African religions, neopaganism. These papers are to be expository in nature. They are due the first day of the class.
4. Submission of a list of 10 key terms in each of Islam, Hinduism, Buddhism, and 5 key terms in Confucianism and 3 key terms in Daoism, together with a definition for each term. [That is a total of 38 terms.] Include a reference on the source or sources used in formulating these definitions. This is due the first day of class. Note the glossary in Ellwood and McGaw.
5. Submission of a list of 5 key dates over the lifetime of each of Islam, Hinduism, Buddhism, and Confucianism (including neo-Confucianism). [That is a total of 20 dates.] For the five Chinese dates *indicate the dynasty* during which the event occurred. Include a reference to the source used. This is due the first day of class.
6. Submit references to 3 key passages from the major writings of each of Islam, Hinduism, Buddhism, Confucianism, and Daoism. (That is a total of 15 references.) You need not copy the passage, but be sure to give standard bibliographical reference. (For example, Chu Hsi, "The Great Ultimate," selections from chap. 49 of his *Complete Works*, as found in John M. Koller and Patricia Koller, *A Sourcebook in Asian Philosophy* (New York: Macmillan Publishing Company, 1991), pp. 546f.) **Be prepared to discuss the meaning of each passage in class.** This is due the first day of class.
7. Submission of one essay, 3-8 pages in length, double spaced. This should be on a topic concerning one or more religion. The topic should receive my approval ASAP. It should demonstrate your knowledge and understanding of a particular aspect of one or more of the religions we are studying. This is due May 13.
8. Submission of a term paper on a comparative evaluation of two approaches to the study of religion with application to one or two specific religions. 12-20 pages, double spaced. This is due May 13.
9. Completion of Art Studies. (See below.)
10. Completion of Field Studies. (See below.)
11. Submission of a paper of approximately 2-5 pages developing the students own theology of world religions. This is due May 13.

**College level standards of writing are required and will be needed for full credit. Be sure to use a standard manual of style for footnotes, quotations and bibliography. In preparing these papers, aim for the lower number of assigned pages (e.g, 3 pages in requirement #7) and then you will have plenty of pages left in case you need them.)**

**Requirements 2 through 6 are due on or before the first day of the class.**

**Instructor's Autobiographical Statement:** Your instructor is Professor Emeritus in the Philosophy Department at Harper College in the northwest suburbs of Chicago. I served some 18 years as a pastor of four small UCC churches in Massachusetts and Illinois. I received my MDiv. from Andover Newton Theological School near Boston and my PhD in theology from the University of Chicago. Currently I am in Preliminary Fellowship with the Unitarian Universalist Association.

**Art Studies:** Choose four works of visual art, architecture, music/song or dance from the following, (so that there will be four works in all): Hinduism, Buddhism, or a variety of other religions (including possibly Judaism or Christianity). For each work prepare a statement covering each of the following points (using side headings). This project is due May 31. E-mail me if you have a question about the suitability of your choices.

#### I

Describe the work or submit a reproduction (or photo, if you get permission; remember that most works which use a pigment are light sensitive, so err on the side of caution).

#### II

Answer three of the following six questions.

- 1) The medium of the work and whether that has any significance for function, evanescence or durability.
- 2) The region of the work and what that tells you, if anything, about the work.
- 3) The function or use of the work in devotion, ritual, legitimization, etc.
- 4) The relation of the work to a stylistic tradition.
- 5) Elements of the work which exhibit permitted or innovative variability.
- 6) Iconographic or theophanic features of the work.

#### III

For two of these works write a brief essay commenting on the following (again, use side headings in the writing). Each essay will probably be about two paragraphs in length.

- 1) How the work relates to what Delwin Brown (see Reader) calls the shifting core of a tradition.
- 2) Your personal response to the work.

If possible try to visit one of the major art museums with a large Asian collection, such as Chicago, Boston, San Francisco, Kansas City, or the Freer Gallery in Washington, D. C. In lieu of this you may utilize a catalogue from a major exhibit or collection. Each major museum has a gift shop available on the internet which sells copies of their own exhibits and often their collections, and often those of other museums.

**Field Research:**--This project is due by May 13.

You are to attend a religious occasions (festivals, worship service, missionary situation, etc.) of a non-Western religion. (Yellow pages and inter-net are resources.) You are to experience the event to the degree possible **and** reflect on it carefully in something of the following manner.

What can you tell about the theoretical, practical and sociological expressions of religion? (See Ellwood and McGraw, 8-11.)

What type(s) of religious behavior do I find here? What do these adherents consider sacred (object, words, persons, etc.)? How can I tell? What does the architecture or spatial arrangement of the place, suggest about the group's sense of the sacred and their most fundamental values? Who participates in this occasion? What role does the leader(or leaders) play? What is this group's message? To whom is it delivered? What activities are engaged in? Is there a liturgical or dramatic sequence to these activities? What is the mood, the style of this occasion? How does this group understand itself with respect to its own tradition, other religious traditions, and the culture at large? How important are the arts (music, dancing, sculpture, painting, design, story, poetry, etc.) in this situation? How do the people present relate to each other? Etc., etc.

You are to describe as sympathetically and in as much detail as you can (remember this is field research) what you see, hear, smell, etc. Then attempt to analyze the significance of what is happening for the adherents. Finally reflect on what difficulties, especially those of your own background, you can detect in your own understanding of this event.

The number of pages should be 2-3 double spaced.

### **Reading Schedule**

**I Islam-- Ellwood & McGaw, chap. 9**

**Esposito: Islam: The Straight Path, pp. 93-100 and chaps.5 & 6**

**The Qur'an** Read Surahs 1; 6:31-35; 16:123-128; 26:190-212; 81; 96; 107.

**Hasan: American Muslims: Introduction, chaps. 3, 4, 6 7 or John Esposito, Islam: The Straight Path**

Lewis: The Middle East (Reader, p. 1-16, referring to the hand-written numerals at bottom of page)

Stone **“Basic Principles for Understanding Islam”** (Reader, 17-22; please note that pp. 23-30 of reader are omitted.)

## **II Hinduism**

**Ellwood & McGaw, Chap. 3**

Stone, **“Notes on Teaching...”** (Reader, p. 355-367)---Contact instructor by e-mail for this at [jersustone@aol.com](mailto:jersustone@aol.com)

Brown, Delwin, Boundaries of Our Habitations: Tradition and Theological Construction, (Reader 295a-302e)

**Sarma, “The Nature and History of Hinduism” (Reader, p. 35-58)**

**Banerjea, “The Hindu Concept of God” (Reader 59-76)**

From Radhakrishnan & Moore’s Sourcebook in Indian Philosophy:

General Introduction, xvii-xxxi

The (early) Vedas, 3-8

Introduction to the Upanishads, 37-39

Chandogya Upanishad, 68-70 (Unitary World Self)

Brihadaranyaka Upanishad, 79-80 (Two Forms of Brahman); 83-84 (Regressus to Brahman); 85-86 (Regressus of the Numerous Gods); 88-89 The Universal Self

Svetasvara Upanishad, 90-91 (Knowing the One Supreme; 92 (The One God)

Bhagavad Gita, Chap. 11:1-31, 47-55

**Shankara’s Vedanta, Read Introduction**

**Ramanuja’s Vedanta, Read Introduction**

**Radhakrishnan, Read Introduction**

## **III Buddhism**

**Ellwood & McGaw, chap. 4, plus pp. 207-212, 232-236**

Stone, **“Notes on Teaching...”** (Reader 368-388)

Queen & King, Engaged Buddhism: Buddhist Liberation Movements in Asia (Reader 77-97)

Nelson Foster, “To Enter the Marketplace” (Reader 98)

Queen, "Introduction" to Williams' American Buddhism (Reader 108)

**From Wing-tsit Chan's Sourcebook in Indian Philosophy: Fa-tsang's Hua-yen (Read Introduction, pp. 406f) and Ch'an/Zen, (read Introduction, pp. 425 ff).**

#### **IV Confucianism & Taoism/Daoism**

**Ellwood & McGaw, 181-207**

**Stone, "Notes on Teaching..." (Reader 388-394)**

(The rest of the readings in Section IV are from Wing-tsit Chan's Sourcebook in Chinese Philosophy):--

##### Analects; Introduction

Ceremonies: 3:3-4; 6:25; 8:8

Confucius: 2:4; 5:25; 7:1,2,7-8,20; 9:1, 3-5 Education: 1:8; 17:8

Filial Piety: 1:2, 11; 2:5,7 Government: 2:1,3; 12:11, 19; 13:3, 6; 14:45

Heaven, spirits: 5:12; 7:20; 11:11 Humaneness (jen): 1:2, 6; 3:3; 4:2-5

Wisdom: 2:17,18; 6:18, 20; 7:27; 12:22

Golden Rule: 12:2 Central thread: 4:15 Human nature 5:12

Names: 12:11; 13:3, 6 Righteousness 2:24; 4:16

Ideal person: 1:14; 2:11, 13, 14; 4:5, 11, 16, 24; 6:16; 8:6; 9:13; 12:16; 13: 23, 26; 14:24, 30 Virtue 1:4, 6, 8; 4:12; 7:6; 8:13; 13:19

Words and Acts 14:29 Literature and Art 6:25

Meng-tze Introduction (Mencius), pp. 49-60; 1B7-8; 2A3; 2A6; 3A4 (pp. 69f); 3B9; 7A1; 7A:4.

The Great Learning, (read Introduction, pp. 84f); The Doctrine of the Mean, (read Introduction, pp. 95-114); I-Ching, pp. 262-266

**Lao-tzu's Tao Te Ching/Dao De Jing:** Introduction, Stanzas 1, 3-6, 8-11, 14, 16, 18, 21, 24, 25, 28, 30, 32

##### Chuang-tzu: Introduction

Neo-confucianism: Chu Hsi: Introduction, pp. 588ff.

#### **V Native American, Traditional African, Neopaganism**

Ellwood & McGaw, chap. 2

**Brown, The Sacred Pipe, Preface, Forward, chap. 3**

**Sand paintings (from Reader, p. 120)**

Rice (from Reader, p. 132)

Starhawk (Pages in Reader: 153-167, 177-180)

Stone, “On the Resacralization of Nature” (from Reader, p. 182)

Stone, “On Listening to Indigenous Peoples and Neo-pagans,” (from Reader, p. 323)

Mbiti (from Reader, p. 196)

Pinn. (Pages in Reader, 201-205)

**Stone “Teaching African Religions...” (Reader, p. 225)**

## **VI Methodology & Interpretation**

### **Ellwood and McGraw, Chap. one**

George Huntston Williams, “The Attitude of Liberals in New England Toward Non-Christian Religions, 1784-1885.” ---P. 238 (Reader)

Clarence R. Skinner, “The Religion of the Unities and the Universals,” A Religion for Greatness, Chap. II---P. 253 (Reader)

**Paul Tillich, “The Meaning of God,” Systematic Theology, I, 218-229.---P. 265 (Reader)**

Baird Callicott, Earth’s Insights: A Multicultural Survey of Ecological Ethics from the Mediterranean Basin to the Australian Outback, 67-75, 87-102—P. 281 (Reader)

**Jerome A. Stone, The Minimalist Vision of Transcendence, 21-27, 100-103 ---P. 317 (Reader)**

Jerome A. Stone, “The Line Between Religious Naturalism and Humanism: G. B. Foster and A. E. Haydon”---P. 332 (Reader)

**Jerome A. Stone, “Notes on Teaching Nonwestern Philosophy”--P. 395-397 (Reader)**

Also review the following selections from the Reader, starting on the designated pages:--

Brown, Boundaries of Our Habitations, 295

McDaniel, “Mahayana Enlightenment in Process Perspective,” 271

Stone, “Basic Principles for Understanding Islam,” 17

Stone, "The Resacralization of Nature," 182

Stone, "On Listening to Indigenous Peoples..." 323

Neville, Boston Confucianism, 303

Stolzman, The Pipe and Christ (not in Reader)

Rice, Before the Great Spirit, 132

Mbiti, "The Study of African Religions and Philosophy," 196