

History 365: The History of East Asian Religions

TR 2:30-3:45pm

Office hours: W 1-3pm, TR 9-11am, or by appointment. Office # 427C, telephone number: 953-5044; e-mail: Keith.Knapp@citadel.edu.

Course Description: This course will explore the history of East Asian religious beliefs and practices from the area's prehistory to the present. Through mini-lectures, discussions of primary sources, and examination of artifacts and art works, we will scrutinize East Asia's major religious traditions: Buddhism, Confucianism, Popular Religion, Shintoism, and Taoism.

Course Goals: After taking this course, each student should have 1) a fair understanding of each East Asian religious tradition, 2) a sense of how these traditions have changed over time, 3) and a grasp of how each affects present-day East Asian values and institutions.

Course requirements: Students must attend class. Whether or not their absences are excused, students who miss more than 20% of the class periods, will fail the course. Students must complete all of the assigned readings, which should be done prior to the first class of the week. Each student will be expected to participate in class discussion, take five quizzes, hand in a short paper on *Readings in Classical Chinese Philosophy* and a long research paper, and take two one-hour examinations and a two-hour final. The short paper will be based on *Readings in Classical Chinese Philosophy* and will be four to five pages in length. Students can choose to either write on the Confucian or Daoist writings. Your long paper will be a research paper on a topic of your choice and will be about nine to ten pages in length. Detailed instructions will be handed out on how to write these papers. The examinations will consist of short identifications and essay questions. Both papers and examinations are designed to test your knowledge as individuals, hence they are not collaborative projects. Students that cheat on tests or engage in plagiarism will be reported for honor code violations and will receive a "F" grade for that test or paper. Plagiarism is using someone else's words or ideas as your own without giving proper credit to the author. The composition of your grade is as follows: participation 10%, quizzes 20%, first examination 10%, second examination 10%, short paper 10%, research paper 20%, final exam 20%. **Scheduled tests are mandatory formations. Makeup tests Will NOT be given without a written note from a doctor or other appropriate official. Guard duty or other military activities do not excuse you from scheduled tests.** Note that the instructor reserves the right to make changes to this syllabus throughout the semester as he sees fit. Any student who is disruptive, reads non-course materials in class, argues about his or her grade during class time, will be marked as absent and asked to leave. The chewing of tobacco is prohibited.

Textbooks:

Julia Ching, *Chinese Religions*. Maryknoll, NY: Orbis Books, 1993.

Donald S. Lopez, Jr., *Religions of China in Practice*. Princeton: Princeton University Press,

1996.

Philip J. Ivanhoe and Bryan W. Van Norden, *Readings in Classical Chinese Philosophy*. Indianapolis: Hackett Publishing Company, 2001.

H. Byron Earhart, *Japanese Religion: Unity and Diversity*. Belmont, CA: Thomson – Wadsworth, 2004.

H. Byron Earhart, *Religion in the Japanese Experience: Sources and Interpretations*. Belmont, CA: Thomson – Wadsworth, 1997.

Christal Whelan, *The Beginning of Heaven and Earth: The Sacred Book of Japan's Hidden Christians*. Honolulu: University of Hawaii Press,

Week 1: The Parameters of East Asian Religion

Reading:

8/23 Basic features of East Asian religiosity

Week 2: Archaic Chinese Religion

8/28 Religion in the Shang and Zhou dynasties, 8/30 Early popular religion

Reading: *Chinese Religions*, chapters 1 & 2, *Religions in China in Practice*, 41-51 (“Deities and Ancestors in Early Oracle Inscriptions”), and 241-250 (“Spellbinding”).

Week 3: Confucius and Mohism

9/4 The *Analects*, 9/6 The *Mencius* and *Mozi*

Reading: *Chinese Religions*, chapter 3 & 4, *Readings in Classical Chinese Philosophy*, “The Analects,” 1-54, “Mozi” 59-111 and “Mencius,” 115-157.

Week 4: Daoism

9/11 The *Laozi*, 9/13 The *Zhuangzi*

Reading: *Chinese Religions*, chapter 5, *Readings in Classical Chinese Philosophy*, “Laozi,” 157-200, and “Zhuangzi,” 203-243, *Religions in China in Practice*, 123-148 (“The Inner Cultivation Tradition of Early Daoism”).

9/13 Confucian papers due

Week 5: Early Japanese Religion and Shintoism

9/18 Himiko and Chinese views of Japanese religion, 9/20 Japanese mythology and early Shintoism

Reading: *Japanese Religion*, chapters 3 & 4; *Religion in the Japanese Experience*, 9-13 (“The Centrality of Kami in Shinto”), 13-19 (“The Ancient Mythology”), 19-23 (“Shinto Shrines”), 23-25 (“Pilgrimage and Devotion at a Shinto Shrine”), 25-28 (“Medieval Shinto Thought”), 129-135 (“Shamanistic Practices in Japan”), 196-200 (“Purification in the Ritual Prayers of Ancient Shinto”), 201-204 (“A Rite of Possession and Exorcism in a Heian Novel”), 219-222 (“Religious Life in Prehistoric Japan”)

9/20 Taoists papers due

Week 6: Confucianism as a State Religion in East Asia

9/25 Examination One, 9/27 Institutionalized Confucianism and the state religion

Reading: *Religions in China in Practice*, 72-81 (“City Gods and Their Magistrates”), 251-260 (“Record of the Feng and Shan Sacrifices”), “Early Medieval Filial Piety Stories” (handout), and *Japanese Religion*, chapter 6, *Religion in the Japanese Experience*, 235-236 (“Shotoku’s Constitution”).

Week 7: Buddhism’s Transmission to China

10/2 Buddhism in India and China, 10/4 Film: “Buddha in the Land of the Kami”

Reading: *Chinese Religions*, chapter 7, *Religions in China in Practice*, 360-371 (“The Scripture in Forty-two Sections”), 261-267 (“The Scripture on the Production of Buddha Images”), and 82-96 (“The Earliest Tales of the Bodhisattva Guanshiyin”).

Week 8: Daoist Religion and Longevity Cults

10/9 Lecture by Professor Russell Kirkland on early Daoist organized religion, 10/11 Sectarian and Monastic Daoism

Reading: *Chinese Religions*, chapter 6 (102-112), *Religions in China in Practice*, 52-63 (“Laozi”), 149-155 (“Body Gods and Inner Vision”), 166-179 (“Declarations of the Perfected”), 188-202 (“Answering a Summons”), 268-277 (“The Purification Ritual of the Luminous Perfected”), and 347-359 (“Abridged Codes of Master Lu for the Daoist Community”).

Week 9: Tang Buddhism

10/16 The emergence of Chinese Buddhism, 10/18 State Persecution and the Social and Economic aspects of Tang monasteries

Reading: *Chinese Religions*, chapter 8, *Religions in China in Practice*, 278-283 (“Saving the Burning-Mouth Hungry Ghost”), 203-222 (“Visions of Manjusri on Mount Wutai, 372-380 (“The Scripture on Perfect Wisdom for Humane Kings Who Wish to Protect Their States”), 381-389 (“Buddhism of the Cultured Elite”).

Week 10: Buddhism’s Arrival in Japan

10/23 Nara Buddhism, 10/25 Heian Buddhism

Reading: *Japanese Religion*, chapters 5 and 9, *Religion in the Japanese Experience*, 47-50 (“The Formal Entry of Buddhism into Japan”), 50-54 (“Harmony Between the Buddhist Pantheon and Shinto Kami”), 54-60 (“A Buddhist Scripture”), 60-66 (“Buddhist Themes in Medieval Literature”), 83-85 (“Dengyo Daishi and Tendai Buddhism”), and 85-88 (“Kobo Daishi and Shingon [Esoteric] Buddhism”).

Week 11: Medieval Japanese Buddhism

10/30 Examination Two, 11/1 Pure Land Buddhism, Zen and Nichiren

Reading: *Japanese Religion*, chapters 10 & 11, *Religion in the Japanese Experience*, 88-91 (“Honen and Pure Land Buddhism”), 91-94 (“Shinran and the True Pure Land Sect”), 94-99 (“Nichiren and Nichiren Buddhism”), 99-103 (“Dogen and Zen Buddhism”), 65-73 (“The Buddhist Temple as a Center of Devotion”), 73-76 (“The Organization of Buddhism and the Family”), and 76-81 (“The Role of Nuns in Japanese Buddhism”).

Week 12: Confucianism Strikes Back: Neo-Confucianism in East Asia

11/6 Election Day, no class. 11/8 Neo-Confucianism in China and Japan

Reading: *Chinese Religions*, chapters 9, *Religions in China in Practice*, 106-119 (“Zhu Xi on Spirit Beings”), and 293-305 (“Shrines to Local Former Worthies”), *Japanese Religion*, chapter 14, *Religion in the Japanese Experience*, 104-109 (“Neo-Confucianism in Tokugawa Japan”), 109-113 (“Neo-Confucian Orthodoxy and Hayashi Razan”), 113-115 (“Hayashi Razan”), and 115-120 (“Confucianism and Nationalism in Modern Japan”).

Week 13: Christianity’s Unspectacular Arrival in East Asia

11/13 Christianity in China, 11/15 Christianity in Japan

Reading: *Chinese Religions*, chapter 11, *Japanese Religion*, chapter 12, *Religion in the Japanese Experience*, 141-144 (“The Introduction of Roman Catholicism into Japan”), 144-149 (“Fabian Fucan: A Japanese Critique of Roman Catholicism”), *The Beginning of Heaven and Earth*

11/16 Quiz on The Beginning of Heaven and Earth

Week 14: Late Imperial Chinese Popular Religion

11/27 Sectarian Popular Cults, 11/29 Importance of Temples and Temple Festivals

Reading: *Chinese Religions*, chapter 12, *Religions in China in Practice*, 97-105 (“A Sutra Promoting the White-robed Guanyin as Giver of Sons”), 284-292 (“The Law of the Spirits”), 423-436 (“Supernatural Retribution and Human Destiny”), 437-445 (“Tract of the Most Exalted”), 229-238 (“Teachings of a Spirit Medium”), 306-326

Week 15: New Religions and the Problems they pose for East Asian States

12/4 Falungong in China and the New Religions in Japan

Reading: *Chinese Religions*, chapter 13, *Japanese Religion*, chapters 17 & 19, *Religion in the Japanese Experience*, 255-263 (“Religious Life in Postwar Japan”), 263-267 (“Secularism”), 270-275 (“Tenrikyo”), 275-279 (“The Teachings of Soka Gakkai”), 279-283 (“A Couple’s Experience of Consoling in Kurozumikyo”), and 288-291 (“A Single Woman’s Experience of Possession and Healing in Mahikari”)