

SEMESTER AT SEA COURSE SYLLABUS

Colorado State University, Academic Partner

Voyage:	Spring 2019
Discipline:	Philosophy
Course Number and Title:	PHIL 172 Religions of the East
Division:	Lower
Faculty:	Louise Harmon
Semester Credit Hours:	3

Prerequisites: None

COURSE DESCRIPTION

Religions of the East will be an introduction to the philosophies, belief systems, symbolism, and ritual practices of Eastern religions. Our focus will be on the basics of Hinduism and Buddhism, as well as on two systems of Chinese thought, Confucianism and Daoism. We will read a variety of primary texts in translation, and study the cultural, historical, political, and material contexts in which these bodies of thought were conceived and expressed. The basic purpose of the course is to make you literate in the religions of the East, and to stimulate thought about the philosophical issues raised by their various claims. More specifically, for students on Semester at Sea, the course will prepare you to travel with intention, and with an informed curiosity about different ways to view the human condition. Since a large portion of our voyage takes place in Asia, the course will reveal the underlying belief systems that animate the various cultures you will be encountering. Furthermore, in the future, knowing about the religions of the East will allow you to engage more meaningfully with more people on the planet. The course will also allow you to examine and challenge your own system of beliefs, whether those beliefs are considered “religions” or “spiritual” in any western sense—or not.

LEARNING OBJECTIVES

- To become knowledgeable about the major religious traditions of the “East,” Confucianism, Daoism, Hinduism, and Buddhism, with a focus at the end of the course on Tibetan Buddhism;
- To understand how the religious beliefs of various Asian cultures determine world views, social practices, modes of organization, and daily life;
- To expand the student’s conceptions about what a “religion” is, and the role that its tenets and practices can play in an individual’s life—particularly the lives of people from Asian traditions;
- To encourage self-reflection about how our own “religious” beliefs have been formed, and their impact on how we live, with an aim not of changing those beliefs, but of examining them critically.

REQUIRED TEXTBOOKS

Author: Ainslie T. Embree, editor
Title: Sources of Indian Tradition: Volume One—From the Beginning to 1800 (vol. 1)
Publisher: Columbia University
ISBN #: 13: 978-0231066518 OR 10: 0231066511
Date: 1988

Author: Randall L. Nadeau
Title: Asian Religions: A Cultural Perspective
Publisher: Wiley Blackwell
ISBN #: 978-1118471968
Date: 2014

Author: Stephen Mitchell, translator
Title: Tao Te Ching
Publisher: Harper Perennial
ISBN #: 13: 978-0060812454
Date: 1994

Other readings are available in the Electronic Course Folder

TOPICAL OUTLINE OF COURSE

Depart Ensenada, Mexico — January 5

Part 1: How are we going to define “religion?” What does it mean for a body of thought to be a “religion of the East?” What are your own religious beliefs and commitments, if any, and how are you going to put them to use in the study of other religions?

B1—January 8: Readings

—Orientalism (New World Encyclopedia). Retrieved from
<http://www.newworldencyclopedia.org/entry/Orientalism>CSU Electronic
Course Materials

—Part I-Introductory Material—Religion; Language (Nadeau) pp. 3-18

Part 2: Chinese Religious Traditions: Confucianism and Daoism—What are the basic beliefs of Confucianism? What is the Decree of Heaven? What are the qualities of a gentleman or *junzi*? What is *jen*? What role does *li*, or ritual, play in Confucian thought? What is *shu* or the principle of reciprocity? Why is it important to manifest *xiao* or filial piety? What are the basic beliefs of Daoism? What is meant by the Dao or the Way? What are the dimensions of *yin* and *yang*? What is Qi? How does one come to know the Dao? What is the Dao’s

relationship with the world of perception? What is the concept of *wu wei*? How do Confucianism and Daoism relate to each other?

B2—January -10: Readings

—The Confucian Tradition: Defining Religion; the Confucian Response; The Religious Dimensions of Confucianism; The Self as the Center of Relationships; Learning to be Human; The Lasting Influence of Confucianism in Modern East Asia (Nadeau)
..... pp. 21-57

B3—January 13: Readings

—The Analects of Confucius, Indiana University translation, Books I and II, pp. 1-8; Books VII, pp. 30-35; Book XII, pp. 59-65 Retrieved from
[http://www.indiana.edu/~p374/Analects_of_Confucius_\(Eno-2015\).pdf](http://www.indiana.edu/~p374/Analects_of_Confucius_(Eno-2015).pdf)
.....in CSU Electronic Course Materials

Honolulu, Hawaii — January 12

B4—January 15: Readings

—The Taoist Tradition: What is Taoism? Philosophical Taoism; Temporal Dimensions of Yin-Yang Cosmology; Spatial Dimensions of Yin-Yang Cosmology; Personal Dimensions of Yin-Yang Cosmology; Taoism as a Global Religious Phenomenon (Nadeau) pp. 61-101

January 16—International Date Line crossing (Lost Day)

B5—January 18: Readings (First essay handed out—due B-7 (1/23) at 10 p.m.)

—Dao de Jing, translated by Steven Mitchell (1994)

—Zhuangzi: The Inner Chapters, translated by Robert Eno, Indiana University, Introduction, pp. 1-6, Huizi's ailanthus tree, Chapter 1.6 (pp. 11-12); The true self and its fate, Chapter 2.3 (pp. 14-15); The Non-Verbal Storehouse of Heaven, Chapter. 2.15 (pp. 20-21); The butterfly dream, Chapter 20.2 (p. 23); The tale of Cook Ding, Chapter 3.2 (pp. 24-25); Confucius instructs Hang Yi, Chapter 4.1 (pp. 28-30); The four friends, Chapter 6.4 (pp. 45-46). Retrieved from <http://www.indiana.edu/~p374/Zhuangzi.pdf> In CSE Electronic Course Materials

Study Day (No Class) — January 19

Part 3. Japanese Religions: What are the basic beliefs of Zen Buddhism? What are the meditative practices of Zen? What is the significance of the tea ceremony? What is a *koan*? How does one become enlightened in Zen? What is Shinto? What are the various types of *kami*? What is the Shinto creation myth? What is a *torii*? What are the purification rituals in Shintoism? What is the relationship between Buddhism and Shintoism in Japan?

B6—January 21: Readings

—Principles of Zen Buddhism (Nadeau)..... pp. 189-198

B7—January 23: Readings

—Japanese Religion and Culture; Shrine Shinto; Dimensions of Religion in Modern Japan (Nadeau)..... pp. 209-235)

Kobe, Japan — January 24-28

Part 4: The Hindu Tradition— What are the basic beliefs of Hinduism? What is the history of Hinduism? What are its sacred texts? What is the distinction between *sruti* and *smriti*? Why is cosmic order, or *rita*, so important? What are the concepts of reincarnation, *samsara*, *karma*, *dharma*, and *moksha*? What is the *atman*, or the true “self”? What is the ultimate reality or *Brahman*? How does one achieve the union of the *atman* with *Brahman*? What is *dharma*? How does the Gita deal with the tensions between one’s social role and renunciation? What is karma yoga? What are the *parusarthas*? The *ashramas*? What is *bhakti*? What are some of the most famous gods and goddesses of Hinduism? What is the basis for the caste system? How can a story like Rama’s exile portray religious meaning? What are common Hindu ritual practices?

B8—January 30: Readings

—Part IV: The Hindu Tradition—What is Hinduism?; Karma-marga; Jnana-marga; Bhakti-marga; Hinduism in the Modern World (Nadeau)..... pp. 105-137

Shanghai, China — January 31 - February 1

In-Transit — February 2-3

Hong Kong, SAR — February 4-5

B9—February 7: Readings

—Brahmanical Tradition: Vedic Period; Cosmic and Ritual Order in Vedic Literature; The Ultimate Reality in the Upanishads (Embree)pp. 3-19

Ho Chi Minh City, Vietnam — February 8-13

B10—February 15: Readings

—The Translation of the Katha Upanishad. Swami Paraminanda. Retrieved from <http://www.hinduwebsite.com/sacredscripts/hinduism/parama/katha.asp>CSU Electronic Course Materials

—The Hindu Way of Life (Embree)..... pp. 203-212

Community Programming (No Class) — February 16

B11—February 18: Readings — First quiz is on this day

— Dharma: The First End of man (Embree).....pp. 213-233

—Exile of Lord Rama (from the Ramayana). Retrieved from Blessings on the Net
<http://blessingsonthenet.com/indianculture/hindugod-hindugodess/articles/65/exile-of-lord-rama.....in> CSU Electronic Course Materials

Yangon, Myanmar — February 19-23

B12—February 25: Readings

—Moksha: The Fourth End of Man—selections from the Bhagavad Gita (Embree)..... pp. 274-296

B13— February 27: Readings

—Songs of Medieval Hindu Devotion (Shiva Bhakti, In Praise of Krishna (Embree)..... pp. 343-351; 359-369

Watch the video in class on *Hinduism*

Cochin, India — February 28 – March 5

Part 5: The Buddhist Tradition—What is the story of the Shakyamuni's life? How does that story portray religious meaning? What are the Jataka tales? What are the basic beliefs of Buddhism? What is *duhkha*? What is *tanha*? What are the 4 Noble Truths and the 8-Fold Path? What are the concepts of *anatman*, *anicca*, and the five *skandhas*? What does it mean to achieve *nirvana*? What role does meditation play in achieving nirvana? What is *sunyata* or the doctrine of emptiness? What is the Middle Way? What are the three jewels of Buddhism? What is the *sangha* and what are some of the rules of monastic life? What are the differences between Theravada and Mahayana Buddhism? What is a *bodhisattva*?

B14—March 8: Readings

—Theravada Buddhism (Embree)..... pp. 93-107

Community Programming (No Class) — March 7

B15—March 10: Readings—Second essay is handed out—Due B-18 (3/17) by 10 p.m.

Theravada Buddhism cont.(Embree)..... pp. 107-125

Port Louis, Mauritius — March 11

---Mahayana Buddhism (Embree).....pp. 153-169

B16—March 13: Readings—Second essay due, 10 p.m.

---Mahayana Buddhism cont.(Embree)..... pp. 169-179

B17—March 15: Readings

---Mahayana Buddhism cont.(Embree).....pp. 179-187

B18—March 17: No new Assignment—We will watch the documentary film on *The Buddha, the Life of Siddhartha*

Cape Town, South Africa — March 18-23

Part 6: Tibetan Buddhism: How did Buddhism enter Tibet? Who is Padmasambhava? What is the *Bon* religion and how does it relate to Tibetan Buddhism? What are the 4 sects of Tibetan Buddhism? What is a lama and how do they reincarnate? Who is the Dalai Lama? The Karmapa Lama? What is the early Kagyud lineage of masters? (Tilopa to Naropa to Marpa to Milarepa) What are the Six Yogas of Naropa? What is dream yoga? What is the *Bardo*? How is the Tibetan Book of the Dead used?

B19—March 25: Readings (All materials on Tibetan Buddhism are in the CSU Electronic Course Materials) (Independent Field Assignments are due)

---Tibetan Buddhism. BBC Religions. Retrieved from
http://www.bbc.co.uk/religion/religions/buddhism/subdivisions/tibetan_1.shtml

---Tibetan Buddhist Sects. Facts and Details. Retrieved from
<http://factsanddetails.com/china/cat6/sub34/item221.html>

---On the Meaning of Om Mani Padme Hun. Dalai Lama. Sacred Texts. Retrieved from
<http://www.sacred-texts.com/bud/tib/omph.htm>

B20—March 27: Readings

---Kagyud Lineage. Website of the 17th Karmapa Lama. Retrieved from
<http://kagyuoffice.org/kagyu-lineage/>

---Six Yogas of Naropa. Ringu Tulku. Retrieved from
http://himalaya.socanth.cam.ac.uk/collections/journals/bot/pdf/bot_1982_01_06.pdf

B21—March 29: Readings

---Only Dreaming. Bill Gorvine. Sacred Texts. Retrieved from <http://www.sacred-texts.com/bud/tib/omph.htm>

--Bardo Thodol. Wikipedia. Retrieved from https://en.wikipedia.org/wiki/Bardo_Thodol

Takoradi, Ghana — March 30 - April 1

Tema, Ghana — April 2-3

B22—April 5: Readings

--Tibetan Art, New World Encyclopedia. Retrieved from http://www.newworldencyclopedia.org/entry/Tibetan_art

--The Wheel of Life. ThoughtCo. Retrieved from <https://www.thoughtco.com/the-wheel-of-life-4123213>

B23—April 7: No new assignment. We will watch the film *Wheel of Time*

Study Day (No Class) — April 8

B24— April 10: A day devoted to Islam—Just to get you ready for Morocco—Readings

--Islam. Encyclopedia Britannica. Retrieved from <https://www.britannica.com/topic/Islam....>
In CSU Electronic Course Materials

Casablanca, Morocco — April 11-15

Study Day (No Class) — April 16

B25—April 18: Wrap up and Final Quiz given this day.

Arrive Amsterdam, The Netherlands — April 21

FIELD WORK

Semester at Sea field experiences allow for an unparalleled opportunity to compare, contrast, and synthesize the different cultures and countries encountered over the course of the voyage. In addition to the one field class, students will complete independent field assignments that span multiple countries.

Field Class & Assignment

The field class for this course is on February 13, 2019 in Ho Chi Minh City, our **last** day in Vietnam.

Field Class attendance is mandatory for all students enrolled in this course. Do not book individual travel plans or a Semester at Sea sponsored trip on the day of your field class. Field

Classes constitute at least 20% of the contact hours for each course and are developed and led by the instructor.

Pagodas and Temples of Vietnam

Students will first meet on the ship for breakfast, and an orientation. We will then take a bus to the Quan Am Pagoda in District 5. This Pagoda dates back to the early 19th century and was founded by a Fujian congregation. (The Fujian Province is a maritime province in southeast China.) This very ornate pagoda is very popular with both Chinese and Vietnamese Buddhists, and has influences from pure land Buddhism, a devotion to the female Bodhisatva of compassion (Quan Am, or Guan Yin in Chinese), and a veneration of Thien Hau, the Lady of the Sea, a goddess typical of sea-faring Chinese communities. After a tour of the Quan Am Pagoda, the students will go by bus to the oldest pagoda in Ho Chi Minh City, the Giac Lam Pagoda, dating from 1744. This is an atmospheric pagoda, full of gilded statues, colorful murals, and one of the country's most impressive stupas. The Giac Lam Pagoda, while a Buddhist temple, has influences from both Daoism and Confucianism. The students will have lunch at a vegetarian restaurant near one of the temples. After lunch, students will then go by bus to the Vinh Nghiem Pagoda, the largest Mahayana Buddhist temple in Ho Chi Minh City, built in 1971. While its design was heavily influenced by Japanese Buddhism, this pagoda was the first Vietnamese temple to be built with traditional Vietnamese influence, although it was built from concrete. We will also visit the Xa Lao Pagoda, the headquarters of Buddhism in South Vietnam. A tour guide knowledgeable about the pagodas will accompany us throughout the Field Lab. We will be doing all of this during Tet, the Vietnamese New Year, so the experience will be extra rich.

Field Class Objectives

1. To expose students to important Vietnamese Buddhist pagodas;
2. To teach students some of the key iconography of Chinese-influenced Buddhism;
3. To demonstrate to students the many different influences are in Vietnamese Buddhism—Chinese Buddhism, Daoism, and Confucianism, and even Japanese Buddhism.

Field Class Assignment and Due Date:

The Reflection paper on Pagodas and Temples of Vietnam should be 3-5 pages and is due on B11, February 18th. Students should take notes and may reflect upon *any* of these questions in their papers—or ask and answer questions of your own: It has been said that Buddhist temples influenced by the Chinese resembled residences, and sometimes imperial palaces, as much as places of worship. In what way did you find that true in any of the pagodas we visited today? Why are the rooftops of Buddhist temples curved? Who are the 4 Heavenly Kings, the Guardians of 4 Directions? Which deity is the “laughing Buddha,” and what does he represent? Who is the Amitabha Buddha, and how does he differ from the Shakyamuni Buddha? Who is Quan Am? (She changes from tradition to tradition—how does she manifest in Chinese Buddhism, for example? Tibetan Buddhism?) What is a stupa, and what is its religious significance? What are the five elements, and where did you see them represented in the pagodas? Where did you see dragons in the Pagodas? Do they

have any religious significance, and if so, what is it? Describe something that you saw today that demonstrated a “Confucian” influence. Lao Tzu was depicted in the Quan Am Pagoda. Where did you see him, and what did he represent? You will also see Manjrushri in a female form in one of the Pagodas. What does s/he represent? Burning incense is part of the Chinese Buddhist tradition. What are Joss sticks, and why are they burned in the temple? There is a boddhi tree at the Giac Lam Pagoda. What is the significance of that tree in Buddhism? Did you observe anyone worshipping today? What did you see? What is the significance of Tet, or the New Year? Obviously, students won’t be able to address all of these questions in a reflection paper; they are meant to be illustrative of subjects that you might do some more research on, and report about.

Independent Field Assignments (one-page reports):

These Independent Field Assignments are illustrative suggestions only. If the student would like to come up with something more creative, based on his/her own experiences, I am open to innovation if it has something to do with our course. If your report is based upon a conversation, be certain to inform the person that you are doing research for a course, and that if you write up the conversation, you will not publish the report or identify the individual. Some subjects are sensitive, and you should ask permission before probing further.

- 1) In Asian culture, it is quite common to see representations of important deities in mundane environments. Anywhere in our Asian ports of call, you should find religious shrines inside shops, homes, schools, etc., and discover who the gods and goddesses might be, interview the owners or inhabitants if possible, and explain why these particular deities have been chosen as objects of veneration at this particular location.
- 2) Keep an eye out for ancestor worship, and if possible, find out what you can about the individual being revered, and how the family pays their respects.
- 3) You will learn about the theory of reincarnation. Anywhere in our Asian ports of call, you should find a piece of art that in some fashion depicts a Buddhist or Hindu view of the after-life and explain/analyze its symbolism.
- 4) How the body of the Buddha is presented tells a story by itself. Anywhere in our Asian ports of call, you should look for different representations of the Buddha, research the depicted mudras, and explain/analyze the symbolism.
- 5) In Japan, the tea ceremony has religious significance. Try to find a tea ceremony to attend and describe the experience and its meaning.
- 6) In Japan, visit a Shinto shrine, and describe the experience.
- 7) Tibetans can be found in diaspora throughout Asia. Anywhere in our Asian ports, you should interview a Tibetan, find out which of the four sects of Tibetan Buddhism he belongs to, how he feels about the Dalai Lama as a spiritual/political leader, and what he/she believes will happen to the Tibetan leadership once the Dalai Lama has passed on.
- 8) Asian religions have a monastic tradition. Anywhere in our Asian ports of call, you should find a student monk or nun affiliated with a Buddhist temple or university, interviews him/her about his/her life, family, education, religious practices, and how he/she came to become a member of this tradition.

- 9) Temple art reflects the ideas and beliefs of its religious tradition. Anywhere in our Asian ports of call, visit a Buddhist temple and describe/analyze how the architecture and art reflect the Buddhist world view;
- 10) Again, temple art reflects the ideas and beliefs of its religious tradition. Anywhere in our Asian ports of call, visit a Hindu temple—how does the architecture reflect the Hindu world view?
- 11) In Yangon, go to the Shwedagon Temple and describe your experience. What did the experience teach you about Asian culture? (I recommend going at night.)
- 12) Confucian thought emphasizes filial piety. Anywhere in our Asian ports of call, you should interview an individual about his or her relationships with and attitudes towards his/her parents. How does the person regard parental mandates and expectations? What would happen if the child disagreed with the parent over significant matters such as choice of education, profession, or marriage partner?
- 13) In Asia, martial arts are more than mere sport. Most of them have an extensive history and are intimately related to bodies of philosophic thought. Anywhere in our Asian ports of call, you should observe someone engaged in martial arts, and research and explain/analyze how Asian philosophy permeates the practice. See if you can strike up a conversation and find out about what the martial art's theory is all about.
- 14) The adherents of both Buddhism and Hinduism believe in the concept of "karma." You should interview an individual from one of those two traditions and ask him/her to explain their beliefs about karma, and how those beliefs relate to reincarnation.
- 15) Calligraphy is an artform in China that has a philosophical basis. You should go either go to a museum, or perhaps to a store that sells art, collect an image, either a postcard or photograph, and then explain/analyze how calligraphy manifests Chinese thought.
- 16) You will experience both forms of Mahayana and Theravada Buddhism. What differences did you find between them? Similarities?
- 17) Find a representation of the battlefield at Kurukshetra, with Arjuna and Krishna in the chariot, and see if you can find someone to describe its meaning to you.
- 18) Go see some Kathakali dance in Cochin and explain how Hinduism impacts the art form.

METHODS OF ASSESSMENT

The student will be required to write two take-home essays, as well as to write one reflection paper based upon our required Field Class in Vietnam. You will also be asked to write five Independent Field Work assignments throughout the semester based on your experiences in ports. I have provided a list of the assignments, and the student may choose which five assignments s/he wishes to tackle or invent one on your own. The Independent Field Work assignments will require a one-page reflection that will be graded on a pass-fail basis. (E.g, you do the assignment, and write me one page about it, you get the two points. If you don't do it, you don't get the two points.) The two take-home essays will test for knowledge of the readings, lectures and class discussions. Furthermore, there will be two multiple-choice

quizzes, one in the middle of the course, and one at the end, designed to test your basic knowledge of the course materials. The first quiz will be held in class, and the second quiz will be administered during the time regularly scheduled for the final exam. I do not provide study sheets for the quizzes, but all the multiple-choice questions will come from the PowerPoints which will be posted in the CSU Electronic Course Materials as soon as we complete a unit.

Each take-home essay will consist of a paper, 7-9 pages (typewritten; double-spaced; 12 pt. font, one-inch margins) about an assigned topic. (You will have at least five on-ship days to complete each take home essay.) See the schedule below for the two take-home exams, the reflection paper, the Independent Field assignments, and the multiple-choice quizzes. For the take-home essay and the reflection paper, unexcused late assignments will have points deducted from the grade—two points for each day the paper is late. If you believe that you have an excused absence, it is up to the student to request an extension; for illness, a doctor's note from the clinic will be required. Only extenuating circumstances will justify turning in a late paper.

Each take-home essay will count for 25% of your grade, for a total of 50%. Your reflection paper on the required Field Class will count for 20 % of your grade, and your five one-page Independent Field Assignments will count for 10 % of your grade, although those will be on a pass-fail basis. (You will receive 2 points for each short report.) Each multiple-choice quiz will each count for 10% of your grade, for a total of 20%.

25% Take-home essay # 1
25% Take-home essay # 2
20% Reflection paper on Field Class
10% Independent Field Assignments
10% Quiz # 1
10% Quiz # 2

Here is the schedule for your take-home essays, your reflection paper on the required Field Class, your Independent Field Assignments, and the multiple-choice quizzes:

Take Home Essay #1 (7-9 pages): You will receive your question on B-5 (Jan. 18) and the essay is due by 10 p.m. on B-7 (Jan. 23)

First multiple-choice quiz: B-11 (Feb. 18)

Reflection paper on required Field Class (3-5 pages): Due on B-11 (Feb. 18)

All Independent Field Assignments (one-page reports) are due no later than B-19 (March 25), although students are encouraged to complete them earlier in the semester.

Take-Home Essay # 2 (7-9 pages): You will receive your question on B-15 (March 10) and the essay is due back by 10 p.m. on B-18 (March 17)

Second multiple-choice quiz: B-25 (April 18) Final exam day

Your three writing assignments will be evaluated on the basis of two criteria: Form and Content. Matters of form include grammar, spelling, punctuation, clarity and organization. Matters of content include understanding of the material, use of texts to support positions, thoroughness, originality, and overall quality of thought. I expect you to present the religious doctrines or beliefs in a clear, succinct fashion, and if asked, to make strong arguments in support of your positions. The Independent Field Assignments are not graded. **NOTE: Attendance at the Field Class is mandatory, and failure to attend will result in a loss of 20 % of your grade**

GRADING SCALE

The following Grading Scale is utilized for student evaluation. Pass/Fail is not an option for Semester at Sea coursework. Note that C-, D+ and D- grades are also not assigned on Semester at Sea in accordance with the grading system at Colorado State University (the SAS partner institution).

Pluses and minuses are awarded as follows on a 100% scale:

<u>Excellent</u>	<u>Good</u>	<u>Satisfactory/Poor</u>	<u>Failing</u>
97-100%: A+	87-89%: B+	77-79%: C+	Less than 60%: F
93-96%: A	83-86%: B	70-76%: C	
90-92%: A-	80-82%: B-	60-69%: D	

ATTENDANCE/ENGAGEMENT IN THE ACADEMIC PROGRAM

Attendance in all Semester at Sea classes, including the Field Class, is mandatory. Students must inform their instructors prior to any unanticipated absence and take the initiative to make up missed work in a timely fashion. I will make reasonable efforts to enable students to make up work which must be accomplished under my supervision (e.g., missed quizzes). In the event of a conflict in regard to this policy, individuals may appeal using established CSU procedures.

LEARNING ACCOMMODATIONS

Semester at Sea provides academic accommodations for students with diagnosed learning disabilities, in accordance with ADA guidelines. Students who will need accommodations in a class, should contact ISE to discuss their individual needs. Any accommodation must be discussed in a timely manner prior to implementation.

A letter from the student's home institution verifying the accommodations received on their home campus (dated within the last three years) is required before any accommodation is provided on the ship. Students must submit this verification of accommodations to academic@isevoyages.org as soon as possible, but no later than two months prior to the voyage.

STUDENT CONDUCT CODE

The foundation of a university is truth and knowledge, each of which relies in a fundamental manner upon academic integrity and is diminished significantly by academic misconduct. Academic integrity is conceptualized as doing and taking credit for one's own work. A pervasive attitude promoting academic integrity enhances the sense of community and adds value to the educational process. All within the University are affected by the cooperative commitment to academic integrity. All Semester at Sea courses adhere to this Academic Integrity Policy and Student Conduct Code.

For the two-take home exams, and the reflection papers on the Field Class, I will require you to add at the end of the paper a written declaration of the following honor pledge: "I have not given, received, or used any unauthorized assistance on this exam/assignment."

FILMS

- The Buddha: The Story of Siddhartha* (PBS, 2010) [Professor will provide a copy]
- Hinduism* (Religions of the World, Schlessinger Media, 2003) [Professor will provide a copy]
- Wheel of Time* (Werner Herzog, director, 2003) [Professor will provide a copy]

Electronic Course Materials

- Orientalism (New World Encyclopedia). Retrieved from <http://www.newworldencyclopedia.org/entry/Orientalism>
- The Analects of Confucius, Indiana University translation, Books I and II, pp. 1-8; Books VII, pp. 30-35; Book XII, pp. 59-65 Retrieved from [http://www.indiana.edu/~p374/Analects_of_Confucius_\(Eno-2015\).pdf](http://www.indiana.edu/~p374/Analects_of_Confucius_(Eno-2015).pdf)
- Zhuangzi: The Inner Chapters, translated by Robert Eno, Indiana University, Introduction, pp. 1-6, Huizi's ailanthus tree, Chapter 1.6 (pp. 11-12); The true self and its fate, Chapter 2.3 (pp. 14-15); The Non-Verbal Storehouse of Heaven, Chapter. 2.15 (pp. 20-21); The butterfly dream, Chapter 20.2 (p. 23); The tale of Cook Ding, Chapter 3.2 (pp. 24-25); Confucius instructs Hui Yi, Chapter 4.1 (pp. 28-30); The four friends, Chapter 6.4 (pp. 45-46). Retrieved from <http://www.indiana.edu/~p374/Zhuangzi.pdf>
- The Translation of the Katha Upanishad. Swami Paraminanda. Retrieved from <http://www.hinduwebsite.com/sacredscripts/hinduism/parama/katha.asp>
- Exile of Lord Rama (from the Ramayana). Retrieved from Blessings on the Net <http://blessingsonthenet.com/indianculture/hindugod-hindugodess/articles/65/exile-of-lord-rama>
- Tibetan Buddhism. BBC Religions. Retrieved from http://www.bbc.co.uk/religion/religions/buddhism/subdivisions/tibetan_1.shtml

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