

History of Religions in China

Syllabus

Term: Spring 2010

Instructor Contact Information:

Instructor: Yang Huiling

Office hour: by appointment

E-Mail: hopeyang777@gmail.com

Course Description:

This course is a survey of religions and their history in China. Through the course, students will read into religious and cultural Canons, acquire knowledge of both native religions such as primal religious practices, Confucianism and Taoism, as well as “foreign” religions in China, including Buddhism, Islam, Christianity, by inquiring into how they spread into China and permeated with each other in history.

Religions in China is such a complex being, evolved through long history and peculiar cultural background. The course consists of two stages. The first stage focuses on Chinese Canons and the second on History of Religions in China. Through the first stage, students must read original Chinese Canons assigned, understanding the core value, analyze key religious and cultural concepts from the root of Chinese culture. It won't be easy for students to understand original Chinese Canons by translations, it's equally challenging for a Chinese instructor to represent them in English to students from a different cultural background with a little knowledge of language and cultural. The best and might well be worst experience about the course is the Chinese voice and opinions which are based on China cultural, historical, and religious context. The second stage requires more reading and critical thinking by reviewing historical processes of enculturation and integration of religions in Chinese culture and society. In this way, the students can build either insights to the core of Chinese value, culture and religion, as well to trace the historical evolutions and find inspirations from history.

The course will not address religions of different ethnic groups, nor will deal with popular folk religions, but lay more emphasis on Chinese religious teachings, its evolution and practice. This is a more philosophical, historical and cultural approach rather than sociological and anthropological approach.

The course is going to be real cross-cultural communications and mutual inspiring.

Course Outcomes:

Knowledge Area:

By taking this course, students will be able to demonstrate knowledge, with attention to

historical development, of the central texts, beliefs, ethical understandings, and practices of Chinese Religions. By way of example, students who take this course should be able to: (1) name and discuss some of the most important cultural and religious Canons in China; (2) Articulate a broad outline of the historical evolution of the following religious traditions: Confucianism, Taoism, Buddhism, Islam and Christianity; (3) Define and discuss key concepts, terms, values, and religious characteristics of these religions.

Skills:

The course will require students to do the following:

(1) comprehend, paraphrase, summarize, and contextualize the meaning of translated Chinese Canons such as *Analects* and *Laozi*.

In class discussions and term papers, students will demonstrate the ability to comprehend, paraphrase, summarize, and/or contextualize a variety of religious texts, histories, and values.

(2) develop strategies for seeking and synthesizing information to support an argument, make a decision, or resolve a problem.

In class presentations, discussions and term papers, students will be encouraged to articulate reasoned arguments about materials used in the course, contribute their own critical insights into the arguments to which they are exposed in the class.

(3) monitor students' own "individual thinking or behavior" in relationship to Chinese religions "in order to question, confirm, validate, or correct" their presuppositions and prejudices.

Class discussions will require students to reflect on their own presuppositions. Through discussions, all will have better understandings by appealing to data and reasoned argumentation.

Course Requirements and Form of Assessment:

During the course, there will be one mid-term paper (on one particular Canon, no less than 5 pages), and one longer final paper (no less than 10 pages). The mid-term paper will count for 30% of the final grade. The final paper will count for 50% of the final grade. The course also requires each student to prepare one oral presentation. Class participation including one oral report (5%), one book review (10%), and attendance (5%) together will count for 20% of the grade. A late paper will result in a full grade reduction for the course.

Attendance Policy:

Attendance is compulsory. One unexcused absence is allowed in this class. Students are allowed 2 excused absences. Any further absences will be reported to the Dean at the TBC administration offices, and will cause a reduction of 5% per absence on the final grade.

Academic Honesty Statement:

Please see the following link, and read the text carefully:
http://www.luc.edu/cas/pdfs/CAS_Academic_Integrity_Statement_December_07.pdf

Grading Scale

The computed grades is based on a point system. These will be totaled up at the end of the semester and a number grade out of 100 points will be the result. This will be converted to the final letter grade according to the scale below. Assignments will lose a point for every day they are late.

A	92-100	C	70-73.5
A-	88-91.5	C-	67-69.5
B+	85-87.5	D+	64-66.5
B	82-85	D	60-63.5
B-	78-81.5	F	below 60
C+	74-77.5		

Required Texts:

Confucius, annotated by Yang Bojun, translated by D.C.Lao: *Analects*, Zhong Hua Shu Ju , 2008
(杨伯峻 今译, 刘殿爵 英译, 论语, 中华书局, 2008)

Lao Tzu, translated and annotated by Pr. Gu Zhangkun, *The Book of Dao and Teh*, China Publication Press, 2007 (道德经, 老子著, 辜正坤译, 中国对外翻译出版公司, 2007,)

Readings Recommended:

Andrew Rippin (ed): *The Blackwell Companion to The Qur'an*, Wiley-blackwell, 2009

Benjamin A. Elman: *On their Own Terms, Science in China 1550-1900*, Harvard University Press, 2005

David E. Mungello: *Curious Land*, University of Hawaii Press, 1985

Donald F. Lach and Edwin J. Van Kley: *Asia in the making of Europe*, The University of Chicago Press, 1993

Fung, Yu-lan: *Selected Philosophical Writings*, Beijing : Foreign Languages Press, 1991

Jacques Gernet, translated by J. R. Foster: *A History of Chinese Civilization*, Cambridge University Press, 1985

John King Fairbank, *American and China*, Harvard University Press, 1983

John Lagerwey: *Religion and Chinese Society*, The Chinese University Press and École française d'Extrême-Orient, 2004

Kenneth K.S. CH'EN: *Buddhism in China*, Princeton University Press, 1972

Kenneth Scott Latourette: *A History of Christian Missions in China*, reprint in 1966

Kristofer Schipper and Franciscus Verellen (ed.): *The Taoist Canon, a historical companion to the*

Daozang, The University of Chicago Press, 2004

Laurence G. Thompson: *The Chinese Way in Religion*, Dickenson Publishing Company, 1973

Liam Matthew Brockey: *Journey to the East, The Jesuit Mission to China, 1579-1724*, The Belknap Press of Harvard University Press, 2007

Nicolas Standaert (ed): *Handbook of Christianity in China*. Volume One: 635-1800. Leiden: Brill, 2001

Paul A. Cohen, *Discovering history in China: American historical writing on the recent Chinese past*, Columbia University Press, 1984

Philip, J. Ivanhoe (trans.): *Readings from the Lu-Wang School of Neo-Confucianism*, Hackett Publishing Company, 2009

Roman Malek (ed): *Jews in China, From Kaifeng to Shanghai*, Sankt Augustin, 2000

Selected Hand-out materials from the instructor

Suzanne Wilson Barnett and John King Fairbank (eds.), *Christianity in China: early Protestant missionary writings*, Harvard University Press, 1985

Class Schedule:

WK1 Jan. 13

Chinese Religions: Introduction into concepts and focus

Part I: Introductions, Policies and course focus

Part II: Introduction into Religions in China

WK2 Jan. 20

Chinese Archaic Religions: A historical and archeological review

Part I: China's Primitive Religions (Introduction and Canon comprehension)

Part II: early worldview and religious practices from *Shi Jing* (oral presentation and discussion)

WK3 Jan. 27

Confucius: his life, teachings and legacy

Part I: Confucius as a person and his teachings (Introduction and presentation)

Part II: Confucius Philosophy and Confucianism (Canon comprehension of *Analects*)

WK4 Feb. 3

Confucianism

Part I: Evolvement of Confucianism and Neo-Confucianism (history)

Part II: Can Confucianism be heritage of the 21st century? (discussion)

Yunnan Excursion from Feb. 7-21

WK5 Feb. 24

Laozi or Dao De Jing

Part I: Introduction to Laozi and *Laozi* (Canon comprehension of *Lao Zi*)

Part II: Dao from *Laozi* (discussion)

Feb. 27 Weekend field trip to Yong he Gong and Bai Yun Guan.

WK 6 March 3

Daoism as a religion

Part I: Daoism as a religion

Part II: Guest speaker

WK7 March 10

Buddhism

Part I: History of Buddhism in China

Part II: Guest speaker

WK 8 Mid-term Paper Due by March 19

(on any particular Canons of Confucianism or Taoism)

March 21-28 Sichuan Trip

WK 9 March 31

Islam in China

Part I: History of Islam in China

Part II: Guest speaker

WK 10 April 7

Christianity from 1500-1800

Part I: Christianity in China: its beginning, prosper and fall

Part II: Rites Controversy , cultural exchanges between Europe and China

WK 11: April 14

Protestantism in China in 19th century

Part I: From Heaven to Hell: 19th century (Protestantism in a drastic changing China)

Part II: Protestantism's presence in China through 19th century (multiple roles and anti-Christianity in China)

WK 12: April 21

American and China from 19th to 1949

WK 13: April 28

Religions in 21st century

FINAL PAPER DUE by May 13