Assessment and Reaffirmation of Foundational Humanities Outcome Report

Learning outcomes for Humanities

1. Discuss history and the basic principles and operation of government with a view to being a responsible citizen.

2. Discuss economic, social, and cultural diversity within a global context.

3. Describe the cultural, social, and historical dynamics that influence individuals and groups.

4. Explain the perspective of the culture of another country through the study of world languages, arts, spiritual traditions, mythology/literature, and/or through study abroad.

Course name and section number: PHIL230: Religions of the East (meets with REL230)

Instructor: Ashley Purpura

Learning Outcome Year: 2017/2018   Semester: Fall

Provide the title and a short description of the work that students performed to meet at least one of the above humanities outcomes (e.g. exam questions, projects, papers, etc.).

Assignment title: Final Portfolio

Humanities outcomes 2, 3, & 4 (cultural & global diversity emphasis highlighted above)

Students had a choice of either submitting a final portfolio or final exam to demonstrate their cumulative content and skill outcomes for the semester. All but two students signed up to submit a final portfolio in lieu of the exam. Students were asked to observe and reflect upon peer group research presentations on religious expression in eight different traditions. Students were instructed to make connections between the presentations, discuss the presentations with their peers, connect it to relevant images, vocabulary/concepts, primary texts, and other religions. The assignment instructions are in the attached supporting documents.

The portfolio required students to summarize forms of religious expression presented by their peers (excluding their own presentations) from at least six different global religious traditions. The summary needed to include a description of what the religious expression looks like or includes, an explanation of its significance for religious practitioners, and how it is contextualized amidst other religious beliefs/practices of the tradition. The summary directly relates to outcome 4 above by having students explain elements of multiple global religious cultures originating in countries such as India, Japan, and China. Part b of the summary directly relates to outcome 3 above, by explaining the significance of the form of religious expression for those who practice it. The assignment instructions also ask students to briefly summarize a discussion they had after the presentation among their peers about the form of religious expression and to relate it to other concepts/terms (some in other languages—fulfilling outcome 4) within the tradition and compare it to a form of religious expression in another tradition. This demonstrates discussion of cultural diversity within a global context (outcome 2). Students were required to include an image relating to the form of religious expression, which
demonstrates students’ ability to explain diverse cultural perspectives and cultural influences (outcomes 3 &4).

Describe how and when students were given feedback on their performance before the withdrawal deadline.

Students received feedback on their performance in the course before the October withdrawal date in three forms: 18 in-class participation opportunities (1% each beginning week 2), three multiple-choice content quizzes (7.5% total from weeks 6, 8, and 9), and two essay and evaluation assignments (20% total, from weeks 6 and 9). Students received grade updates using the gradebook in Blackboard within one week after submitting the assignments. Participation grades were updated after each class or two in which participation assignments were collected. Students were encouraged to discuss any concerns or questions regarding their grades with the professor or TA within one week of the grade posting.
PHIL230/REL230: RELIGIONS OF THE EAST
Fall 2017, MWF: 12:30-1:20, WALC 2007

Professor: Dr. Ashley Purpura, apurpur@purdue.edu
Office Hours: REC 301, email for an appointment
Teaching Assistant: Luke Wilson, wilso761@purdue.edu
Office Hours: BRNG 7143, Mondays 2:00-3:00pm or by appointment

DESCRIPTION: This course offers an interdisciplinary introduction to the academic study of Indian, Southeast Asian, Chinese, and Japanese religious traditions, including: Hinduism, Jainism, Sikhism, Buddhism, Confucianism, Taoism, Shintoism, and Zoroastrianism. The philosophical and religious contexts of each tradition will be considered by examining its history, primary texts, key teachings, rituals, present practice, and diverse cultural expressions.

OBJECTIVES: By the end of this course students will be able to
1. Discuss eastern religious traditions from an academically informed perspective.
2. Differentiate the primary features of Hinduism, Buddhism, Jainism, Sikhism, Confucianism, Daoism, Shinto, and Zoroastrianism.
3. Evaluate sources of religious expression with critical objectivity and empathy.
4. Articulate clear and compelling assertions about eastern religious traditions' cultural significance.

REQUIRED TEXTS:
3. Additional required texts will be made available on Blackboard (noted on the schedule as “Bb”).

GRADED ASSESSMENT:
1. 20 Graded Participation Assignments (1% each, total 20%): Students are expected to come to class prepared to participate in and complete graded activities based on the assigned pre-work and in-class discussions. 25 participation opportunities will be given in
class, allowing the lowest 5 grades in this category to be dropped. Your first 5 missed participation opportunities will not be accommodated for makeup work.

2. **Group Research Presentations (10%)**: Over the semester each students will work in groups to present their research on one example of religious expression and its significance from a particular tradition.

3. **Group Blog posts & discussion leadership (5% for presentation, 5% for responses)**: In groups, students will be responsible for posting links and discussion questions about a hot topic in a given tradition, and then leading the class in a brief discussion about it. Students who are not presenting will be required to post responses to the discussion questions online in advance of the class discussion at least 5 times over the semester (1% each).

4. **3 Brief Comparative Essays & Evaluations (10% each, 30% total)**: Students will write and evaluate three essays comparing components of two different traditions (without repeating traditions or prompts) in response to a critical thinking prompt. Essays and evaluations are submitted online through Gradient.

5. **5 Content & Concept Quizzes (3% each, total 15%)**: These quizzes are based on the content highlighted in the online Voice Thread lectures and listed on the Study Guides to promote student acquisition of new knowledge over the semester.

6. **Final Exam or Portfolio (15%)**: Students may choose to either submit a cumulative portfolio of engagement with each tradition based on peer presentations or a traditional short response exam to demonstrate their achievement of the learning objectives for the course.

**Extra Credit Field Research (up to 5%, 1% each)**: Students may visit sacred spaces, conduct interviews, or pursue some other approved activity to gain firsthand knowledge about any of the traditions covered in the class. To receive extra credit, students must provide documentation of the activity, complete the extra credit outline, and complete the activity during the semester (not before).

**Grading Scale:**
A+ (97-100%); A (93-96%); A- (90-92%)
B+ (87-89%); B (83-86%); B- (80-82%)
C+ (77-79%); C (73-76%); C- (70-72%)
D+ (67-69%); D (63-66%); D- (60-62%)
F (59.5% or lower)

**COURSE SCHEDULE:**

<table>
<thead>
<tr>
<th>Topics</th>
<th>Preparation</th>
<th>Assignment Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Week 1: 8/21 INTRODUCTIONS</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>M: Class Introductions</td>
<td>Syllabus overview</td>
<td>Buy WR &amp; RER textbooks</td>
</tr>
<tr>
<td><strong>W:</strong> Studying Religion</td>
<td>Read Syllabus Closely</td>
<td></td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------------------</td>
<td></td>
</tr>
<tr>
<td><strong>F:</strong> Good Group work, studying Eastern religions</td>
<td>Familiarize yourself with BB, VT, and the textbooks</td>
<td></td>
</tr>
</tbody>
</table>

**Week 2: 8/28 HINDUISM**

<table>
<thead>
<tr>
<th><strong>M:</strong> Introduction &amp; Pre-Vedic Origins, &amp; Vedic Culture &amp; Literature</th>
<th>WR28-36 &amp; RER 14-20 Pre-Vedic &amp; Vedic VT</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>W:</strong> Upanishads</td>
<td>WR37-39 &amp; RER 29-31,34-38 Upanishads VT</td>
</tr>
<tr>
<td><strong>F:</strong> Classical Hinduism</td>
<td>WR41-49 &amp; RER 45-55,59-68 Classical Hindu Literature VT</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Week 3: 9/4 HINDUISM</strong></th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>M:</strong> NO CLASS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>W:</strong> Finish Classical Hinduism &amp; Classical India</td>
</tr>
<tr>
<td><strong>F:</strong> Schools of Thought &amp; Practice</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Week 4: 9/11 HINDUISM &amp; JAINISM</strong></th>
</tr>
</thead>
</table>

| **M:** Schools of Devotion & Rituals | WR59-65, 70-90, & RER74-81 Hindu Devotion VT & Hindu Rituals & Arts VT |
| **W:** Origins, History, & Doctrine | WR148-160 & BB Life of Mahavira Jainism Origins, History, & Doctrine VT |
| **F:** Practices & Current Issues | WR160-167 & RER103-109, WR167-180 & BB Jaina Stories Jainism Practice VT & Jain Practices & Current Issues VT |

<table>
<thead>
<tr>
<th><strong>Week 5: 9/18 SIKHISM</strong></th>
</tr>
</thead>
</table>

| **M:** Foundations & Gurus | WR106-120 & RER249-257 Sikh Foundations & Gurus VT |
| **W:** Doctrine and Ritual | WR120-131 & RER 259-263 Sikh Doctrine & Ritual VT |
| **F:** Modern Sikhism | WR133-145 Modern Sikhism VT |

**Week 3: 9/4 HINDUISM**

**Week 4: 9/11 HINDUISM & JAINISM**

**Week 5: 9/18 SIKHISM**
## Week 6: 9/25 BUDDHISM

<table>
<thead>
<tr>
<th>Day</th>
<th>Topic</th>
<th>Reading</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>Buddha &amp; Foundations</td>
<td>WR186-198 &amp; RER139-147 Buddha &amp; Foundations VT</td>
<td>Jainism &amp; Sikhism Quiz in class!</td>
</tr>
<tr>
<td>W</td>
<td>Dharma &amp; Sangha</td>
<td>WR198-209 &amp; RER154-161 Dharma &amp; Sangha VT</td>
<td>Evaluations #1 due by 12:30pm!</td>
</tr>
<tr>
<td>F</td>
<td>Theravada &amp; Mahayana</td>
<td>WR210-221 &amp; RER173 Theravada &amp; Mahayana VT</td>
<td></td>
</tr>
</tbody>
</table>

## Week 7: 10/2 BUDDHISM

<table>
<thead>
<tr>
<th>Day</th>
<th>Topic</th>
<th>Reading</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>Mahayana Schools</td>
<td>WR221-232 &amp; RER179-183 Mahayana Schools of Thought VT</td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>Vajrayana</td>
<td>WR232-239 &amp; RER153-4 Vajrayana VT</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Buddhist Practice &amp; Expression &amp; Modern Buddhism &amp; Asian Variations</td>
<td>WR241-246, 239-241,246-257 Buddhist Practice &amp; Expression VT</td>
<td>[RER 216-242 to be read in class] Review the Buddhism Study Guide…</td>
</tr>
</tbody>
</table>

## Week 8: 10/9 SHINTOISM

<table>
<thead>
<tr>
<th>Day</th>
<th>Topic</th>
<th>Reading</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>October Break: No Class</td>
<td></td>
<td></td>
</tr>
<tr>
<td>W</td>
<td>Shinto Context &amp; Mythology</td>
<td>WR342-355 &amp; RER339-361 Shinto VT 1 &amp; 2</td>
<td>Buddhism Quiz in class!</td>
</tr>
<tr>
<td>F</td>
<td>Practice &amp; Belief</td>
<td>WR363-367, 371-372 &amp; RER350-6 Shinto VT 3</td>
<td>Essay #2 Due by 12:30pm! Review the Shintoism Study Guide…</td>
</tr>
</tbody>
</table>

## Week 9: 10/16 CONFUCIANISM

<table>
<thead>
<tr>
<th>Day</th>
<th>Topic</th>
<th>Reading</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>W</td>
<td>Confucian Thought</td>
<td>WR276-278, 289-293 &amp; RER286-295 Confucian Thought VT</td>
<td></td>
</tr>
<tr>
<td>F</td>
<td>Neo-Confucianism</td>
<td>WR296, 306-307,311-313,316-317,320 &amp; RER295-298 Neo-Confucianism VT</td>
<td>Evaluations #2 Due by 12:30pm!</td>
</tr>
</tbody>
</table>

## Week 10: 10/23 DAOISM

<table>
<thead>
<tr>
<th>Day</th>
<th>Topic</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td>Daoist Themes &amp; Laozi</td>
<td>WR278-283 &amp; RER301-308 Daoism &amp; Laozi VT</td>
</tr>
<tr>
<td><strong>W:</strong> Development &amp; Zhuangzi</td>
<td>WR283-285,286,293-294 &amp; RER308-313 Zhuangzi &amp; Development VT</td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
</tbody>
</table>

**Week 11: 10/30 ZOROASTRIANISM**

<table>
<thead>
<tr>
<th><strong>M:</strong> Zoroaster &amp; Key Beliefs</th>
<th>First third of the WR Zoroastrianism Supplement (BB) Zoroaster &amp; Key Beliefs VT</th>
<th>Confucianism &amp; Daoism Quiz in class!</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>W:</strong> Ritual Practice</td>
<td>Second third of WR Zoroastrianism Supplement (BB) Zoroastrian Ritual Practice VT</td>
<td>Essay #3 Due by 12:30pm</td>
</tr>
<tr>
<td><strong>F:</strong> Cultural Developments</td>
<td>Final third of the WR Zoroastrianism Supplement (BB) Zoroastrianism Developments VT</td>
<td>Review the Zoroastrianism Study Guide… <strong>Sign up for either portfolio or exam!</strong></td>
</tr>
</tbody>
</table>

**Week 12: 11/6 Presentation & Application Part 1**

<table>
<thead>
<tr>
<th><strong>M:</strong> Hinduism #1 Group Presentation Hot Topic</th>
<th>Review Hinduism &amp; Complete Portfolio Entry (option 1)/study guide</th>
<th>Zoroastrianism Half Quiz in class! HT Blog responses due by 12:30pm (complete 5/8)!</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>W:</strong> Hinduism #2 Group Presentation Hot Topic</td>
<td>Review Hinduism &amp; Complete Portfolio Entry (option 2)/study guide</td>
<td>Evaluations #3 Due HT Blog responses due by 12:30pm (complete 5/8)!</td>
</tr>
<tr>
<td><strong>F:</strong> Jainism Group Presentation Hot Topic</td>
<td>Review Jainism &amp; Complete Portfolio Entry/study guide</td>
<td>HT Blog responses due by 12:30pm (complete 5/8)! <strong>Last day to change from exam to portfolio or portfolio to exam!</strong></td>
</tr>
</tbody>
</table>

**Week 13: 11/13 Presentation & Application Part 2**

<table>
<thead>
<tr>
<th><strong>M:</strong> Sikhism Group Presentation Hot Topic</th>
<th>Review Sikhism &amp; Complete Portfolio Entry/study guide</th>
<th>HT Blog responses due by 12:30pm (complete 5/8)!</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>W:</strong> Buddhism #1 Group Presentation Hot Topic</td>
<td>Review Buddhism &amp; Complete Portfolio Entry (option 1)/study guide</td>
<td>HT Blog responses due by 12:30pm (complete 5/8)!</td>
</tr>
<tr>
<td><strong>F:</strong> Buddhism #2 Group Presentation Hot Topic</td>
<td>Review Buddhism &amp; Complete Portfolio Entry (option 2)/study guide</td>
<td>HT Blog responses due by 12:30pm (complete 5/8)!</td>
</tr>
</tbody>
</table>
Week 14: 11/20 CLASS BREAK
Class cancelled in anticipation of break!
Thanksgiving Break No Class
Thanksgiving Break No Class

Week 15: 11/27, Presentation & Application Part 3
<table>
<thead>
<tr>
<th>M: Shintoism</th>
<th>Review Shintoism &amp; Complete Portfolio Entry/study guide</th>
<th>HT Blog responses due by 12:30pm (complete 5/8)!</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group Presentation</td>
<td>Hot Topic</td>
<td></td>
</tr>
<tr>
<td>W: Confucianism</td>
<td>Review Confucianism &amp; Complete Portfolio Entry/study guide</td>
<td>HT Blog responses due by 12:30pm (complete 5/8)!</td>
</tr>
<tr>
<td>Group Presentation</td>
<td>Hot Topic</td>
<td></td>
</tr>
<tr>
<td>F: Daoism</td>
<td>Review Daoism &amp; Complete Portfolio Entry/study guide</td>
<td>HT Blog responses due by 12:30pm (complete 5/8)!</td>
</tr>
<tr>
<td>Group Presentation</td>
<td>Hot Topic</td>
<td></td>
</tr>
</tbody>
</table>

Week 16: 12/4 Portfolio Revisions & Course Conclusion
| M: Portfolio Revision Work Day | Come with a complete rough draft of your 6 portfolio entries and any questions! | Extra Credit Due |
| W: Portfolio Peer Review Day/ Exam preparation | Come prepared to share your portfolio with peers for feedback! Or, to review your study guide responses with peers! |                                                |
| F: Course Conclusion, Celebration, Present Portfolios & Exam Review | Bring snacks to share and any questions you have about the exam! | Portfolios Due! |

Final Exam: TBA

COURSE POLICIES (the fine print and rules of engagement...):

Email. Students are responsible for any course information or notifications sent to their @purdue.edu email. Students can expect responses from the Professor and TAs within one business day for emails sent.

Academic Professionalism: All class participants are expected to conduct themselves at all times in a respectful and sensitive manner towards others and the course material in accordance with the University’s nondiscrimination policy. All students should familiarize themselves with and are responsible to adhere to Purdue Regulations, http://www.purdue.edu/univregs/index.html. Professional and respectful classroom demeanor also includes: regular timely attendance, demonstrating careful preparation, thoughtful and
engaged participation, appropriate contributions to group activities, and arriving punctually to class. *Students using class time for non-class related activities (such as texting, instant messaging, social networking, internet browsing unrelated to class research, sleeping, inattentiveness, or working on assignments for other classes) will receive a -5% negative participation deduction for that class—without additional warning.* Behaving in a disrespectful manner may be penalized by a reduction in the final credit assigned up to 10%, and in more grievous instances may be asked to leave the classroom at the professor’s discretion. Please pay particular attention to the following two policies designed to further foster a respectful learning environment:

1) Auditors. Any individuals other than Purdue students registered in this course must get prior written approval from the professor at least 24 hours prior to the class session(s) in question:

2) Note-taking only. Any audio and/or video recording of class sessions must get prior written approval from the professor at least 24 hours prior to the class session(s) in question:

**Assignments:** Assignments are accepted before or on the due date specified, and must be submitted in the appropriate form for the assignment indicated in the instructions (printed or online). Late or make up assignments will not be accepted except in cases of documented personal illness/emergency (at the Professor’s discretion) or bereavement (in accordance with the University’s *Grief Absence Policy for Students*). Students wishing to challenge their grade or seek accommodation for a missed assignment must do so within one week of the assignment’s due date (for accommodation) or grade posting (for challenge). After that, all grades and completed assignments are final.

**Academic ethics-honesty:** Please adopt the Purdue Honor’s Pledge: *“As a boilermaker pursuing academic excellence, I pledge to be honest and true in all that I do. Accountable together - we are Purdue”* and review Purdue’s student guide on academic integrity and the University’s prohibition against academic dishonesty ([http://www.purdue.edu/odos/aboutodos/academicintegrity.php](http://www.purdue.edu/odos/aboutodos/academicintegrity.php)).

It is the student’s responsibility to know what plagiarism is and to avoid it. Plagiarism is the use of work (either a series of words or sentences, or an idea) that is not his or her own without citation. Even unintentional plagiarism can be a serious academic offense. Incidents of academic misconduct in this course will be addressed by the course instructor and referred to the Office of Student Rights and Responsibilities (OSRR) for review at the university level. Any violation of course policies as it relates to academic integrity will result minimally in a failing or zero grade for that particular assignment, and at the instructor’s discretion may result in a failing grade for the course. In addition, all incidents of academic misconduct will be forwarded to OSRR, where university penalties, including removal from the university, may be considered ([http://www.purdue.edu/odos/aboutodos/respondingtoacademicdishonesty.php](http://www.purdue.edu/odos/aboutodos/respondingtoacademicdishonesty.php)).

Students are encouraged to make use of the resources available to them through the Purdue Writing Lab either online at [http://owl.english.purdue.edu/OWL/](http://owl.english.purdue.edu/OWL/), or in person (locations, services, and hours can be found at [http://owl.english.purdue.edu/writinglab/](http://owl.english.purdue.edu/writinglab/)).
Academic integrity is one of the highest values that Purdue University holds. Individuals are encouraged to alert university officials to potential breeches of this value by either emailing integrity@purdue.edu or by calling 765-494-8778. While information may be submitted anonymously, the more information that is submitted provides the greatest opportunity for the university to investigate the concern.

**Academic ethics-accommodation:** Purdue University is required to respond to the needs of the students with disabilities as outlined in both the Rehabilitation Act of 1973 and the Americans with Disabilities Act of 1990 through the provision of auxiliary aids and services that allow a student with a disability to fully access and participate in the programs, services, and activities at Purdue University. If a student has a disability that requires special academic accommodation, it is the student’s responsibility to make an appointment to speak with the instructor as early as possible in the semester so that any necessary adjustments can be made. The student also is responsible for notifying the Disability Resource Center (http://www.purdue.edu/drc) for any required accommodations and/or classroom modifications.

**CAPS Information:** Purdue University is committed to advancing the mental health and well-being of its students. If you or someone you know is feeling overwhelmed, depressed, and/or in need of support, services are available. For help, such individuals should contact Counseling and Psychological Services (CAPS) at (765)494-6995 and http://www.purdue.edu/caps/ during and after hours, on weekends and holidays, or through its counselors physically located in the Purdue University Student Health Center (PUSH) during business hours.

**Academic ethics-diversity:** In this course, each voice in the classroom has something of value to contribute. Please take care to respect the different experiences, beliefs and values expressed by students and staff involved in this course. We support Purdue's commitment to diversity, and welcome individuals of all ages, backgrounds, citizenships, disability, sex, education, ethnicities, family statuses, genders, gender identities, geographical locations, languages, military experience, political views, races, religions, sexual orientations, socioeconomic statuses, and work experience. If any class activity or assignment is impossible or uncomfortable for you to complete please approach the professor in advance of the deadline for assistance or an alternative means of fulfilling the requirement (this policy is in regard to welcoming classroom diversity, not enabling procrastination or poor study habits...).

Purdue University is committed to maintaining a community that recognizes and values the inherent worth and dignity of every person. The University believes that diversity among its many members strengthens the institution, stimulates creativity, promotes the exchange of ideas, and enriches campus life. Students requesting special consideration in scheduling due to religious, ethnic, or civic observances will be expected to make their needs known to the professor at least one week in advance and the professor will provide reasonable accommodation.

**Campus Emergencies:** In the event of a major campus emergency, course requirements, deadlines, and grading percentages are subject to changes that may be necessitated. The Professor will email information about a revised syllabus reflecting changes in this course and post revised material on Blackboard. Please review the Purdue Emergency Preparedness procedures: http://www.purdue.edu/emergency_preparedness/.
Religions of the East: Final Portfolio (15%) Instructions

Based on the Group Research Presentations for 6 different religious traditions (not based on your own presentation) complete the following outline:

1. At the top of the page list the tradition and the topic of the presentation
2. Summarize the example of religious expression presented including:
   a) a description of what the expression looks like or includes
   b) explanation of its significance for religious practitioners
   c) how it is contextualized amidst other religious beliefs/practices of the tradition
3. One picture (can just be copy and pasted from the internet, but you do need to give the source) related to or of the example of religious expression, and a brief description of what it depicts.
4. Summary of your table’s discussion of the most interesting/intriguing thing you learned or questioned based on the presentation, and why you thought it was the most interesting.
5. Connect two things you learned from the presentation with two significant concepts/vocabulary words in the tradition and explain how they inform each other (they can be concepts highlighted in the presentation).
6. Compare and contrast this example of religious expression to one aspect of a different religious tradition covered this semester (you may not repeat traditions you use for comparison in your portfolio…).
7. List one quote from a primary text (in your RER textbook or an excerpt in the WR book) that relates to the content of the presentation with the tradition, and an explanation of how this quote relates to the presentation in your thinking (be sure to give the source and the page number).

All portfolio entries must be typed and submitted in a single stapled document by the end time of our scheduled final exam (location TBA). These documents should include your name on a title page as well as a running header including your last name and page number on every page. Please note, you may not change your decision regarding taking the exam or completing the portfolio after November 10th.

Rubric:

1. Presentations and traditions are discussed accurately (4.2%), .7/entry
2. All outline components are complete for each tradition (4.2%), .7/entry
3. Demonstrates thoughtful engagement with the tradition and presentation (4.2%), .7/entry
4. Free of distracting formatting/grammatical errors and citation omissions (2.4%), overall
Religions of the East: Final Portfolio

By:
# Table of Contents

Hinduism – Diwali .................................................................................................................. 1
Sikhism – The Five Ks ........................................................................................................... 3
Buddhism – Vesak .................................................................................................................. 4
Shintoism – Niiname Sai ....................................................................................................... 7
Confucianism – Confucius’ Birthday .................................................................................... 9
Daoism – Music and Musical Instruments .......................................................................... 11
Works Cited ............................................................................................................................ 13
Hinduism – Diwali

2. Diwali is a 5-day long Hindu holiday that celebrates the new year and good triumphing over evil. It also commemorates the return of Prince Rama and, in some regions, the marriage of Lakshmi and Vishnu. The main origin story in regards to Diwali comes from the Ramayana, a Hindu epic that follows Prince Rama through his struggles of being banished and regaining his kingdom. As mentioned before, Diwali celebrates the return of Rama to his rightful kingdom and this is demonstrated through many of the practices performed during the festival. For example, Diwali, which means “Row of Lights”, is marked by being a very bright celebration. Many Hindus decorate their homes and shrines with candles and lights. These lights symbolize the good winning over evil and they also simulate how the kingdom looked when they celebrated Prince Rama’s return. Another example of Diwali celebrating Prince Rama’s return is the third day of the festival, which is called Lakshmi Puja. Part of Rama’s struggle to return home was that he needed to defeat a demon, Ravana, to rescue his wife, Sita. To defeat the demon, he had the help of Lakshmi, the deity of prosperity and fortune. So, for Lakshmi Puja, Hindus celebrate Rama’s return by worshipping Lakshmi because she aided Rama in defeating Ravana. During this day, they typically ask Lakshmi for blessings of fortune. Puja is also a very important practice throughout the festival and Hindu culture in general. Puja is a set of at-home rituals families perform to worship and show respect for the deities. It is also a way to demonstrate their devotion, which is one way for Hindus to reach moksha, or liberation, from samsara, or reincarnation. Several days of Diwali are dedicated to performing puja, such as Lakshmi Puja, and can be performed by lighting oil lamps, incenses, and chanting prayers.

4. Something my table discussed is a discrepancy between what the first Hinduism group presented and what the second Hinduism group presented. The first group mentioned that the last day, Bhai Dooj, was a day dedicated to sibling love. It is a celebration that honors the love between brothers and sisters by gifting and feasting. However, the second Hinduism group stressed that Bhai Dooj was about celebrating the sisters. People will go and visit their sisters in hopes of obtaining moksha and they also bring their sisters presents. Someone at my table thought that the lean towards celebrating just sisters vs all siblings could be due to regional differences. For example, the Northern part of India may celebrate Bhai Dooj a different way than the Southern part of India and other countries may celebrate Bhai Dooj differently than India. Seeing as regions celebrate Diwali in different ways, I think this hypothesis is very accurate.

5. Puja – In Hinduism, there are three ways one can achieve moksha: Action, Knowledge, and Devotion. To express devotion, many Hindus will perform puja, or rituals done within the home. These rituals can range from setting up altars, lighting incense, feasting, fasting, and more (Oxtoby 77-78). Almost every day in Diwali is dedicated to performing puja. For example, for the first day, Dhanteras, many farmers will worship their cattle by decorating them and praying to them. As mentioned before, the third day is dedicated to worshiping Lakshmi, where some places light candles and pray to murtis, or objects/images that represent the gods. The fourth day is dedicated to worshipping the Govardhan Mountain. This is done by decorating the mountain with food, flowers, and cow dung. All activities done on the days, such as decorating and praying, is a form of puja. Another form of puja enacted throughout Diwali is feasting. The most notable feast is on the last day of Diwali during Bhai Dooj.
Ramayana – The Ramayana is the main origin story of Diwali. While this festival can be seen as a new year’s celebration, it is also a means of celebrating the return of Prince Rama to his town, Ayodhya, and becoming the rightful ruler. The legend of Prince Rama influences an entire day of Diwali. As mentioned previously, the third day of Diwali, Lakshmi Puja, is a means to worship Lakshmi, who helped Prince Rama triumph over Ravana. If Diwali was not influenced by the Ramayana, it may have a different intention all together.

6. Throughout Diwali, puja is practiced in many ways, such as lighting incense, creating home altars, and providing food offerings. This reminds me of the altars that many Chinese families, including my own, have in their homes. These altars are connected to Daoism, especially the Numinous Treasure school of thought. This school focuses on communal renewal rituals where “deities were invited down into the altar, incense was offered, and the faithful who sponsored the rituals were granted audiences with the gods” (Oxtoby 305-306). Like puja altars, Chinese altars are a place for worship. People of both faiths pray at their altars, asking for blessings or guidance. Typically, pictures, statues, incense and food offerings are placed at these altars. However, unlike altars used for puja, Chinese altars are not only used to communicate with deities, but they are used to communicate with loved ones who have passed away.

7. This quote really captures the spirit of the people and their celebrations. This semester I was lucky enough to attend the American India Foundation Purdue Chapter’s Diwali Banquet and Garba Night and the entire experience was wonderful. While I doubt it was anything similar to what actual Diwali celebrations are, everyone at the event was so lively. The event started off with a prayer to Lakshmi and then different groups came onto the stage to perform. One group sang a mixture of Western rock music and Classical Indian music. The next couple groups got on stage to dance and, after the performances and food, everyone got up and danced their hearts out to all sorts of songs in Hindi. A similar situation happened during the Holi event I attended last semester. That is why I picked this quote. I can easily imagine the city of Ayodhya celebrating Prince Rama and Sita’s return with joyful dances and music. Compared to most American and Chinese holidays I have experienced, which are more focused on food and being with family, the Hindu holidays I have experienced at Purdue really show how big dancing and music is to the Hindu faith. Everyone is together, laughing, having fun, and enjoying life to fullest.

“Joy! Joy in bright Ayodhya gladness filled the hearts of all,
Joy! Joy a lofty music sounded in the royal hall...”
- The Ramayana (Dutt)
Sikhism – The Five Ks

2. During the execution of the ninth Guru, Tegh Bahadur, it is said that many Sikhs stayed hidden and silent in fear of being persecuted. In response, the tenth Guru, Gobind Singh, established the Khalsa, “an order of loyal Sikhs”, and encouraged all Sikh followers to physically identify with their faith (Oxtoby 117). To be considered a part of the Khalsa, a Sikh must abide by the Five Ks. Gobind Singh established the Five Ks to ensure those who are a part of the Khalsa follow a set conduct and could be identified as Sikh just by looking at them. This means they cannot hide from their faith and separate from it in the face of danger, as that could be seen as separating yourself from Akal Purakh, too.

The first K stands for Kesh, which is not cutting one’s hair. Sikhs believe that their hair is a gift from God, Akal Purakh, and that cutting it symbolizes fighting against Akal Purakh. They also believe that their hair holds energy and not cutting it shows purity. This leads into the second K, Kanga. The Kanga is a wooden comb that is worn in the hair. It is used to keep the hair neat, but it is also used to stimulate the energy stored in the hair. The next K is the Kara, a perfectly round bracelet made of iron or steel. This bracelet is a perfect circle and symbolizes the eternal commitment to Akal Purakh. The fourth K stands for a Kachh, also known as a Kachehra. Kachh are short, cotton breeches that symbolize morality and modesty (The Sikh). Lastly, there is the Kirpan. This is typically a small, ceremonial sword used for defense and it symbolizes spirituality and the struggle of good vs evil. It also serves to remind Sikhs, especially those initiated into the Khalsa, that it is their duty to uphold justice and protect the weak.

4. My table found interesting are the reasons behind Kesh. As mentioned before, Kesh is uncut hair. Since hair will inevitably grow, no matter how many times it is cut, Sikhs believe God did not intend for their hair to be cut at all. So, they let their hair grow naturally and use the Kangha to maintain it. I personally thought it was interesting that Sikhs also believe their hair has energy. I have never considered my hair to have a spiritual connection to a higher being and it was an interesting perspective.

Another thing my group was interested in is the fact Sikhs can carry their Kirpans in public. While we did not find it surprising that Sikhs were able to carry a religious symbol in public, we wondered how much harassment a Sikh may go through for carrying their Kirpan. I imagine religiously intolerant and ignorant people may confuse Sikhs with Muslims, which leads to a lot of unnecessary hostility towards both religions, and I imagine these hostile people would not understand that the Kirpan is a religious symbol. They may think of it just as a sword and fight to prevent Sikhs from carrying the Kirpan in public.

5. The Khalsa – While the Five Ks are practiced by many Sikhs, originally they were requirements for members of the Khalsa. The Khalsa was created by the tenth Guru Gobind Singh and served as “a new order of loyal Sikhs bound by a common identity and discipline” (Oxtoby 117). Initiation into the Khalsa included changing one’s last name to Singh or Kaur, partaking in the Nectar, or amrit, ceremony, and following the Five Ks. The Five Ks are physical symbols for ideals the Khalsa should remember and for outsiders to recognize as Sikh.

Akal Purakh – Akal Purakh means Timeless Being and is what Sikhs call their God (Oxtoby 106). This term relates to the Five Ks because each symbol is similarly tied to Akal Purakh. For example, Kesh is practiced because Sikhs view their hair a gift from Akal Purakh. They believe that cutting their hair will disconnect them from their God, so, they do not cut it. The Kanga, or the wooden comb, is used to
stimulate the energy within a Sikh’s hair, which in turn stimulates their spirituality and connection with Akal Purakh. Another example is the Kara. Its circular shape is a symbol of one’s eternal devotion to Akal Purakh.

6. Having a set way to dress, such as the Five Ks, reminds me of the Digambara monks and the Svetambara monks in Jainism. Both sects have a specific way of how their followers, especially the monks, are dressed. Jainas believe that a life of renunciation will prepare and lead them to siddha loka, the realm of liberation. The difference between the sects is how far they go with the renunciation. For the Svetambara sect, or the white-clad sect, followers wear white clothes as a way to show purity. This is similar to the Five Ks, where Sikhs wear the Kachh. However, the Digambara sect, or the sky-clad sect, where no clothes at all. This is their way of showing they have no bodily attachment. This reminds me of Kesh, in a way, because being naked is natural and unshorn hair is also natural. However, the reasons behind their uniforms is different. For Sikhs, the Five Ks are ways to outwardly show their religion, but the “uniforms” for Jainas is attributed to showing no bodily attachment.

“He who holds none in fear, nor is afraid of anyone, is acknowledged as a man of true wisdom”
- Guru Tegh Bahadur (Oxtoby 117)

7. I feel that this quote really embodies what the Five Ks and the Khalsa were implemented for. This was said by Guru Tegh Bahadur, the ninth Guru. He was executed because he refused to convert to the Islamic faith. When this happened, many of his Sikh followers stayed silent, hiding in the background to prevent their own execution (Oxtoby 117). His followers had fear and, in a way, it means they hid the fact they were Sikh to prevent their own execution. The next Guru, Gobind Singh, did not like this. He encouraged all Sikh followers to own up to their religion and make it physically possible to see which faith they are ascribed to. So, to ensure only the most loyal followers were involved, Guru Gobind Singh created the Khalsa. He formed an initiation process which involved changing one’s last name, drinking the nectar of the double-edged sword, transferring spiritual authority to the Cherished Five, and adhering to the Five Ks (Oxtoby 117). The Five Ks instilled a physical reminder of the morals a Sikh should follow, such as being pure and committed, and made their religious alignment visible. This also serves as a reminder that, even in the face of execution, a Khalsa member should embrace their religion.

**Buddhism – Vesak**

2. Vesak day, also known as Buddha Day, is one of the most important holidays in the Theravada sect of Buddhism. It is celebrated on the first full moon of May and was officially established as a holiday in 1950. Vesak celebrates the three main parts of the Buddha’s life: his birth, his enlightenment, and his parinirvana, also known as the completion of reincarnation. A very important aspect of Vesak is light because in the Theravada community the Buddha’s teachings are viewed as a light that illuminates the darkness of Samsara. Light is used in varying ways throughout the festival. For example, many people gift lights, such as candles, to images of the Buddha as a way to symbolize his enlightenment. They also decorate their homes and buildings in lights and release lit up lanterns in the air. Buddhist also gift flowers, incense, and food to the Buddha’s images or statues. Other ways Vesak is celebrated is by pouring water over Buddha statues, giving money and food to monks and the poor, eating a vegetarian diet, and reciting prayers. Some regions hold parades in celebration and others travel to see significant
4. Our table enjoyed how the presenters included information on how Vesak is celebrated a bit differently from region to region. For example, Taiwan being famous for bathing Buddha statues and China celebrating with a dragon parade. We found it interesting how so many areas can be celebrating the same holiday, with a similar focus and goal, but they all develop their own, individual traditions. I like how the Chinese celebrate Vesak with a dragon parade because it shows how the holiday has been infused with Chinese culture. It highlights the influence religion has on a culture and how a culture has influence on a religion. It also shows that religions are flexible and can adjust to the surroundings environment and attitudes.

5. The Three Jewels – The Three Jewels are the core elements of Buddhism. Each Jewel stands for an important concept in the religion. The first on is the Buddha, the second is Dharma, and the third is Sangha. The first gem relates closely with Vesak because the holiday is celebrating the Buddha. Vesak is focused on the Buddha and his journey. It concentrates on his birth, enlightenment, and parinirvana. Many practices relate in some way to the Buddha. For example, giving to the monks and the poor is similar to how Siddhartha Gautama gave his possessions away to those who needed or asked for them. Other practices involve bathing the Buddha and giving offerings to him, too.

Theravada – While Mahayana and Vajrayana sects have a holiday that is celebrated around the same time, the Theravada sect is the one that mainly celebrates Vesak (Oxtoby 217). Some practices Theravada practices can be seen through Vesak. The biggest practice seen is Buddha-puja, or services of respect for the Buddha. This consists of leaving offerings on altars, praying, and reaffirming the Five Precepts, which are all things that are performed during the festival.
6. As mentioned before, lights are a very significant part of Vesak, which reminded me of the Hindu festival Diwali. In fact, both celebrations seem to have a few things in common. Appearance wise, both holidays focus on light. For Vesak, the light represents the Buddha’s teachings lighting up the darkness of samsara. As an offering, the light can also symbolize the Buddha’s enlightenment; however, for Diwali, light symbolizes good triumphing over evil. Both festivals also have a heavy emphasis on puja. Followers of both religions pray and leave offerings. However, the praying and offerings are for different audiences; with Hinduism it is for the deities and with Buddhism it is for the Buddha.

“I sought after the consummate peace of nirvana, which knows neither rebirth nor decay, neither disease nor death, neither sorrow nor impurity – this I pursued, and this I won; and there arose within me the conviction, the insight, that now my deliverance was assured, that this was my last birth, nor should I ever be reborn again.”
- Majihima-nikaya (Coward 122)

7. This excerpt is about the Buddha and when he became enlightened. During his time, he sat below a Bodhi tree and meditated upon the things he has seen, from decay, disease, and death. He searched for Nirvana, a place of peace where the scenes the Buddha witnessed are no more and, as he meditated, he came up enlightenment. He gained insight and reached the place with no more suffering. I believe, this quote and the meaning behind it plays into the theme of light, or Buddha’s teachings lighting up the fog of Samsara, that is seen in Vesak. Rebirth, decay, disease, and death all make up the darkness of samsara. However, enlightenment and Nirvana is a peaceful place where this darkness, the aspects that create suffering, no longer exists. Enlightenment brightens up the path to Nirvana, where you go when you are liberated from Samsara.
Shintoism – Niiname Sai

2. Niiname Sai, or Celebrations of the First Taste, is a Shinto holiday that takes the time to give thanks to the Kami for a good autumn harvest and everything the Japanese receive from nature (Frazier). Originally, farmers would offer rice form their first harvest to the Kami as a sign of appreciation (Autumn). However, after World War II and the coercion of outside countries, this holiday was changed to Labor Thanksgiving Day and it is now a day to give thanks to labor workers as well as farmers (Frazier). Many children will give thanks to their parents on this day and do chores, such as cooking, for them to help out around the house. Many workers also tend to have the day off, so they will celebrate it by going on a day-long vacation or by getting themselves something nice. As for the actual Niiname Sai ritual, the Emperor of Japan performs it on the part of all Japanese citizens by offering food that was produced that year to the Kami (Japanese). Many shrines also perform Niiname Sai rituals (A Large). The holiday is similar to the American Thanksgiving in the sense that it concentrates on giving thanks. For Japan, it is about giving thanks to the Kami and to those who work hard while in America it is more about giving thanks to what a person has available to them.

4. My table thought it was very interesting that, after World War II, Shintoism was forced to change, including this festival, from outside forces. Personally, I think it is unfair and hypocritical for external countries, such as the United States, to force other countries to adjust their religions or religious practices if they are not inhumane. I can understand the reasoning behind Americans and other countries requiring the Shinto faith to renounce the spiritual relation between the Emperor and the Kami, but I do not understand why they forced Japan to rid Shintoism of being the state religion. I feel if countries forced America to renounce Christianity from being its main religion, our country would have an uprising and reject the idea all together. I find it unfair for the United States to force Japan to adjust its entire faith so they can prevent another attack on their country, because many aspects of Shintoism, such as leaving offerings for a Kami, is completely harmless.

5. Kami – The main focus of Niiname Sai is thanking the Kami, or Gods, for the autumn harvest. The Kami are deities associated with different parts of nature, such as water, climate, animals, and plants and can use their powers to influence these elements. So, for Niiname Sai, the Japanese leave offerings as a way to thank the Kami for working together to bring about the autumn harvest.

Matsuri – Matsuri are Shinto festivals. So, Niiname Sai is a matsuri. These festivals typically celebrate some phenomena, such as good harvests, and involve appeasing the Kami that are associated with the festival. Some actions taken to appease the Kami are leaving offerings at shrines, praying to the Kami, or taking a central object of worship, putting it in a transportable shrine, and then having a procession around town where the community can all take place in the festivities. Often times, these are all done during matsuris. With Niiname Sai, the shrine and community appease the Kami by giving the offerings of their first harvest.

6. Something Shintoism strongly encourages is maintaining a balance between the Japanese people and the Kami. This can be seen in Niiname Sai, where the Japanese give offerings to Kami to continue a mutually beneficial relationship with them. The Japanese have a balance where the Kami help provide a good crop and then the Kami can taste the fresh food through the offerings. Confucianism also
emphasizes harmony with nature. One of the Confucian sages, Yu, is an example of this harmony. During his reign, Yu constructed dams to control floodwaters, but to prevent an imbalance between what nature wanted to do and what Yu did for protection, he constructed canals to allow the water to flow in different ways. This is considered “The Grand Model” and shows that Yu prevented disaster by channeling the water in a different direction (Oxtoby 271).

“*The Japanese people, being endowed with a true Japanese spirit, sincerely hold an absolute faith in shrines...*”

- Tanaka Yoshito (Oxtoby 371).

7. I feel this quote strongly reinforces the reason Japanese people honor the kami and perform the matsuris, or festivals, they perform. The Japanese see the Kami as extremely strong deities that will do good or bad depending on how they feel. So, the Japanese visit the homes, or shrines, of these Kami and leave offerings or give prayers, hoping to influence the strong force into doing something good for them. With Niiname Sai, the offerings left at shrines will be seen and blessed by the Kami and, hopefully, the Kami will then continue to bring about good harvests. However, if the Japanese did not have faith in the shrines, and they did not leave offerings during Niiname Sai, they could risk upsetting the forces of their land and losing their crops. The Kami may bring about floods, or they may bring about bad weather, which would ruin the crops and result in less food for the country.

Bonus: While I was looking for picture for Niiname Sai I stumbled upon this gorgeous website for the Samukawa-jinjya shrine. Unfortunately, their website mentions they would not like others to use the text and pictures for other purposes, but I wanted to include a link because it’s a beautiful website and they deserve more attention: [http://samukawajinjya.jp/en/](http://samukawajinjya.jp/en/)
Confucianism – Confucius’ Birthday

2. Almost 300 years after his death, Confucius’ Birthday became an official festival. It was established by Emperor Wu during the Han Dynasty when he decided to adopt Confucius doctrine as the national philosophy. Traditionally, the holiday had an hour long ritual where everyone wore attire from the Ming Dynasty. Incense were burned, chants were recited, and animal sacrifices were included. In fact, a part of the sacrifice used to be removed as a way to symbolize Confucius taking part of the offering. Now, in modern times, Confucius’ birthday no longer uses animal sacrifices. It is celebrated on September 28th and there are several events that happen during the festival, from dancing, wearing traditional clothing, and street stalls providing festive foods, such as a wisdom cake. The dances typically have 37 parts that all relate to Li. How the festival is celebrated varies depending on the region as well. The biggest celebration is in the Shandong Province, where Confucius’ birthplace, Qufu, is located. In Hong Kong, the festival is not set celebrated on September 28th, but on the third Sunday of September. In Taiwan, Confucius’ day is not only used to celebrate Confucius, but it is also used to celebrate teachers. The celebrations are also performed in Chinatowns around America and other countries, too.

4. Something our group enjoyed was the fact that Confucius’ Day in Taiwan is also Teacher’s Day. I believe it is always important to show respect for teachers (including professors) because often times they work so hard and are there to help supplement one’s knowledge. Teachers have allowed knowledge on certain topics, such as religion, to spread to anyone who is willing to learn about it and, overall, it makes the populace more open-minded, tolerant, and harmonious. I feel that this is a very important part of Confucianism as well. Depending on the philosopher, education is seen as a way to influence humans to follow the right, harmonious path, and celebrating the teachers who are educating is a great way to show what Confucianism actually stands for.
5. **Li** – Li is a very versatile term in Confucius discipline. Li is a term that stands for religious rites, principles, and guidelines on social etiquette and everyday courtesy. Each aspect of Li, from the guidelines to the rites, are displayed throughout Confucius’ Day via the music and dances that are performed. As mentioned previously, the performances typically consist of 37 parts and each part correlates with Li and the many ways Li is.

The Mandate of Heaven – Before the Han Dynasty was another dynasty and before that one was another. A way to justify the changing of power is the Mandate of Heaven. This concept focuses specifically on a ruler’s moral character; if they have the Mandate of Heaven, then that Emperor is seen as moral and worthy of ruling over the dynasty (Oxtoby 272). However, if signs, such as a natural disaster, begin to appear, that means the current ruler is no longer moral and it justifies anyone who decides to revolt. This is tied to the festival because of Emperor Wu. The Mandate of Heaven was created under his rule and it gave a justification as to why the past rulers, the Shang, were no longer in charge. The “mandate to rule was taken away from the cruel and negligent Shang and passed to the virtuous Zhou” displays why the Mandate of Heaven was given to Emperor Wu. If it wasn’t for Emperor Wu rising to power, then Confucianism may not have been as influential as it is because Emperor Wu was the one who deemed the philosophy as the national philosophy. If Emperor Wu had not picked Confucianism, then Confucius’ Day may not be as widely spread or as celebrated as it is.

6. Confucius’ Day celebrates the life and death of Confucianism’s founder, Confucius. On this day, many people in the community gather together to watch performances, light incense, partake in festive foods such as wisdom cakes, and more. This is similar to Buddhism, where the festival Vesak is used to celebrate the Buddhist founder Siddhartha Gautama. Just like Confucianist, Buddhist also celebrate this day by lighting incense, eating festival foods, and watching dancing and performances. However, they celebrate different parts of their founders’ lives and they also have distinct ways to celebrate the festival. For Confucianism, Confucius Day is there to celebrate Confucius’ life and death. It is celebrated on his birthday and focuses more on the concepts he taught, such as the performances relating to Li. To celebrate it, those who are involved or performing for the ceremony wear traditional clothes. However, with Vesak, Buddhist are focusing on the Buddha’s life, enlightenment, and parinirvana. The festival is more focused on the Buddha and paying respects to him than it is about celebrating his teachings. The festival is also celebrated with light, either through candles, incense, or other decorations. This is different from Confucius’ Day because Confucianists do not focus on light or an “enlightenment” of their founder because it is not an important aspect of their philosophy or religion.

“He who destroys humanity is a robber. He who promotes evil lacks [moral] capacity. But he who puts his moral nature into practice and brings his physical existence into complete fulfillment can match [Heaven and Earth].”

- Zhang Zai (Oxtoby 311)

7. To me, this quote emphasizes the importance of following Confucius’ teachings. If one does not practice good morals and make it an essential ideal in their life, then that person is immoral. With the help of Confucius, though, these immoral people can now educate themselves with Confucianism’s doctrines and practice the correct ways. This allows that person to be a part of Heaven and Earth.
Daoism – Music and Musical Instruments

2. While not everyone may enjoy it, Chinese traditional music is an integral part of China’s culture. The unique traditional sounds were heavily influenced by Daoism and the music used during rituals. Daoist music gained popularity in the Northern and Southern Dynasties because it was being used in shai jiao ceremonies, where people would pray to the Immortals in hopes of getting lucky. After that, the music developed once again during the Tang Dynasty. A collection of music, Yu Yun Fa Shin, during this time and contains 50 different Daoist pieces. In Daoism, music is used as a way to express ideals. For example, the elements are featured in each song using notes. Certain elements, such as wood and fire, would correlate with a note, such as C or G, and be used to compose music. The music created was also used as a way to explore the thoughts and beliefs that are the backbone of Daoism. Music also flows like the Dao, and the notes need to be balanced, like the Dao.

For Daoist music, there are a variety of instruments. Originally, Daoist music was made up of percussive instruments, but as time went on the music began to include string instruments. The instruments used can be split into two categories: Northern Instruments and Southern Instruments. Some Northern Instruments are the Zhong, Sheng (or Shou in Japanese), and Erhu. Southern instruments include the Di, Pipa, and Guzheng.
4. While my table briefly discussed how we thought the elements corresponded to notes in Daoist music, we were more interested in the impact Daoism and Confucianism have had on the culture. As mentioned before, Daoism is prevalent in Chinese cultures when it comes to altars and praying to the Immortals. It also influences the music of Chinese culture with the traditional instruments and songs. Confucianism strongly influences how the Chinese act. They respect their elders and follow a strict social hierarchy. The two philosophies also mix together in some respects. For example, the concept of filial piety mixes with the Daoist views of worship. This is evidenced by the altars many Chinese families have in their homes; they typically include a central Immortal and then other levels of the altar may have a section for grandparent or parent who passed away. I find it very interesting how both of these philosophies, which inherently seem very different, have melded together in varying ways and continue to influence China’s culture.

5. Dao – The Dao is completely undefinable. While we have concepts about the Dao, it is beyond words and, if one were to define the Dao, it would be inaccurate because it is nearly impossible to define a universal, all-encompassing concept. This kind of reminds me of music. While scientists know the make up of music, in a way they still do not know how music works. There is no science out there currently that can define by humans enjoy the sounds, music, that they do. I believe this indefinability really makes music a great representative of the Dao. Music is flexible and is typically composed by following whatever one is feeling at the time. Similarly, so is the Dao. It is a flexible, undefinable piece a music that followers can use to help them find the way.

Ziran – Ziran is the concept of being spontaneous and going along with nature, which expressed in Daoist music. The first song played during the presentation really captures the spontaneous aspect of ziran. To me, each time I heard the percussive instruments, it sounded very spontaneous and that they were coming in randomly. With the addition of the screams and other sounds, it just sounded so different than the music I’m used to hearing and, honestly, it was really interesting to listen to. It shows that being spontaneous can lead to good outcomes. Nature is also involved in Daoist music because each note corresponds with a natural element. So, as the music plays, each note is representing nature.

6. Daoist use music during festivals, prayers, and other aspects of their religion. This music played an important part in forming Chinese traditional music, too. However, music is not only important in Daoism, but in Sikhism, too. During congregation, someone or a group typically reads and sings hymns from the sacred text, the Adi Granth. Sikhism also includes people called Dhadhis, which “are traditional singers and musicians who are specialized in martial ballads” (Oxtoby 110).

“When they all know the good as good, there arises the recognition of evil. Therefore: Being and non-being produce each other; difficult and easy complete each other; Long and short contrast each other; high and low distinguish each other; Sound and voice harmonize with each other...”  
-Daodejing (Coward 302).

7. This quote emphasizes that many things in this world has a Yin and a Yang that needs to be balanced, and Daoist music is the same thing. One needs to balance the long and short notes, the high and low notes, and other aspects of the music to make it appealing, meaningful, and enjoyable for all.
Works Cited


Rubric:

1. Presentations and traditions are discussed accurately (4.2%), .7/entry
2. All outline components are complete for each tradition (4.2%), .7/entry
3. Demonstrates thoughtful engagement with the tradition and presentation (4.2%), .7/entry
4. Free of distracting formatting/grammatical errors and citation omissions (2.4%), overall

Perfect score on each component.
Religions of the East

Final Exam Portfolio

4 December 2017
1. Hinduism and Diwali

2a. The celebration of Diwali was represented by this group as the most celebrated festival with 5 days and fireworks, sparklers, sweets, candles, and light.

b. The main reasoning for the use of light is that light defeats darkness and the use of rows of lights around temples and homes. This also marks the beginning of a new year with lighting of temples, cows, and oil baths. These practices are an expression of Hinduism, deities, and global region. It also is displayed around the world and even locally at Purdue.

c. It has many similarities to other religions but is inherently unique and special to Hinduism such as the chalk drawings and arrangements as well as the light rows in the temples.

3.

This picture shows the colored arrangements and the rows of lights in a temple during Diwali and shows the uniqueness of the celebration and the religion in general.

4. The table discussed the importance of consumerism how the religion is celebrated in the different regions and the difference between the different days of Diwali. The group briefly discussed the different days and one of the students around me seemed interested in the first day and its relation to wealth and consumerism. I thought the different regions having different practices was interesting, sadly the slide was very quick and could only write down a few things thus I found the use of cows in celebration interesting in the northern regions. They had a very cool map that showed the differences between the regions and was very interesting that even in one country there could be so many different practices and rituals.
5. The Mandir is a vocab word from class that is the temple used during Diwali and helps to stress the importance of women which was an interesting aspect I learned about Diwali. Also, the group discussed Puja which is the rituals in the home and I did not realize how valuable Puja is in other countries where it is more difficult to celebrate and was interesting that it is so useful to non-Indian living celebrators of Diwali. These two words discuss the practice at the temple and at home and both are the way the religion is practiced for devote followers.

6. This presentation showed some of the similarities to Jainism such as the meditation and time spent with others in the temple. Both religions show the use of time in the temple and at home and stresses the importance of Puja or mediation in both locations.

7. “Deepavali (or Diwali) means necklace of lights” (World Religions, pg. 80). This description given at the first mention of Diwali in the textbook immediately references to the lights and thus illuminates its importance in this festival.
1. Koans of Zen

2a. The presentation focuses on Zen and the Koans in Buddhism, this involved meditation to improve one’s self through use of sacred texts and right thinking.

b. The correct thinking is significant as the lack of previous and false thinking gets in the way of enlightenment and thus it is necessary to relieve yourself of bad thoughts to receive teachings through books and mediation.

c. The practice of reading and meditation is very prevalent in many different religions and is common practice is most Eastern Religions.

3. The picture shows a zen buddhist statue meditating as highlights its importance in the religion.

4. The group of people I discussed with after was very interested in writing our own koans and we all shared ours and I felt that mine was decent and would like to share it here. “When you put all of your power into something but fail, what have you succeeded in?” I also felt this was very interesting and help to add perspective and personal investment in this presentation.

5. Koans were a large part of the presentation and are the readings and phrases used to convey certain ideas in Zen Buddhism and Zen which is the school of Buddhism and is a form of enlightenment through meditation.

6. Zen Buddhism is similar to Hinduism with the emphasis on meditation and even though it is not the foremost practice like in Jainism it is very important and also relies on correct thinking and focused thought with purpose.

7. Zen Master, you teach living beings to seek only sudden enlightenment. Why not follow the gradual cultivation of Hinayana? One can never ascend a nine-storey tower without going up the steps gradually (Readings of Eastern Religions, pg. 174). This quote talks about the enlightenment process and how there is not a quick process and needs long meditation and correct thinking.
1. Shintoism and Niiname-Sai

2a. The festival to honor labor, growth, and harvesting of rice products is shown by a 45-minute march from men wearing white robes and black hats from outer shrine to the inner shrine.

b. The festival and religious marches are meant to bless the community and its members so it acts as an event to improve everyone in the town. It is targeted to help the farmers and those who work with the rice products.

c. It is similar to western religions in the fact there is a festival to bless others similar to prayers and bible groups that meet together just to pray for others and not themselves.

3. This picture depicts the walk the followers take from the outer shrine to the inner shrine during this festival.

4. The discussion revolved around how the festival largely disappeared from Japan after world war 2 due to the reliance as men as descendants of the gods. We found it very interesting that it seems to have disappeared due the involvement of the United States.

5. Kami are the deities in Shintoism and are relevant to this ceremony as this walk in the white robes is trying to capture the attention of the Kami. Jinja is the shrines in Shintoism and is useful for those who cannot go to the events and they will instead go to a local jinja to pray and worship.

6. The white robes are very like Sikhism and the robes that the Khalsa wear as well as Confucianism and their use of white clothing as well.

7. “Established their headquarters on sacred mountains…. suggests they continued to respect the local Kami.” (World Religions, pg.356) This quote talks about how they respect local Kami and these practices are tailored to the specific local Kami to enrich the harvests.
1. Confucianism and Confucius Birthday

2a. The festival celebrates Confucius birthday with an opening festival on September 28, typically held in Qufu which is Confucius’ birthplace. There are events with music and dancing held in the city and its streets as well as rituals and other choreographed parts.

b. It is significant as an event to recognize the founder and spiritual leader of the religion and honor his work, significance, and importance to the religion of Confucianism.

c. Many religions around the world honor their leaders and founders with special days all the time. For example, Christians around the world celebrate Christmas as the birthday of Jesus and recognize his birth just as members of Confucianism recognize the birthday of their leader.

3.

The picture shows the gathering of performers for the festival as they all wear the same red colored robes.

4. I found the choice of color very interesting as it differs from the white or black seen in most eastern religions and I found that very odd and yet representative of the country of origin.

5. Li was mentioned during the presentation and this is due to the performance of rituals and the proper conduct shown by performers. As well as this being the birthday of Confucius it ties into him as the festival revolves around him much like the religion.

6. This festival is similar to the Shintoism festival of niiname-sai and that is due to the group together in robe marching or moving together as a unit. When I first saw the pictures concerning this festival it instantly reminded me of the Shintoism festival.

7. “Confucius is revered as the first of three foremost classical philosophers in the Confucian tradition.” (World Religions, pg. 269) This quote helps to show the importance and significance of Confucius in this Chinese tradition.
1. Sikhism and Khalsa

2a. The Khalsa is expressed by the 5 K’s which includes the long uncut hair, bracelets, combs, breeches, and a sword.

b. Its significance deals with the cherished five and directly the Guru Gobind Singh as he created them in 1699, also it helps to align with the code of conduct and common identity.

c. The outfit fits in with other religions and their use of outfits such as the robes of Buddhism and the use of white in Confucianism.

3.

The picture shows the Khalsa and their outfits as they walk together, it shows the uniformity and the importance of the uniform.

4. The discussion we had revolved around the use of these robes and how it distinguishes the Khalsa from the other members of Sikhism. The difference makes them very unique and interesting.

5. The Khalsa is a vocab phrase and have importance in the religion as well as the Kirpan which is the name of the sword carried by the Khalsa.

6. The uniform is very similar to Confucianism in which they wear the traditional garb on Confucius birthday and this is close to how the Khalsa wears the yellow, or blue, clothing.

7. “The Khalsa initiation ceremony instituted by the tenth Guru.” (Readings in Eastern Religions, pg.259) The above quote talks about the involvement of the Guru in the process of the Khalsa and how important and involved the Guru is in this important process.
1. Daoism and Music

2a. This presentation talks about the importance of music as an expression of Daoism and thru the music comes ideals and culture. The music comes in mainly orchestral with violins, pianos, and flutes as music communicates with the Dao.

b. It is significant due to its communication with the Dao and its greater effect on Chinese culture. It is also used, according to the presentation, as a ceremony to pray for immortals in order to get luck or reduce bad luck.

c. It seems to connect with other areas of Daoism and seems to exist throughout the religion with its interaction with the Dao.

3. This picture shows a band playing the music of Daoism using instruments designed for these specific musical arrangements and performances.

4. The team talked about how similar the music theme is to other religions and their use of music in ceremonies and their services. They found it relatable and similar to other eastern as well as western religions.

5. The use of Dao in the connection thru music also the use of music as a form of Wu-wei, as non-action towards others.

6. Music is used prevalently in Christianity during its gospel and is important similar to its use in Daoism. The involvement of music is common in other religions as well but the group after the presentation and I both agreed and found it very interesting the similarity to culture in the United States.

7. “Incorporated singing into scripture performances.” (Academic, 2011) This quote talks about the beginning of music in Daoism and how it was integrated into hymns and proceeded to becoming songs throughout time.
Sources


“Sikh Festivals and Observances.” The Guibord Center, theguibordcenter.org/faiths/sikhism/sikh-festivals-and-observances/.


Rubric:

1. Presentations and traditions are discussed accurately (4.2%), .7/entry
2. All outline components are complete for each tradition (4.2%), .7/entry
3. Demonstrates thoughtful engagement with the tradition and presentation (4.2%), .7/entry
4. Free of distracting formatting/grammatical errors and citation omissions (2.4%), overall

1st entry: 1) .7/ .7, 2) .6/ .7, 3) .6/ .7
2nd entry: 1) .7, 2) .6, 3) .6
3rd entry: 1) .7, 2) .5, 3) .6
4th entry: 1) .7, 2) .5, 3) .6
5th entry: 1) .7, 2) .6, 3) .5
6th entry: 1) .7, 2) .5, 3) .5
Total: 1) 4.2, 2) 3.3, 3) 3.4, 4) 2.2
Final grade: 13.1
Philosophy 23000: Eastern Traditions

Group Research Project Portfolio
Diwali (Hinduism)

Diwali is a festival celebrated in many countries throughout the eastern hemisphere. It is the mark of the new year in the Hindu tradition and lasts five days, each day being dedicated to something different. It celebrates the triumphs of good over evil. The first day is believed by Hindus to be the birthday of the Goddess Lakshmi, the Hindu Goddess of wealth, fortune and prosperity. Because of this people, dedicate this time to buying expensive gifts for each other, as well as making offerings to various Hindu deities.

(Vocabulary: 1. The holiday is celebrating the return of Rama and his wife after defeating Ravana. This is a story from the Hindu epic poem, the Ramayana. 2. Diwali also celebrates the return of Pandavas in Mahabharata, the second Hindu epic.)

Our group discussion was centered around the fact that it’s more about the prosperity of the Hindus then it is about worship. Also, it's interesting that the holiday marks a period of major shopping for the countries that celebrate it.

Vocabulary:

1. The holiday is celebrating the return of Rama and his wife after defeating Ravana. This is a story from the Hindu epic poem, the Ramayana.
2. Diwali also celebrates the return of Pandavas in Mahabharata, the second Hindu epic.

Diwali is celebrated in a few other traditions covered in class, such as Jainism and Sikhism, although these celebrations take place for different reasons.
Paryushan and Das Lakshana (Jainism)

This holiday is a time of fasting and study for the Jains. It lasts 8 Days for Svetabmara and 10 days for Digambara sect of Jains. Digambara refer it as Das Lakshana and the Svetabmara refer to it as Paryushana. Time is taken off work and the Jains use this period as a way to revamp their faith. The holiday ends with the festival known as Samvatsari, a time in which Jains formally ask forgiveness from their friends and family.

(Artist's depiction of the Sapna Ceremony, which takes place on of the days of Paryushan)

Our group discussion was about how the two different sects celebrate two different religions and how these disparities in the celebration came about.

Vocabulary:

1. Men and women that have attained Moksha are celebrated during this time.
2. The Digambara's focus on the discussion of Dharma from the Tattvartha Sutra during their 10 days of celebration.

Fasting is used in other traditions, such as Buddhism, in order to increase the efficacy of the meditative process and increase spirituality.
Koan of Zen (Bhuddism)

Koans are the philosophical stories, dialogues, questions, or statements that are used by Zen masters to test their disciples' state of mind, as well as how far along they are in their practicing of Zen Buddhism. Koans are a good representation of the entirety of Zen and give insight into the mind of a Zen master.

(One of the most koans proposed by Zen Buddhists)

Our group discussion was about some of the Koans, including the one pictured above. It was interesting to hear other people's opinions on these outlandish questions.

Vocabulary:

1. **Zazen** is the Zen Buddhist form of meditation, during which koans are to be considered to help gain a greater insight into the nature of reality.
2. Koans are considered the concrete form of enlightenment in Zen Buddhism, and enlightenment is the most important part of **Nirvana**.

Mediation on the Koans is a large part of the Zen sects of Buddhism, and is one of the many places we find meditation being used to achieve enlightenment. In Jainism, all of the 24 Tirthankaras heavily practiced meditation as their way to reach enlightenment.
Niiname Sai (Shintoism)

In Japan, Niiname Sai is known as the harvest festival. It takes place in Autumn and up until WWII, it was a time for the farmers to celebrate an abundant crop of rice. It literally stands for "the first taste of rice". It was typically a function for the Emperors, who would take the first taste of rice and then share it with the Kami, or the spirits of Nature. Once the emperorship was abolished after WWII, the holiday turned into "Labor Thanksgiving Day", and all connections to religion were stripped, leaving it as a celebration of community service and workers' rights.

(Ceremony held during Niiname Sai, shows people giving thanks to the Kami)

The group discussion was about how significantly the abolition of the emperorship affected the ceremony.

Vocabulary:

1. The festival was held in order to give thanks to Kami, which are the main source of worship in the Shinto religion.
2. Also, the festival includes Harae, which is the purification ritual in Shintoism.

In Buddhism, there is a similar festival known as the Mid-Autumn festival, which celebrates the same rice harvest. It also is a time of worship for the moon, a symbol of harmony and unity.
Confucious's Birthday (Confucianism)

Confucius's Birthday is celebrated in many countries all around Asia. It is one of the largest celebrations in the Confucian tradition. It is a celebration of his birth, death, and general celebration of teachers and education in Asia. Students spend this time wishing for good luck in their studies from the spirit of Confucius. It is held in Qufu, the city in which it is believed Confucius was born in. The tradition was established in the Han dynasty and uses attire from the Ming dynasty.

(A picture from the hour long traditional ceremony held on Confucius's Birthday)

My group was interested mostly in the traditional wisdom cake eaten at the end of the ceremony, and we compared it to other traditions people use for good luck in other religions.

Vocabulary:

1. The entire ceremony is a representation of the concept of Li in Confucianism, which is the stress on the importance of rituals, good form, good custom, and many other related ideas.
2. Confucius, who's birthday is being celebrated, is the founder of Confucianism and the sole contributor to the Analects. He is celebrated as one of the most influential philosophers in the history of eastern religions.

Buddhism celebrates the birthday of its founder in a way similar to other religions. An example being the observance of Guru Nanak's birth in the Sikh tradition, which is an occasion for great celebration and prayer for Sikhs.
Daoism Music (Daoism)

Daoist music is an important part of Chinese folk music. It originated in the Song dynasty, and its golden age is considered to be during the Tang Dynasty. It is seen as a representation of Daoism. It flows in a way comparable to the Dao and represents the patience of the Dao. It is a way for Daoist's to explore their beliefs, and is used in some Daoist ceremonies.

(A Daoist concert with traditional instruments)

Our group discussion was about how the music of Daoism represents an interpretation of the Dao, and how the Dao and music are very similar.

Vocab:

1. The concept of Yin and Yang are represented in the Daoist music, each side being represented by a different tone.
2. Daoist Music is said to communicate the Dao, which is considered the "way" in Daoism. Coming closer to the Dao is the main goal for any practitioner of Daoism.

Music is also used in Shintoism in a way similar to Daoism. They use it for their various ceremonies and it is considered entertainment for the gods.
Rubric:

1. Presentations and traditions are discussed accurately (4.2%), .7/entry
2. All outline components are complete for each tradition (4.2%), .7/entry
3. Demonstrates thoughtful engagement with the tradition and presentation (4.2%), .7/entry
4. Free of distracting formatting/grammatical errors and citation omissions (2.4%), overall

1st entry: 1) .7/.7, 2) .5/.7, 3) .4/.7
2nd entry: 1) .7, 2) .4, 3) .3
3rd entry: 1) .7, 2) .4, 3) .3
4th entry: 1) .7, 2) .4, 3) .3
5th entry: 1) .6, 2) .4, 3) .3
6th entry: 1) .7, 2) .5, 3) .3
Total: 1) 4.3, 2) 2.6, 3) 1.9, 4) 2.0
Final grade: 10.8
**Course and Section:** PHIL230 Religions of the East (Meets with REL230)

**Instructor:** Ashley Purpura

**Type of Assignment:** Final Portfolio

**Year and Semester:** Fall 2017

**Total Number of Students Registered:** 54 (58 registered and 4 withdrew or received FN)

<table>
<thead>
<tr>
<th>Grade</th>
<th>Number of students who received this grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>A+</td>
<td>10</td>
</tr>
<tr>
<td>A</td>
<td>6</td>
</tr>
<tr>
<td>A-</td>
<td>6</td>
</tr>
<tr>
<td>B+</td>
<td>9</td>
</tr>
<tr>
<td>B</td>
<td>7</td>
</tr>
<tr>
<td>B-</td>
<td>2</td>
</tr>
<tr>
<td>C+</td>
<td>6</td>
</tr>
<tr>
<td>C</td>
<td>3</td>
</tr>
<tr>
<td>C-</td>
<td>1</td>
</tr>
<tr>
<td>D+</td>
<td>0</td>
</tr>
<tr>
<td>D</td>
<td>0</td>
</tr>
<tr>
<td>D-</td>
<td>0</td>
</tr>
<tr>
<td>F</td>
<td>2 (these students did not submit any assignment)</td>
</tr>
<tr>
<td>Other</td>
<td>2 students submitted a final exam in lieu of the portfolio</td>
</tr>
</tbody>
</table>