

General Education Course Information Sheet*Please submit this sheet for each proposed course*

Department & Course Number Japanese 98T
 Course Title Pilgrims, Patrons, and the Sacred: Ritual Participation in Japanese Religions
 Indicate if Seminar and/or Writing II course Seminar

1 Check the recommended GE foundation area(s) and subgroups(s) for this course

Foundations of the Arts and Humanities

- Literary and Cultural Analysis X
- Philosophic and Linguistic Analysis _____
- Visual and Performance Arts Analysis and Practice _____

Foundations of Society and Culture

- Historical Analysis X
- Social Analysis X

Foundations of Scientific Inquiry

- Physical Science _____
With Laboratory or Demonstration Component must be 5 units (or more) _____
- Life Science _____
With Laboratory or Demonstration Component must be 5 units (or more) _____

2. Briefly describe the rationale for assignment to foundation area(s) and subgroup(s) chosen.

The seminar qualifies for the Cultural Analysis subgroup because it focuses on developing techniques used in **culture-specific analysis** (i.e. early modern Japanese social, religious, and political systems). As a seminar on the **application of social and ritual theory to premodern events**, the seminar also qualifies for the Historical and Social Analysis subgroups; the application of theoretical models reveals a number of social and historical motifs, such as the role of ritual in ordering social and political relationships and invoking antiquity and tradition for the sake of social power. These types of analyses also reveal the religious intimacy between otherwise disparate social groups, the power of materiality in effecting social or institutional power, and the role of ritual transmission in negotiating political or institutional shifts across history.

3. List faculty member(s) who will serve as instructor (give academic rank):

Matthew R. Hayes, Teaching Fellow; Faculty Mentor – William Bodiford, Professor

Do you intend to use graduate student instructors (TAs) in this course? Yes _____ No X

If yes, please indicate the number of TAs _____

4. Indicate when do you anticipate teaching this course:

2018-2019 Fall _____ Winter _____ Spring X
 Enrollment _____ Enrollment _____ Enrollment _____

5. GE Course Units

Is this an **existing** course that has been modified for inclusion in the new GE? Yes ___ No X

If yes, provide a brief explanation of what has changed. _____

Present Number of Units: _____

Proposed Number of Units: _____

6. Please present concise arguments for the GE principles applicable to this course.

❑ General Knowledge

This course regularly offers opportunities to gain general knowledge in the following areas: 1) premodern Japanese social, religious, and political history, 2) scholarly history in the fields of Religious and Ritual Studies, 3) effective techniques in high-level academic writing and revision.

❑ Integrative Learning

This course offers fundamental skills that can be carried into other fields, namely critical argumentative analysis, basic skills in ethnographic observation, and analytical writing skills.

❑ Ethical Implications

One major assignment in this course requires ethnographic observation. Much of the secondary readings deal with the ethical implications of ritual ethnography, and students will have an opportunity to abide by field-wide standards of appealing for permission, identity protection, and accurate record-keeping among their ethnographic endeavors.

❑ Cultural Diversity

This course takes place entirely in an early modern Japanese context. Students will spend every session exposed to new and varied materials with a number of diverse cultural and religious representations.

❑ Critical Thinking

Each week, students are expected to confront and critique both central and peripheral theoretical models in the field. They will also engage in their own application of these models to their own ethnographic projects. This requires not only a mastery of course content, but also an understanding of how to deploy particular research methodologies important to the field.

❑ Rhetorical Effectiveness

Each week, students are expected to present (either solely or in small groups) major argumentative movements of the readings. This exercise demands a clear and concise re-articulation of and reflection on the readings, and also a sustained rhetorical momentum to drive the discussion forward.

❑ Problem-solving

Students are tasked with discovering new ways, and the degree to which, social and ritual theoretical models fit accounts of specific premodern Japanese ritual events. This involves not only a thorough awareness of the social and religious implications in the background, but also a command over basic theoretical application techniques gleaned through weekly discussions and instruction.

❑ Library & Information Literacy

The final assignment is a research paper, with potential for an ethnographic component, of full scholarly import. I have fully-developed modules on research methods and library literacy that I plan to deploy in the second half of the course. Students are expected to follow class-wide standards in research methods for the final research paper.

(A) STUDENT CONTACT PER WEEK (if not applicable write N/A)

1. Lecture:	<u>3</u>	(hours)
2. Discussion Section:	<u>N/A</u>	(hours)
3. Labs:	<u>N/A</u>	(hours)
4. Experiential (service learning, internships, other):	<u>N/A</u>	(hours)
		(hours) (5 hours per quarter)
5. Field Trips:	<u>.5</u>	(hours)

(A) TOTAL Student Contact Per Week

3.5 (HOURS)

(B) OUT-OF-CLASS HOURS PER WEEK (if not applicable write N/A)

1. General Review & Preparation:	<u>2</u>	(hours)	
2. Reading	<u>2</u>	(hours)	
3. Group Projects:	<u>2</u>	(hours)	
4. Preparation for Quizzes & Exams:	<u>N/A</u>	(hours)	
5. Information Literacy Exercises:	<u>2</u>	(hours)	
6. Written Assignments:	<u>2</u>	(hours)	
7. Research Activity:	<u>2</u>	(hours)	
(B) TOTAL Out-of-class time per week	<table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="text-align: center;">12</td></tr></table>	12	(HOURS)
12			
GRAND TOTAL (A) + (B) must equal at least 15 hours/week	<table border="1" style="display: inline-table; vertical-align: middle;"><tr><td style="text-align: center;">15.5</td></tr></table>	15.5	(HOURS)
15.5			

Pilgrims, Patrons, and the Sacred: Ritual Participation in Japanese Religions

Instructor: Matthew R. Hayes

SEMINAR DESCRIPTION

From large-scale performances like weddings and graduations to small-scale activities like commutes and morning routines, rituals pervade our lives. They are inherently an act of *doing* and *repetition*. Outside of the act itself, however, how can we describe the value or meaning of these ritual behaviors? What do they do for us and those around us? Why do we attach meaning to some acts and (seemingly) none to others? What makes any act a ritual act?

Social and ritual theorists provide us tools for answering these very questions. In addition to describing ritual acts, theoretical models can help us better understand the social, geographical, political, and economic factors that come together to inform ritual motive, process, and result. In this way, the application of theoretical models opens otherwise “closed” ritual behaviors to a range of analyses from afar. Beyond dissolving the cultural or geographical boundaries between the observer and a ritual act, theoretical applications can also allow for deeper glimpses into the ritual communities that comprise one’s own society.

Using early modern (1603-1868) Japan as a site of study, this course offers an introduction to applied theory in the Humanities. A number of dramatic social, political, and religious shifts identify this period. New ideals and worldviews informed not only pre-existing ritual practices, but they also gave rise to new ones. This course will engage the Buddhist, Shintō, and Neo-Confucian traditions that pervaded this dynamic society and explore a range of religious acts using social and ritual theory as one mode of reference. Students will foster skills in critical analysis of ritual in Japan but, more ultimately, develop a keen eye for ritual meaning, value, and purpose in societies that lie beyond it.

SEMINAR OBJECTIVES

By the end of this course, students will be able to:

- 1) utilize critical reading techniques in the field of Humanities,
- 2) understand prominent social and ritual theoretical models,
- 3) apply theory to primary and secondary accounts of ritual practice,
- 4) confront and discuss major assumptions, limitations, and successes in the field of ritual studies,
- 5) analyze a variety of ritual and ritual-like behaviors inside and outside of one’s own social and cultural contexts,
- 6) and demonstrate techniques in critical and argumentative writing.

REQUIRED TEXTS

Pamela J. Stewart and Andrew Strathern, *Ritual: Key Concepts in Religion* (2014)
(Referred to as “SS” below)

Handout: *Reading in the Humanities and Social Sciences*, Trent University (2015)

NOTE: Scholarly articles, selections from edited volumes or monographs, and excerpts from primary sources will comprise the remaining readings in this course. All supplemental material will appear on the course website.

SEMINAR FORMAT AND EXPECTATIONS

This course is designed as a seminar and preparedness is vital. An average, bi-weekly meeting will begin with a short introduction to one of the day’s readings by a previously determined student (or pair of students). This introduction will raise thematic issues and questions for the open discussion to follow. It is also an opportunity for the presenter to practice critical, active reading skills in their preparation by tracing the author’s arguments. During the discussion, students are expected to engage in a variety of ways: by raising questions surrounding the methods and effectiveness of theoretical applications, critiquing models by taking into account exceptions or oversights, drawing comparisons to acts in one’s own society, taking into account concomitant features of society (power relations, politics, gender, economy, art, etc.), and so forth. On occasion, the instructor will give short, 15-20 min lectures on aspects of Tokugawa society that help to contextualize the course readings and/or frame the theme of the meeting. Images and/or film clips will punctuate these occasions.

SEMINAR REQUIREMENTS AND GRADE DISTRIBUTION

Scholarly Engagement with Peers and Instructor: 40% total
Active, Weekly Participation and Preparedness: 15%
Field Report: 15%
Weekly Focused Write-Ups: 10%

Field Report: The Field Report is an opportunity for students to observe a live ritual act in their own community. Due sometime after Week 6, students (or a pair of students) will attend a public (or private, assuming permission has been granted) ritual act of any kind. They will then submit a report consisting of both data (e.g., time/day, duration, number of attendees, location, process) and ethnographic material (e.g., photographs, audio recordings, interviews, drawings). With a broad view of the course behind them by Week 6, and after a journey into the field for observation, student will finally share this report with the class for discussion.

Weekly Focused Write-Ups: The Weekly Focused Write-Ups are short (about one page), critical responses to one or more of the day’s readings and are submitted once per week. They serve a number of purposes: 1) to encourage the internalization of the course’s core themes, 2) to help inform class discussions, and 3) to practice critical writing skills. Write-Ups may focus on a feature of the theoretical readings for that day, or on a reading in Tokugawa history, or both. Either way, students should at least attempt

to highlight some of the main argumentative movements of the author and raise pertinent questions and/or issues.

Final Research Paper: 60% total
 Research Proposal: 5%
 First Draft: 10%
 Final Draft: 30%
 In-Class Paper Presentation: 15%

Final Research Paper: The Final Research Paper asks that students demonstrate a working knowledge of one or more theoretical frameworks and an ability to use it in analyses. Students will choose a topic with prior approval of the instructor. While this class takes early modern Japan as a site of study, students are not bound to this region and time period. In fact, students are encouraged to explore ritual acts in other societies and this includes their own. While the Field Report asks that students observe and report on a ritual behavior, the Research Paper demands that students engage analytically by using theoretical frameworks to tease out the potential motives, purposes, results, and implications of the act under study. Students will deliver in-class presentations on their papers at the end of the course.

WEEKLY SCHEDULE:

PART I Introduction: What is a ritual? What is a theory? What is a community?

Week 1: Introduction to Reading Theory

Day 1: Course Introduction

Jan Snoek, "Defining 'Rituals,'" in *Theorizing Rituals: Issues, Topics, Approaches, Concepts*, eds. Jens Kreinath, Jan Snoek and Michal Stausburg, pp. 3–15

"Four Keys to Writing in the Humanities," Mark Unno (2000)

Day 2: Introductory Frameworks

SS: Chapters 1 ("Introduction") and 2 ("Early Grand Theorists")

Ferdinand Tönnies, "Theory of *Gemeinschaft*" and "Theory of *Gesellschaft*," pp. 37–89, in *Community and Society*, trans. And ed. Charles P. Loomis

Catherine Bell, "Ritualization," in *Ritual Theory, Ritual Practice*, pp. 197–218

Week 2: Introduction to Religion and Society in Early Modern Japan

Day 1: Religion

Barbara Ambros and Duncan Williams, “Local Religion in Tokugawa History: Editors’ Introduction,” *Japanese Journal of Religious Studies* 2001, no. 3/4: pp. 209–219

Robert Bellah, “Japanese Religion: A General View,” in *Tokugawa Religion*, pp. 59–85

Byron Earhart, “Buddhism, Neo-Confucianism, and Restoration Shintō in the Tokugawa Period,” in *Japanese Religion: Unity and Diversity* (Chapter 14)

Day 2: Society

Herman Ooms, *Tokugawa Ideology* (Selections)

Conrad Totman, *Early Modern Japan* (Selections)

PART II: Sites and Sights: Ritual Communities on the Move**Week 3: Pilgrimage I****Day 1: Ritual Movement**

SS: Chapter 4 (“Structure and Process”)

Victor and Edith Turner (*Communitas*, liminality, “social drama”)

John Eade and Michael Sallnow, *Contesting the Sacred: The Anthropology of Christian Pilgrimage* [Introduction, a rebuttal to the Turners]

Day 2: Ise Pilgrimage

Laura Nenzi, “To Ise at All Costs: Religious and Economic Implications of Early Modern *Nukemairi*,” *Japanese Journal of Religious Studies* 2006, no. 33: pp. 75–114

Barbara Ambros: “The Emergence of Regional Pilgrimage,” in *Emplacing a Pilgrimage*

Week 4: Pilgrimage II

Day 1: Shikoku Pilgrimage

Ian Reader, “From Asceticism to the Package Tour—The Pilgrim’s Progress in Japan,” *Religion* 1987, no. 17: pp. 133–148

Keiko Shiba: *Literary Creations on the Road: Women’s Travel Diaries in Early Modern Japan* (Selections)

Day 2: Sankin kōtai (“Alternate Attendance”)

Marius Jansen, “Urbanization and Communications,” in *The Making of Modern Japan* (Chapter 5)

Herman Ooms, “Forms and Norms in Edo Arts and Society,” in *Edo: Art in Japan 1615–1868*, ed. Robert T. Singer.

PART III: Extended Communities: Patrons and Ancestors**Week 5: Communal Exchange****Day 1: Giving and Reciprocation**

SS Chapter 7 (“Performance and Performativity”)

Marcel Mauss *The Gift* (Selections)

Richard Jenkins, “Practice *Habitus* and Field,” in *Pierre Bourdieu* (Chapter 4)

Day 2: Patron Obligation and the *Danka* System

Nam-Lin Hur, “Danna Patrons, Buddhist Death, and Funerary Temples,” *Death and Social Order in Tokugawa Japan* (Chapter 5)

Tamamura Fumio and Duncan Williams, “The Development of the Temple-Parishioner System,” *Japanese Journal of Religious Studies* 36, no. 1 (Special Issue: Helen Hardacre and the Study of Japanese Religion): 11–26

Week 6: Ancestors**Day 1: Funerary Monopolies**

Duncan Williams, “Funerary Zen: Sōtō Zen Death Management in Tokugawa Japan,” in *Death and the Afterlife in Japanese Buddhism*, eds. Jacqueline Stone and Mariko Namba Walter

Duncan Williams, *The Other Side of Zen* (Selected Translations)

Day 2: Ancestral Offerings

Nam-lin Hur, “The Annual Veneration of Ancestral Deities,” in *Death and Social Order in Tokugawa Japan* (Chapter 7)

PART: IV Inner and Outer Communities

Week 7: Ritual Labor

Day 1: The Mind and Body in Ritual

SS: Chapter 8 (“Cognitive Approaches”)

Catherine Bell, “Ritual Mastery,” “Seeing and Not Seeing,” in *Ritual Theory, Ritual Practice*, pp. 107–110

Day 2: *Shingaku* (“Heart/Mind Learning”)

Eiji Takemura, *The Perception of Work in Tokugawa Japan: A Study of Ishida Baigan and Ninomiya Sontoku* (Selections)

Gary Leupp, *Servants, Shophands, and Laborers in the Cities of Tokugawa Japan* (Selections)

Week 8: Ritual Learning

Day 1: Clerical Advancement

Michel Mohr, “Zen Buddhism During the Tokugawa Period: The Challenge to Go Beyond Sectarian Consciousness,” *Japanese Journal of Religious Studies* 21, no. 4: 341–372

Duncan Williams, “The Purple Robe Incident and the Formation of the Early Modern Sōtō Zen Institution,” *Japanese Journal of Religious Studies* 36, no. 1: 27–43.

Day 2: Cultivating the Mind

Janine Sawada, “Practical Learning in the Meditation Hall,” in *Practical Pursuits: Religion, Politics, and Personal Cultivation in Nineteenth-Century Japan* (Chapter 5)

Week 9: Ritual Devotion

Day 1: Implements and Objects

Wyatt MacGaffey, “The Personhood of Ritual Objects: Kongo ‘Minkisi,’” *Fetishism* 1990: 45–61

David Morgan, “The Practice of Visual Piety,” in *Visual Piety: A History and Theory of Popular Religious Images* (Chapter 4)

Guest Speaker: Sungha Yun

Day 2: *Kōshiki* (“Ceremonial Lectures”)

Barbara Ambros, James Ford, and Michaela Mross, “Editors’ Introduction: *Kōshiki* in Japanese Buddhism,” *Japanese Journal of Religious Studies* 43, no. 1:1–15

Kakuban, *Ceremonial Lecture on the Merits of Relic Offerings* (Selected Translations)

Video Excerpt: *Kōshiki* on Mount Kōya

Week 10: Research Project Presentations

Day 1: Group 1

Day 2: Group 2; Course Wrap-Up



New Course Proposal

Japanese 98T

Pilgrims, Patrons, and the Sacred: Ritual Participation in Japanese Religions

Course Number Japanese 98T

Title Pilgrims, Patrons, and the Sacred: Ritual Participation in Japanese Religions

Short Title RITUAL-JAPN RELIGNS

Units Fixed: 5

Grading Basis Letter grade only

Instructional Format Seminar - 3 hours per week

TIE Code SEMT - Seminar (Topical) [T]

GE Requirement Yes

Major or Minor Requirement No

Requisites Enforced: Satisfaction of entry-level Writing requirement. Freshmen and sophomores preferred.

Course Description Seminar, three hours. Requisite: satisfaction of Entry-Level Writing requirement. Freshmen/sophomores preferred. Introduction to applied theory in humanities. Study of Buddhist, Shinto, and Neo-Confucian traditions in premodern Japan. Exploration of religious acts using social and ritual theory as one mode of reference. Letter grading.

Justification Part of the series of seminars offered through the Collegium of University Teaching Fellows

Syllabus File [JAPAN 98T_Hayes_Syllabus.pdf](#) was previously uploaded. You may view the file by clicking on the file name.

Supplemental Information Instructor (Matthew Hayes) UID: 904125898

Professor William Bodiford is the faculty mentor for this course. UID: 600415964

Approved by the Collegium of University Teaching Fellows Faculty Advisory Committee on May 8, 2018

Grading Structure Active, Weekly Participation and Preparedness: 15%
Field Report: 15%
Weekly Focused Write-Ups: 10%
Research Proposal: 5%
First Draft: 10%
Final Draft: 30%
In-Class Paper Presentation: 15%

Effective Date Spring 2019

Discontinue Date Summer 1 2019

<u>Instructor</u>	Name	Title
	Matthew Hayes	Teaching Fellow

Quarters Taught Fall Winter Spring Summer

Department Asian Languages and Cultures

<u>Contact</u>	Name	E-mail
	MICHELLE CHEN	mchen@oid.ucla.edu

[Routing Help](#)**ROUTING STATUS****Role:** Registrar's Office**Status:** Processing Completed**Role:** Registrar's Publications Office - Livesay, Blake Cary (BLIVESAY@REGISTRAR.UCLA.EDU) - 61590**Status:** Added to SRS on 8/17/2018 12:57:35 PM**Changes:** Description**Comments:** Course description edited into official version.**Role:** Registrar's Scheduling Office - Lin, Jessica (JLIN@REGISTRAR.UCLA.EDU) - 58253**Status:** Added to SRS on 8/3/2018 3:36:25 PM**Changes:** Short Title**Comments:** Within e-mail thread from Mary Ries and Aaron Tornell, FEC Chair Aaron Tornell provided written approval of course proposal on 08/03/2018.**Role:** FEC School Coordinator - Ries, Mary Elizabeth (MRIES@COLLEGE.UCLA.EDU) - 61225**Status:** Returned for Additional Info on 8/1/2018 4:00:59 PM**Changes:** No Changes Made**Comments:** no changes**Role:** Initiator/Submitter - Chen, Michelle L. (MCHEN@OID.UCLA.EDU) - 53042**Status:** Submitted on 8/1/2018 3:50:21 PM**Comments:** Initiated a New Course Proposal[Back to Course List](#)

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