

**RSOC 109/WGST 142**  
**WOMEN AND BUDDHISM FROM U.S. STANDPOINTS**

Fall 2016

Tu/Th 12:10-1:30 p.m.	RSOC#60360/WGST#60395	Kenna Hall 214
Tu/Th 3:50-5:30 p.m.	RSOC#60361/WGST#60396	Kenna Hall 214

Instructor: Prof. Sarah Robinson-Bertoni  
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Office Hours: Tu/Th 2:40-3:40 or by appointment

*GATHA FOR HEALING RACIAL, SYSTEMIC, AND SOCIAL INEQUITY:*

*Aware of the suffering caused by racial, systemic, and social inequities, we commit ourselves, individually and as a community, to understanding the roots of these inequities, and to transforming this suffering into compassion, understanding and love in action. As a global community of practitioners, we are aware of the disproportionate racial violence and oppression committed by institutions and by individuals, whether consciously or unconsciously, against African Americans and people of color across the United States and beyond. We know that by looking deeply as individuals and as a community, we can engage the collective wisdom and energy of the Sangha to be our foundation for Right Thought, Right Speech, Right Action, Right Mindfulness, and Right Insight. These are the practices leading to nondiscrimination, non-harming, and non-self which heal ourselves and the world. - From the Community of Mindful Living: <https://wkup.org/gatha-for-healing-racial-systemic-and-social-inequity/>*

### **COURSE DESCRIPTION**

Fulfilling requirements for the RTC 3 Core Curriculum, Women's and Gender Studies area, and Asian Studies minor, this course will focus on multifaceted Buddhist traditions interconnected with U.S. standpoints, where leaders and communities centralize gender, race, environmental justice, local-global peace-building, and an integrated sense of personal and social liberation. Following a survey of key Buddhist teachings and practices, women in early Buddhism, and the history of major Buddhist traditions, we will turn to the transmission of Buddhism to this continent and intersectional feminist topics interconnected with U.S. Buddhism. Through sociological, historical, and literary-doctrinal study, we will examine the roles played by Buddhism in the lives of U.S. practitioners. We will study basics of Women's Studies in Religion, including Buddhist feminisms, transnational feminist networks, gender and sexuality in Buddhist communities, and postcolonial and intersectional dynamics in Buddhism in the U.S. We will study diaspora, immigrant, and convert Buddhists in our texts and in local community settings through student group projects and reports. We will learn via multiple media, including the study of academic and popular works on Buddhism, the viewing of films on the subject, and meetings with guest speakers. We will study perspectives that value gendered, racialized, and other targeted or marginalized standpoints, even when contemplating "no-self" in Buddhism.

### **COURSE GOALS**

1. Provide an introduction to Buddhist teachings, practices, and the history of Buddhism,
2. Explore in depth the ongoing spread of U.S. Buddhism through the lens of gender,
3. Gain an appreciation of the roles played by Buddhism in the local religious environment, and the dynamic growth of Buddhist communities in the U.S.,
4. Engage scholarly and popular aspects of women, gender, and feminism in Buddhism,
5. Develop skills in feminist analysis, helpful for the study of religions.

## **RELIGION CORE CURRICULUM LEARNING GOALS AND OBJECTIVES**

The study of Religion, Theology and Culture forms an important component of a Santa Clara education. This course fulfills the requirement for the third course in Religion, Theology and Culture (RTC 3). Students must have taken both RTC 1 and RTC 2 courses, and have completed 88 units, to earn RTC 3 credit. As an RTC 3 course this class is part of the Explorations dimension of the Core Curriculum. Building upon the first two RTC courses, this class will enable students to:

1. Identify diverse perspectives and evaluate ethical positions on contemporary questions and
2. Evaluate and apply insights from the study of religion to open-ended questions facing contemporary society.

In the context of RSOC 109, we will develop these skills by exploring the challenges faced by Asian communities in diaspora and convert Buddhist communities, and the ways that Buddhism contributes to their development of distinct religious communities.

## **WOMEN'S AND GENDER STUDIES LEARNING GOALS AND OBJECTIVES**

The Women's and Gender Studies (WGST) Program is a multidisciplinary program that provides an integrated approach to understanding the social and cultural constructions of gender that shape the experiences of women and men in society. With its roots in social justice movements of the last three decades, the methods and goals of Women's and Gender Studies support the University's mission of education informed by both ethical and intellectual values. [from Mission Statement]

WGST Goal 2, Objectives a & d: Identify gender, [privilege, and oppression] as differently constructed through intersecting identities of race, ethnicity, class, religion, sexual orientation, age, nationality, and other critical variables

In the context of RSOC 109, we will cultivate an intersectional lens to see gender and myriad interconnected and intersecting social locations and standpoints, while seeking to understand the content and function of religious meaning for specific leaders, communities, and practitioners.

### **ASSESSMENT & GRADING:**

#### **Quiz of Basic Buddhist Teachings and History (20%)**

Since not all students in this course will have previously taken courses on Buddhism, this course will begin with a survey of basic Buddhist teachings and the history of Buddhist traditions, as well as some fundamentals of feminist inquiry in religious studies. Mastery of this segment of the course will be measured by an in-class quiz. The quiz will test students' abilities to identify key concepts, historical personages and events, as well as a short essay for reflecting on relevant issues in Buddhist history. *This will assess course goals 1 and 5, and RTC core learning objective 1.*

#### **Group Fieldwork Project and Presentation (20%)**

Students will visit Buddhist sites in small groups (examples: Temple, Dharma Center,

Monastic Training Center, Meditation Center, or other larger scale, religiously established sangha for Buddhist practice and community-building). Students will be expected to employ ethnographic techniques to document the site, based on a course reading from the text *Writing Ethnographic Fieldnotes* (on Camino). Through interviews with Buddhists, the group will also be expected to assess the demographic groups served by the temple, and reflect on the roles played by the temple in the lives of their members. How do people in these communities view Buddhism and the temple? What roles do the religion and the institution play in their social, spiritual, and moral lives? To what degree does Buddhism and/or the temple or center help the community deal with contemporary social issues? Although student groups may use feminist analysis, the in-person research should reflect a pluralistic respect for local community members, as students endeavor to understand the situated values and issues that interviewees consider primary. Students will prepare a twenty-minute group presentation summarizing what they learned on their visit, which they will share with the class. Students will receive peer feedback. *This will assess course goals 2, 3 and 4, RTC core learning objective 1, and WGST goal 2.*

### **Short Reflection Papers (20%)**

*2-3 pages each, double-spaced, standard formatting*

In addition to a group project, each student will also be expected to write two short reflection papers. Both papers should contain reflection on the roles played by Buddhism and gender in the lives of historical or contemporary Buddhist communities. Reflection paper #1 will involve preparing for and (where relevant) reflecting on an experience leading in-class meditation, making clear and fluid connections between students' decisions and at least two course readings, citing all references through footnotes. Reflection paper #2 will be a book report on one of the three books, listed below. Book reports will supplement in-class discussion and must be completed in advance of the course discussion on the book. A rubric will be provided, as well as reading groups to benefit from one another's work. *This will assess course goals 3, 4, and 5, RTC core learning objective 2, and WGST goal 2.*

### **Final Paper (30%)**

*8 pages, double-spaced, standard formatting*

The course will conclude with a paper connecting course content with fieldwork for the group project. Papers should analyze multiple roles played by Buddhism and Buddhist institutions in contemporary U.S. society and in the lives of particular, local Buddhists. Students will develop a topic drawing upon course readings and their own qualitative ethnographic research in the local community, and will explore it in a medium-length analytical paper. The topic is intentionally open to provide students a wide range of possible topics of interest, but must include: 1) a topic related to course content, 2) reflection on the temple visit group project, 3) exhibit substantive study in feminist analysis, and 4) reference at least 3 course readings and one source from your own topical research. Please bring questions to office hours. *This will assess course goals 2, 3, and 5, RTC core learning objective 2, and WGST goal 2.*

### **Class Participation (10%)**

Participation in class discussions, group projects, and active engagement with the course readings are requirements of this class. This class will have structured discussions, in which

students will be required to prepare in advance reflections on course readings, discuss them in small groups, and present the keys points of their discussions to the class. These discussions are intended to strengthen the students' knowledge of the traditions studied, their ability to reflect upon them critically, and their ability to work and learn collaboratively. All students will prepare a meditation session for the class, possibly in collaboration with other students. Participation will both be directly measured by the instructor, and indirectly measured by students' progress in the other assignments. *This will indirectly support, but not directly assess, all of the course goals and core learning objectives.*

*Students will be asked to assess the course via the narrative evaluations at the end of the quarter. Students will receive regular feedback on their work from their instructor to help them improve their understanding and analytic skills. Students will also receive peer feedback for the group projects.*

## **POLICIES**

### **Attendance and Technology**

Course learning occurs in class, in course readings, in assignments, and in instructor feedback on assignments. In order for students to receive the greatest benefit from course material, regular attendance is required. If you must miss a class, please inform the instructor in advance. Students are responsible for making up missed work. **Unexcused absences will significantly lower your class participation grade, and thus your final grade.** Attendance involves being present with your attention in the room, thus handheld and laptop devices will not be used, except only (briefly and appropriately) to reference course readings. Misuse of screens in the classroom may result in students being marked absent for the day.

### **Citations, Scholarly Sources, and More**

It is important to recognize the difference between the variety of sources available. Scholarly sources include academic books and journal articles. Wikipedia, newspapers, magazines, blogs, websites, and Twitter can be cited, but not as scholarly sources. If an assignment requires scholarly sources, be sure to make this distinction. Some scholars have been known to blog, but may not hold the same standards for non-academic publications.

For proper citation formatting, please refer to resources for Chicago-Turabian Style: Kate L. Turabian, *A Manual for Writers of Research Papers, Theses, and Dissertations: Chicago Style for Students and Researchers, Eighth Edition* (Chicago: University of Chicago Press, 2013).

Online Resource: <https://writing.wisc.edu/Handbook/DocChicago.html>

For a sample paper, please see (although there is no need for a title page for assignments):

[https://owl.english.purdue.edu/media/pdf/1300991022\\_717.pdf](https://owl.english.purdue.edu/media/pdf/1300991022_717.pdf)

If your field of study uses a different citation format, please inform the instructor and stay consistent with one formatting method.

### **SCU's Academic Integrity Policy:**

The Academic Integrity pledge is an expression of the University's commitment to fostering an understanding of -- and commitment to -- a culture of integrity at Santa Clara University. The Academic Integrity pledge, which applies to all students, states:

**I am committed to being a person of integrity. I pledge, as a member of the Santa Clara University community, to abide by and uphold the standards of academic integrity contained in the Student Conduct Code.**

Students are expected to uphold the principles of this pledge for all work in this class. For more information about Santa Clara University's academic integrity pledge and resources about ensuring academic integrity in your work, see [www.scu.edu/academic-integrity](http://www.scu.edu/academic-integrity).

#### **SCU's Academic Accommodations from Disabilities Resources:**

If you have a disability for which accommodations may be required in this class, please contact Disabilities Resources, Benson 216, <http://www.scu.edu/disabilities> as soon as possible to discuss your needs and register for accommodations with the University. If you have already arranged accommodations through Disabilities Resources, please discuss them with me during my office hours.

While I am happy to assist you, I am unable to provide accommodations until I have received verification from Disabilities Resources. The Disabilities Resources office will work with students and faculty to arrange proctored exams for students whose accommodations include double time for exams and/or assisted technology. (Students with approved accommodations of time-and-a-half should talk with me as soon as possible). Disabilities Resources must be contacted in advance to schedule proctored examinations or to arrange other accommodations. The Disabilities Resources office would be grateful for advance notice of at least two weeks. For more information, you may contact Disabilities Resources at 408-554-4109.

#### **Accommodations for Pregnancy and Parenting**

In alignment with Title IX of the Education Amendments of 1972, and with the California Education Code, Section 66281.7, Santa Clara University provides reasonable accommodations to students who are pregnant, have recently experienced childbirth, and/or have medical needs related to childbirth. Pregnant and parenting students can often arrange accommodations by working directly with their instructors, supervisors, or departments. Alternatively, a pregnant or parenting student experiencing related medical conditions may request accommodations through Disability Resources.

#### **Discrimination and Sexual Misconduct (Title IX)**

Santa Clara University upholds a zero-tolerance policy for discrimination, harassment and sexual misconduct. If you (or someone you know) have experienced discrimination or harassment, including sexual assault, domestic/dating violence, or stalking, I encourage you to tell someone promptly. For more information, please consult the University's Gender-Based Discrimination and Sexual Misconduct Policy at <http://bit.ly/2ce1hBb> or contact the University's EEO and Title IX Coordinator, Belinda Guthrie, at 408-554-3043, [bguthrie@scu.edu](mailto:bguthrie@scu.edu). Reports may be submitted online through <https://www.scu.edu/osl/report/> or anonymously through Ethicspoint <https://www.scu.edu/hr/quick-links/ethicspoint/>

#### **ASSIGNMENTS**

Papers are due on Camino and group presentations are due in class on the day that they are listed on the syllabus, and exams taken on the day they are given, or they will be considered late. Late work will be penalized unless the instructor granted an extension in advance (i.e., at least 24 hours prior to the due date).

#### **Grading Scale**

94.0–100 A	87.0–89.9 B+	77.0–79.9 C+	67.0–69.9 D+
90.0–93.9 A-	83.0–86.9 B	73.0–76.9 C	63.0–66.9 D
	80.0–82.9 B-	70.0–72.9 C-	60.0–62.9 D-
			0–59.9 F

## **CLASS TEXTS (REQUIRED)**

- 1) Rita M. Gross, *Buddhism after Patriarchy: A Feminist History, Analysis, and Reconstruction of Buddhism* (Albany: State University of New York Press, 1993). (**BAP**)
- 2) Donald W. Mitchell, *Buddhism: Introducing the Buddhist Experience, Third Edition* (New York: Oxford, 2014). (**IBE**)
- 3) Online readings – web-based sources
- 4) Camino readings – uploaded
- 5) One (or more) of the following books

## **Book Report Books (One required, the others recommended):**

- a. Sister Chân Khōng, *Learning True Love: Practicing Buddhism in a Time of War* (Berkeley, Calif.: Parallax Press, 2007). (revised from 1993 version)
- b. Joanna Macy, *Widening Circles: A Memoir* (New Catalyst Books, 2007). (or New Society Publishers, 2000)
- c. Zenju Earthlyn Manuel, *The Way of Tenderness: Awakening through Race, Sexuality, and Gender* (Boston: Wisdom, 2015).

*Optional:* Angel Kyodo Williams, Lama Rod Owens, with Jasmine Syeddullah, *Radical Dharma: Talking Race, Love, and Liberation* (Berkeley, Calif.: North Atlantic Books, 2016).

## **COURSE SCHEDULE**

### **Week 1**

Tues. 9/19

#### **Beginning and Basics**

For our first class, we will build community, discuss course goals, and begin examining key concepts and terms.

Thurs. 9/21

#### **Feminism in the Study of Religion and Buddhism**

Reflecting on readings, we will seek to define feminism and religion, both “slippery” terms.

- Rita M. Gross, “Introduction,” *Feminism and Religion: An Introduction*, Boston: Beacon Press, 1996, 1-4.
- **BAP Ch. 1,** Strategies for a Feminist Revalorization of Buddhism: **3-5.**
- Uma Narayan, “Essence of Culture and a Sense of History: A Feminist Critique of Cultural Essentialism,” *Decentering the Center: Philosophy for a Multicultural, Postcolonial, and Feminist World*, ed. Uma Narayan & Sandra Harding, Bloomington: Indiana University Press, 2000, 80-100.
- *Optional:* Leslie McCall, “The Complexity of Intersectionality,” *Signs: Journal of Women in Culture and Society* (2005) 30:3. Available online: <http://www.journals.uchicago.edu/doi/pdfplus/10.1086/426800>

**Discuss Reflection Paper #1**

**Sign Up: Class meditation session (end of each class)**

**Form Reading Groups:** In preparation for future classes, each student is required

to read one full book and prepare a report for your reading group. In addition, selected readings from all books are required.

Choose one of three books to read in full and prepare for a reflection assignment:

*Learning True Love* (2007)

*Widening Circles: A Memoir* (2007)

*The Way of Tenderness* (2015)

***Book Reflection Papers will be due on the day when we discuss the reading.***

## **Week 2**

Tues. 9/26

### **Life of the Buddha**

During this class, we will briefly survey the life of the founder of Buddhism, Siddhartha Gautama, and his basic teachings. Then, we will continue our introduction to Buddhism in America with a viewing of the film “Little Buddha,” which provides a popular culture introduction to the life of the Buddha, basic Buddhist teachings, and Buddhism in America. Although this week will focus on textbook renderings of Buddhism, we will keep feminist methods in mind.

• **IBE Ch. 1, Life: 6-30**

• **Film:** Bernardo Bertolucci’s “Little Buddha” (1994, 123 min)

Thurs. 9/28

### **Basic Buddhist Teachings**

We will begin with a brief introduction to basic Buddhist teachings, with a focus on the “Four Noble Truths,” followed by a viewing of the conclusion of “Little Buddha” and a short discussion.

• **IBE Ch. 2, Teachings: 31-64**

• **Discussion of “Little Buddha”**

## **Week 3**

Tues. 10/3

### **Theravada Buddhism**

We will introduce the Theravada Buddhist tradition, which is the form of Buddhism that predominates in Southeast Asia

#### ***Reflection Paper #1 Due***

• **IBE Ch. 3, Early Buddhism: 65-82, 86-91, 103**

***Optional Example: 107-112 Thai***

Thurs. 10/5

### **Women and Gender in Early Buddhist History and Buddhist Teachings**

U.S. feminist scholar Rita Gross seeks to accurately depict histories of women in early Buddhism.

• **BAP Ch. 2, Orientation to Buddhism: 7-14**

• **BAP Ch. 4, Sakyadita, Daughters of the Buddha: Roles and Images of Women in Early Indian Buddhism: 29-54.**

***Optional:*** Excerpts, *Therigatha*, “Songs of the Sisters,” available online:

<https://www.dhammadharma.org/Archive/Writings/TherigathaTherigatha151208.pdf>

## Week 4

Tues. 10/10

### **Mahayana Buddhism, Part 1**

Due to the wide geographical scope of Mahayana Buddhism, we will use two class times to focus on its variety of forms. For this class, we will focus on the Mahayana tradition, more generally, and its expressions in India and Tibet.

- **IBE from Ch. 4**, Great Vehicle: **115-19, 129, 131-36, 143-44.**

**From Ch. 5**, Indian: **149, 156-59, 164 box, 173-75.**

**From Ch. 6**, Tibetan: **177, 182-88, 194-95 Milarepa, 200-211.**

*Optional Example: 211-219 Tibetan*

Thurs. 10/12

### **Mahayana Buddhism, Part 2**

In this class, we will continue our study of Mahayana Buddhist traditions as they developed in China, Korea, and Japan.

- **IBE from Ch. 7**, Chinese: **222-24, 237 box, 248-49 Chan/Zen, 250, 260-64.**

**From Ch. 8**, Korean: **275, 285 box, 295-300.**

**From Ch. 9**, Japanese: **309-11, 321, 328 box, 341-42 box, 349-50.**

*Optional Examples: 264-72 Chinese, 300-7 Korean, 354-60 Japanese*

## Week 5

Tues. 10/17

### **Quiz, Film**

We will complement our quiz of Buddhist history, basic teachings, feminist studies in religion, and women in early Buddhism with a viewing and discussion of a documentary representing Buddhism's expansion in the U.S.

- **Film:** Elda Hartley, "Buddhism Comes to America" (30 minutes, 1990)

Thurs. 10/19

### **Buddhism in America: Overview**

This class will provide a basic historical overview of the transmission of Buddhism to America, and the factors contributing to its growth in the United States during the late 20th and early 21st centuries.

#### ***Discussion of Group Project - Form Project Groups***

- **IBE from Ch. 10**, Globalization: **363-382, 410-416**
- Emerson et al., "Fieldnotes in Ethnographic Research," *Writing Ethnographic Fieldnotes, 2nd Edition* (2011). (skim, reference for projects)

## Week 6

Tues. 10/24

### **Gender, Social Change, and the Bodhisattva Ideal**

**Book:** Chân Khôn, *Learning True Love*

We will consider the Bodhisattva ideal and varying representations of the Bodhisattva of Compassion, Quan Yin/Kuan Yin/Guanyin/Avolokiteshvara, and Tibetan contemplative imagery of Tara. We will discuss issues of inter-Asian symbolic mobility, immigration, war, political asylum, cultural appropriation, translation, and hybridity. Student reading groups will discussing our first book.

- **BOOK DISCUSSION GROUPS – Reports due on *Learning True Love***

*Required reading for all: Learning True Love, pages 3-17.*

- Lama Tsultrim Allione, "Tara the First Feminist," *Lion's Roar*, 13 February 2017: <https://www.lionsroar.com/tara-the-first-feminist/>

Thurs. 10/26	<b>Ecology, Nuclear Disarmament, Peace-building in Engaged Buddhism</b>
	<b>Book:</b> Joanna Macy, <i>Widening Circles: A Memoir</i>
	This class will focus on engaged Buddhism and the contribution of Joanna Macy, a Euro-American convert to Buddhism with strong ties to the Tibetan diaspora community. She is a major figure in engaged Buddhism and environmental justice grounded in Buddhist worldviews, seeking alternatives to militarism, the global specter of nuclear weapons, and a millennia-scale horizon of nuclear toxicity.
	<b>• BOOK DISCUSSION GROUPS – Reports due on <i>Widening Circles</i></b>
	<i>Required reading for all: Widening Circles</i> , pages 86-106.
	<b>• Optional:</b> Kraft, “Nuclear Ecology and Engaged Buddhism,” <i>Buddhism and Ecology</i> (Harvard University Press: Cambridge, Mass.: 1997), 269-290.
	<b>• Optional:</b> Macy, “Introduction,” <i>Despair and Personal Power in the Nuclear Age</i> (New Society Publishers: Philadelphia, Penn., 1983), xiii-xvi.
<b>Week 7</b>	
Tues. 10/31	<b>Intersectional Sangha and Beloved Community, Film</b>
	We will view and consider a variety of voices of mindfulness in social activism, the friendship between Thich Nhat Hanh and Martin Luther King, Jr., and the Black Lives Matter movement in the film, “Where Spirit and Action Meet,” featuring Sister Peace (Plum Village nun), Zenju Earthlyn Manuel (Zen priest in SFZC tradition), Alyceé Lane (East Bay Meditation Center, author, <i>Nonviolence Now!</i> ), Marisela Gomez (doctor, activist, CML practitioner, author <i>Race, Class, Power, and Organizing</i> ). Hosted by Fox News Anchor Arthel Neville, ABC Home, Plum Village.
	Film available here: <a href="https://www.youtube.com/watch?v=1wx8d-asUUM">https://www.youtube.com/watch?v=1wx8d-asUUM</a>
	Film time (incl. meditation): <b>1h35m, from minute 10:00 to 1:44:40 (total 1:55:39)</b>
	• “ARISE Letter to the Community: An Update, Awakening through Race, Intersectionality, and Social Equity,” <i>The Mindfulness Bell</i> , 6 March 2017. <a href="http://www.mindfulnessbell.org/news-updates/arise-letter-to-the-community-an-update-awakening-through-race-intersectionality-and-social-equity">http://www.mindfulnessbell.org/news-updates/arise-letter-to-the-community-an-update-awakening-through-race-intersectionality-and-social-equity</a>
	<b>• Optional:</b> Browse ARISE website: <a href="https://pvracialequity.wordpress.com/">https://pvracialequity.wordpress.com/</a>
Thurs. 11/2	<b>Gender, Race, Sexuality, and the Dharma/Teachings</b>
	<b>Book:</b> Zenju Earthlyn Manuel, <i>The Way of Tenderness: Awakening through Race, Sexuality, and Gender</i> , Boston: Wisdom, 2015.
	We will discuss Tuesday’s film and Zen Sensei Angel Kyodo Williams’ collaborative work with Lama Rod Owens and Jasmine Syedullah to grapple with U.S. problems of racial inequity, extremism in the form of white supremacist violence and intimidation, and intersectional, dharmic methods toward healing from intergenerational traumas and cultivating dignity and equity in personal and community settings.
	<b>• BOOK DISCUSSION GROUPS – Reports due on <i>Way of Tenderness</i></b>
	<i>Required reading for all: The Way of Tenderness</i> , 3-13, 35-74.
	<b>Optional:</b> A.K. Williams, Lama R. Owens, J. Syedullah, <i>Radical Dharma</i>

## Week 8

Tues. 11/7

### **Distorting Dharma: Gender, Sex, Power, and De-idealizing the “Other”**

We will amplify women’s voices from U.S. Buddhist communities affected by alcoholism, sexual abuse and promiscuity among teachers and students, and other places where convert Buddhists found their idealized projections of Asian Buddhist leaders as “authentic others” becoming clear as distortions of reality.

*Guest presenters, SCU Wellness, “How to Be an Ally to Prevent Sexual Assault”*

- Sandy Boucher, *Turning the Wheel: American Women Creating the New Buddhism, Updated and Expanded Edition*, Boston: Beacon Press, 1993, 240-256.
- Trinh T. Minh-ha, Excerpt “The Language of Nativism: Anthropology as a Scientific Conversation of Man with Man,” *Woman Native Other: Writing Post-coloniality and Feminism*, Bloomington: Indiana University Press, 1989, 47-55.

Thurs. 11/9

### **Distorting or Affirming Sangha: Gender and Sex among U.S. Buddhists**

We will discuss some of the problems that have caused conflict and division in prominent American Buddhist institutions, as well as different Buddhist communities facing ethnic tensions in a global landscape. We will also assess the resources for LGBTQI persons in U.S. Buddhism.

#### ***GROUP PRESENTATIONS #1-2***

- James Coleman, “Sex, Power, and Conflict,” *The New Buddhism*, New York: Oxford University Press, 2001, 139-183.

#### **ALL: 139-54, 162-66, 181-83, plus see below “Reading groups”**

Women on the Buddhist Path, 140-149

Men’s Buddhism and Women’s Buddhism?, 149-154

Gays, Lesbians, and the Buddha, 162-166

#### **Reading groups, choose one of two options:**

- 1) Lust and Enlightenment, 154-162
- 2) Buddhism in Crisis, 166-181

- Pema Chodron, “Breathing In Pain, Breathing Out Relief,” *Buddha’s Daughters: Teachings from Women Who Are Shaping Buddhism in the West*, ed. Andrea Miller, Boston: Shambala, 2014, 52-53, 58-65.

## Week 9

Tues. 11/14

### **Gender and the Buddha/Teacher: Transnational Buddhist Feminism**

Turning to Thailand, Ven. Dhammananda has reestablished a female monk lineage, against the will of the male monastic order, yet with the support of allies in the U.S. and elsewhere, exhibiting transnational feminist networks.

#### ***GROUP PRESENTATIONS #3-4***

- Tanaporn Pichitsakulchai, “The Bhikkuni Revolution: Religious Feminism in Thai Buddhism,” *Awakening Buddhist Women*, Brisbane, Australia: Sakyadita International Association of Buddhist Women, 4 August 2014. Web resource: <http://awakeningbuddhistwomen.blogspot.com/2014/08/the-bhikkhuni-revolution-religious.html>
- Patrick Winn, “Thailand’s Top Female Monk Hacked the System to Bring Women into the Fold,” *Public Radio International (PRI)*, 5 July 2016. <https://www.pri.org/stories/2016-07-05/thailand-s-top-female-monk-hacked-system-bring-women-fold>

- Thurs. 11/16 **Gender and the Sangha/Community: International Organizations**  
 We will consider issues of gender equity across wide-ranging, cross-cultural differences in a contemporary international organization, as well as community building among diverse Buddhist women.
- GROUP PRESENTATIONS #5-7**
- Anan Halafoff & Praveena Rajkobal, “Sakyadita International: Gender Equity in Ultramodern Buddhism,” *Feminist Theology*, 23:2, 5 January 2015, 111-127.  
<http://journals.sagepub.com/doi/full/10.1177/0966735014555628>
  - *Optional:* Ayya Tathaloka, “Significance of the 2600 Year Anniversary of the Founding of Our Worldwide Bhikkuni Sangha and the Buddha’s Fourfold Community,” *American Buddhist Women*, No 11., Sakyadita USA:  
<http://americanbuddhistwomen.com/2600-year-anniversary.html>

11/20-24 Academic Holiday, Thanksgiving

## **Week 10**

- Tues. 11/28 **Guest Speakers Lyn Fine and Victoria Mausisa, ARISE**  
 Our guests are ordained members of the Community of Mindful Living in the tradition of Vietnamese Zen teacher Thich Nhat Hanh. To understand the work of our guest speakers, we will read the Mindful Peacebuilding website and the basic (5) and more expanded (14) Buddhist precepts as interpreted by Thich Nhat Hanh’s Community of Mindful Living.

VENUE CHANGE: Meet at Forge Garden, 1051 Sherman St. (corner of Benton and Sherman)

- IBE Ethnicity, Identity, and Practice: **391-392**
- Browse ARISE website: <https://pvracialequity.wordpress.com/>
- Browse Mindful Peacebuilding website: <http://www.mindfulpeacebuilding.org>
- Thich Nhat Hanh, “The Five Mindfulness Trainings,” web resource:  
<http://plumvillage.org/mindfulness-practice/the-5-mindfulness-trainings/>
- Order of Interbeing, “Fourteen Mindfulness Trainings,” web resource:  
<https://orderofinterbeing.org/for-the-aspirant/fourteen-mindfulness-trainings/>

- Thurs. 11/30 **Integrating and Reflecting, Final Class**
- BAP Ch. 8, Resources for a Buddhist Feminism: **125-135**
  - Jean Byrne, “Why I Am Not a Buddhist Feminist: A Critical Examination of ‘Buddhist Feminism’,” *Feminist Theology*, 21:2, 17 December 2012, 180-194.  
<http://journals.sagepub.com/doi/pdf/10.1177/0966735012464149>

Tues. 12/5 **Final Paper due** at 9:30 p.m. on Camino

*Note: I offer sincere gratitude to Prof. David Gray, whose syllabi for his RSOC 113 course (Winter 2011 and Fall 2013) factored centrally into the planning for my RSOC 113 course, taught Winter and Spring 2016, and developed further with women’s and gender studies components into RSOC 109 (Fall 2017).*