

ASIA 301 Buddhism in the Modern Era

Term 1, Winter 2016

Asian Studies, Faculty of Arts, UBC

- * Instructor: Kaiqi Hua, kaiqi.hua@ubc.ca
- * Classroom: Buchanan D222
- * Lecture Time: Tu Th 15:30-17:00
- * Office Hour: Tu Th 17:00-18:00
Room 172, C.K. Choi Building (Institute of Asian Research)

UBC calendar description:

Overview of Buddhism from the nineteenth century to the present day with special emphasis on its history and character in local settings, including specific traditions such as Tibetan Nyingma and Japanese Zen, as well as the development of a modern and global “Buddhism.”

Course description: Buddhism in the Modern Era

Representations of Buddhism in the modern era have been shaped by the ever increasing rate of flow of people, material, information, and money from one place to another within globalization. Like those of other religious traditions, the modern adherents of Buddhism have been forced to choose between two mutually exclusive positions: that followers of religion should leave politics to the politicians, or that they should engage with society and become involved in its power structures. This course proposes that the need for a religion to choose between being “political” and “apolitical” is itself a product of the emergence of the nation-state—a central feature of modernity. Buddhist have revived practice styles considered original and authentic, pursued meditation and publishing to a degree never seen before, and planted temples and practice communities around the world.

Buddhists have also lived for, under, and through every imaginable political ideology: colonialism, nationalism, postcolonialism, fascism, communism, secular democracy, and capitalism. Some have participated in mainstream power politics and the rise of Asian nationalisms. Others have formed activist and interest groups, becoming involved in nonviolent protest. Yet others have defined themselves as strictly apolitical. Large, apolitical Buddhist NGOs, for example, have been at the forefront of disaster relief and volunteer efforts around the world. Buddhist groups have thought carefully about the functions of modern states and their place within them in terms of military service, violence, enforcement, social service, relief, and medical care—in addition to editing scripture and performing memorial rites for the dead. Students will analyze key examples of Buddhist during this transformative modern era, from the nineteenth century to the present.

Prerequisites: none; Introduction to Buddhism (ASIA 250) highly recommended.

Learning objectives and course outcomes:

Upon successful completion of this course students will be able to:

1. Identify key issues in the study of modern religion generally, such as the conflict with empiricism, scientific worldviews, and the global spread of biomedicine.
2. Identify and describe typical Buddhist articulations of political ideologies, especially critical and positive engagement with communism, capitalism, democracy, and nationalism.
3. Speak formally in public, summarize information, and create presentations, developed through a class presentation requiring visuals.
4. Recognize and analyze material written in an academic style.
5. Analyze modern religion using methods current in the interdisciplinary study of religion (particularly social historical, sociological, anthropological, and philosophical approaches).
6. Critically assess the values and tensions in specific narratives.
7. Conduct independent research and synthesize their own interests with required material.
8. Perform a close reading of a primary religious text written during the modern period, such as an early speech by the Dalai Lama or meditation manual by Buddhadasa Bhikkhu.

****COURSE SCHEDULE****

Week 1: Colonialism and Buddhism

Colonial Expansion into Buddhist Asia

King, Richard. 2004. "Colonialism and Buddhism." In *Encyclopedia of Buddhism, 2 Volumes*, ed. Robert Buswell. Macmillan Reference. ONLINE @UBCLibrary

"Protestant Buddhism" and the Debate with Christian Missionaries in Sri Lanka

Harris, Elizabeth J. 2006. *Theravada Buddhism and the British Encounter: Religious, Missionary, and Colonial Experience in Nineteenth Century Sri Lanka*. ONLINE @UBCLibrary Part IV and V pp. 161-212

Week 2: Modernization and Buddhism in Japan

Saburō Ienaga. "Japan's Modernization and Buddhism" 1-41.

Richard Jaffe. "Meiji Religious Policy, Sōtō Zen, and the Clerical Marriage Problem" 45-85.

Hayashi Makoto, Ōtani Eiichi, and Paul L. Swanson 2014. *Modern Buddhism in Japan*. Nanzan. "Suzuki Daisetsu and Swedenborg: A Historical Background," pp. 112-143. "Takagi Kenmyō and Buddhist Socialism: A Meiji Misfit and Martyr," pp. 144-162. "The Insect in the Lion's Body: Kaneko Daiei and the Question of Authority in Modern Buddhism," pp. 194-222.

Week 3: Buddhism in Colonial and Post-colonial Korea

The Strange Story of Hanamatsuri

Kim, Hwansoo. 2011. "A Buddhist Christmas: The Buddha's Birthday Festival in Colonial Korea (1928-1945)." *Journal of Korean Religions* 2 (2): 47-82.

Maitreya in Korea and Jeungsanism

Lancaster, Lewis. "Maitreya in Korea"

Social Engagement in South Korean Buddhism

Queen, Christopher S., Charles S. Prebish, and Damien Keown, eds. 2003. *Action Dharma: New Studies in Engaged Buddhism*. RoutledgeCurzon Critical Studies in Buddhism. London: RoutledgeCurzon. Chapter 8, pp. 152-180.

Week 4: Wartime Dharma

World War: Japanese Buddhism During the Second World War

Victoria, Daizen. 2006. *Zen at War*. Rowman & Littlefield Publishers. Part II pp. 57-146

Civil War: Sri Lanka, Sinhalese vs. Tamil Conflict

Bartholomeusz, Tessa J. 2002. *In Defense of Dharma: Just-War Ideology in Buddhist Sri Lanka*. Routledge. ONLINE @UBCLibrary Chapter 5 pp.136-167

Week 5: Peaceful Buddhism, Nonviolent Protest in Vietnam and Burma

Vietnam

Nhat Hanh, Thich. 1967. *Vietnam: The Lotus in the Sea of Fire*. London: S.C.M. Press. Part III and Conclusion, pp. 60-106

King, Sallie B. 2000. "They Who Burned Themselves for Peace: Quaker and Buddhist Self-Immolators during the Vietnam War." *Buddhist-Christian Studies* 20 (1): 127-50.

Burma

Rogers, Benedict. 2008. "The Saffron Revolution: The Role of Religion in Burma's Movement for Peace and Democracy." *Totalitarian Movements and Political Religions* 9 (1): 115-18.

Schober, Juliane. 2011. *Modern Buddhist Conjunctures in Myanmar: Cultural Narratives, Colonial Legacies, and Civil Society*. University of Hawai'i Press. ONLINE @UBCLibrary Chapters 6, 7, and 8. pp.99-154

Film: "Burma VJ"

Week 6: Communism and Buddhism in China and Cambodia

King, Richard. 2004. "Communism and Buddhism." In *Encyclopedia of Buddhism, 2 Volumes*, ed. Robert Buswell. Macmillan Reference. ONLINE @UBCLibrary

Communist China

Welch, Holmes. 1972. *Buddhism Under Mao*. Harvard University Press. Chapters XI and XII, pp. 340-386.

Khmer Rouge Cambodia

Harris, Ian Charles. 2007. *Buddhism under Pol Pot*. Documentation Centre of Cambodia. Chapter 6, pp. 217-244.

Week 7: Crisis and Popularization of Tibetan Buddhism

Powers, John. 2007. *Introduction to Tibetan Buddhism*. Snow Lion Publications. Chapter 6, pp. 181-218.

Lopez Jr., Donald S. 1999. *Prisoners of Shangri-la: Tibetan Buddhism and the West*. University of Chicago Press. Chapters 6 and 7, pp. 156-207.

Yü, Dan Smyer. 2012. *The Spread of Tibetan Buddhism in China: Charisma, Money, Enlightenment*. Routledge. Chapter 1, pp. 1-28. Chapters 7 and 8, pp. 148-196.

[Short paper due October 20th.]

Week 8: Diaspora and Racism

Japanese Canadian and Japanese American Internment

Williams, Duncan Ryūken. 2002. "Camp Dharma: Japanese-American Buddhist Identity and the Internment Experience of World War II." In *Westward Dharma: Buddhism Beyond Asia*, edited by Charles S. Prebish and Martin Baumann, 191-200. Berkeley: University of California Press. ONLINE @UBCLibrary

Watada, Terry. 1996. *Bukkyo Tozen: A History of Jodo Shinshu Buddhism in Canada, 1905-1995*. Toronto Buddhist Church. Chapter 13. pp. 189-209.

Race Matters

Hickey, Wakoh Shannon. 2010. "Two Buddhisms, Three Buddhisms, and Racism." *Journal of Global Buddhism* 11: 1-25.

Pinn, Anthony B. 2006. "Interview: Herbie Hancock's Approach." *The African American Religious Experience in America*. Greenwood Publishing Group. Chapter 4. pp.47-60.

Week 9: The Age of Charismatic Masters

San Francisco, Bay Area Buddhism

Nagasawa, Jake. 2011. "Sitting In Silence: A Comparison and Analysis of Two Sōtō Zen Institutions in San Francisco." *Asia Pacific: Perspectives*.

Suzuki, Shunryu. 2010. *Zen Mind, Beginner's Mind*. Shambhala Publications. Part I, II and III.

The Rise of Shambhala

Trungpa, Chogyam. 2002. *Cutting Through Spiritual Materialism*. Shambhala Publications.

Film: "Crazy Wisdom"

Week 10: Not on the Mountain, But in the Streets

Socially Engaged Buddhism

Queen, Christopher S., Charles S. Prebish, and Damien Keown, eds. 2003. *Action Dharma: New Studies in Engaged Buddhism*. RoutledgeCurzon Critical Studies in Buddhism. London: RoutledgeCurzon. Chapters 4, pp. 96-109.

Swearer, Donald K. 1991. "Sulak Sivarksa's Buddhist Vision for Renewing Society." *Crossroads: An Interdisciplinary Journal of Southeast Asian Studies* Vol. 6, No. 2 (1991), pp. 17-57.

Sulak, Sivaraksa. 2002. "Economic Aspects of Social and Environmental Violence from a Buddhist Perspective." *Buddhist-Christian Studies* 22: 47-60.

Week 11: Disaster Relief, Going Everywhere Fast

Queen, Christopher S., Charles S. Prebish, and Damien Keown, eds. 2003. *Action Dharma: New Studies in Engaged Buddhism*. RoutledgeCurzon Critical Studies in Buddhism. London: RoutledgeCurzon. Chapter 7, pp. 134-151.

Mulligan, Martin, and Yaso Nadarajah. 2011. "Rebuilding Community in the Wake of Disaster: Lessons from the Recovery from the 2004 Tsunami in Sri Lanka and India." *Community Development Journal*.

Harrison, Elizabeth G. "Strands of Complexity: The Emergence of *Mizuko Kuyō* in Postwar Japan," *Journal of the American Academy of Religion*, 67/4, pp.769-796.

Film: "Souls of Zen"

Week 12: Buddhism in the Digital Age

Lancaster, Lewis. "Buddhism and the Digital Age,"

----- "Buddhist Texts in the Digital World: A Report of New Developments,"

----- "Digital Buddhist Texts and Buddhist Universities,"

----- "From Text to Analysis – Visualization of Chinese Buddhist Canon,"

----- "The Dunhuang Manuscripts."

Week 13: Review Session

Lancaster, Lewis. "What is it to be a Buddhist?"

----- "Buddhist Virtue in Social and Economic Development."

Film: "Fancy Dance ファンシイダンス"

Week 14: Exam Week

[Long paper due December 8th.]

****COURSE REQUIREMENTS****

Assessment and Grading:

Four in-class pop quizzes	20%
One in-class presentation	20%
One short paper (3 pages)	20%
One long paper (6 pages)	40%

Four in-class pop quizzes

Four 5-minute simple question quizzes for assigned reading comprehension. It will take place at the beginning of class via handouts.

One in-class presentation

You are expected to conduct one individual presentations during the semester on a topic assigned by the instructor. There will be few students assigned to present in the beginning of each class. The student will have at least one week to prepare for the task. The presentation is approximately 10 minutes. Students should ask one question for class discussion, and answer classmates' questions by the end of the presentation. A powerpoint is required, and maps and images are preferred. You must email your Powerpoint to the instructor the day before your presentation. Grading is based on the preparation, delivery, powerpoint, and class discussion following the presentation.

Short and long papers

Your paper should:

- begin with an introduction that restates the paper topic and presents your conclusions as specifically as possible.
- frontload: provide the thesis or the central point first before supporting it with evidence.
- develop an argument in a coherent, compelling way, where all information and description presented is tied to your argument and each paragraph contributes to your argument.
- avoid mere description.
- be grammatically correct.
- cite direct quotation and summary.
- be written for an academic audience.

Your paper must be submitted:

- in printed hard copy (prefer two side print), no handwritten copy will be accepted.
- have a title in the first page.
- use a 12 pt font that is easy to read (Times New Roman preferred), with one inch margins and stapled, double spaced.
- include page number in the central bottom of each page.
- include your full name, UBC student number, date, and course number in the *header*. Do not use a cover page.
- include a bibliography / reference list at the end of the paper.
- use Chicago Author-Date citation style with in-line references, supplemented by footnotes where necessary. Do not use endnotes.
- Citations must include page numbers and follow both summary and direct quotation.

The short paper is due in **Week 7**, in the end of the lecture, at 17:00, on Thursday, October 20th.

The long paper is due in **Week 14**, in the instructor's office, from 16:00 to 17:00, on Thursday, December 8th.

Paper topics will be given three weeks before the paper due. The paper should rely on **primary sources from the course readings (Short Paper – readings from week 1 to 7, Long paper – readings from week 7 to 13)**. As such, preparing the short and long papers connect with learning objectives 5 (religious studies methods) and 8 (close reading of primary texts). You must present a clear thesis or position on an issue and support it with citations. At least **three** scholarly sources in addition to course readings should be consulted. Remember to consult Harvard University's *A Guide to Writing in Religious Studies* (2007) for additional guidance.

Grading:

This course will assign percentage grades, following the standard UBC grading rubric for undergraduate courses (see “grading practices” at the [UBC Academic Calendar](#)).

GRADE	PERCENT	LEVEL OF ACHIEVEMENT
A+	90-100	Exceptional
A	85-89	Exceptional
A-	80-84	Exceptional
B+	76-79	Competent
B	72-75	Competent
B-	68-71	Competent
C+	64-67	Adequate
C	60-63	Adequate
C-	55-59	Adequate
D	50-54	Adequate
F	00-49	Inadequate

Aspects of FORM:

Basic requirements: Professional-looking. Easy to read and identify as the student's work.

References and citation format: Proper citation is the way to take part in scholarly debate and discussion.

Grammar and spelling: Work for an academic audience should be formal in tone, and use correct grammar and spelling.

Clarity of expression: Choose the most concise and direct sentences, and most commonly used words.

Aspects of CONTENT:

Structure. Organization of the work. Clear beginning and ending, with each body paragraph devoted to one example or analytical point. A good paragraph does not merely describe, but strengthen an assertion or component of your overall thesis. Begin with an introduction that states the paper topic, your thesis, and presents your conclusions as specifically as possible.

Comprehension and analysis. Component parts of written work: evidence, data, claims, and descriptions. Demonstrate understanding of course material covered in lectures and readings. Use technical terms and names correctly.

Choice of examples. Selection of examples from course material covered in lectures and readings. It is not necessary to go beyond course readings to excel. Examples should be cited as summary or direct quotation and contribute to the assertion or key point of the paragraph where they are placed. The significance of each example should be clearly explained.

Argument and logic. Central thesis and overall flow. Written work should have an overall thesis that is argued for, step-by-step, throughout. This is the marrow of written work, and the best opportunity to display creative or critical thinking on a subject. Your thesis is the main point of the work, and should be one, concise sentence.

Grades based on Faculty of Arts [grading guidelines](#):

- A grade of **80-100** percent is given to **exceptional** work that excels in **all aspects** of form and content.
- A grade of **68-79** percent is given to **competent** work that has a couple of average or weak aspects.
- A grade of **50-67** percent is given to **adequate** work, where most aspects are average or weak.
- A failing grade, **0-49**, is given to **inadequate** work that is incomplete, plagiarized, or displays very weak form and content.

Oral presentations:

For oral presentations, I grade as follows:

- **80-100** percent: **Exceptional** presentation, with good audience engagement (for example, eye contact), volume, pace, and enthusiasm. Excellent visual aids or handouts. Very well organized, with good flow. Excellent analysis use of examples.

- **68-79 percent: Competent** presentation, with appropriate and well-made visual aids/handouts. Well organized, good flow to presentation, easy to understand and follow. Good analysis and presentation of examples.
- **50-67 percent: Adequate** presentation, with few errors or lack of clarity. Some greater clarity and organization needed in the content presented. Topics unevenly covered or only described without analysis.
- **0-49 percent: Inadequate** presentation. Minimally professional with sloppy visual aids or handouts. Poorly organized, does not flow well. Key points not covered and there is a lack of knowledge and analytical engagement.

If you wish to appeal your grade, please follow the UBC regulations at <http://www.calendar.ubc.ca/vancouver/?tree=3,49,0,0>

****COURSE POLICIES****

Communicating with the instructor and posting to online courseware: I want to hear from students. I pursued a career in academia so that I could share my passion for religious studies with those who are just entering the study. It may seem counterintuitive, like the formality creates distance, but professionalism in communication makes this sharing better for both parties.

Take all written communication in the course seriously. **Always sign your full name.** Emails should have correct grammar, spelling, and punctuation. The subject line of emails should contain the course number and specific topic (e.g. "ASIA 301: A question regarding the second assignment"). Emails should have a salutation and closing (again with full name and course number), and be sent from your university email address to avoid spam filters (or at least be recognizable: "your.name@widgets.ca"). Concise, specific requests are more likely to get useful responses. I will not respond to one-liners, labor-intensive requests (such as, What should I write about? Can you explain the last lecture to me?), or emails that look even a little bit like:

ilikecookies(a)hotmail.com writes: hey prof, i missed class. very sorry. could you send readings and assignments and tell me what I have to do?!? kk thx bai, mel from buddhism class

Discussions about class content held over email will be reposted to the shared class list, unless they are of a private or sensitive nature. I may bring them up to stimulate class discussion, or encourage students to chime in on the course discussion board.

If you are having difficulties of any kind which are seriously hindering your ability to complete the course, please come and see me in person as soon as you can.

Readings and course materials: Readings must be completed *before class* and students should be *able to consult readings in class*. We will read closely from the texts in class and you will benefit by having them at your fingertips. **Bring the hardcopy with you.** The readings are all available online in the course website under UBC Connect.

Electronic devices: You may use electronic devices during class time. Please disable all **sound-producing** features of these and other devices before class begins. I will ask you to leave the classroom if you use electronic devices for anything that is not related to the class, such as Facebook and Instagram.

Participation and preparation. Preparation means completing readings on time, active reading, and consideration of the material: taking notes, highlighting, or using another means to aid memory and analysis. Participation means taking an active role in in-person and online discussions. Act so you can answer “yes” to the question: *will the instructor remember that I prepared for, and contributed to, the class?* You are expected to **attend** all classes, **go** to office hours, **participate** in online meetings, and **use** online courseware. There is no need to have an attendance or participation grade, however, since students who do not participate or prepare routinely produce work of a lower quality than those who do.

Late or Missed Assignments, Drafts, and Final Essays: Extensions will not be given for typical problems such as computer and printer crashes, conflicts with other course assignments or extracurricular activities, oversleeping, roommate or other interpersonal difficulties. Any graded course requirements lose 10% each day they are late up to 30% (or 3 days). Assignments that are submitted after the 3 day period will not be graded. If there are extenuating circumstances, please contact the instructor as soon as possible to discuss.

Attendance and lateness (for all Arts courses): Regular attendance is expected of students in all lectures. Students who neglect academic work and assignments in a course may be excluded from the final project (i.e. the long paper assignment). Students who are unavoidably absent from scheduled classes because of illness or disability should report to their instructors immediately on return. Unjustified absences will affect your class participation mark. If you experience medical, emotional, or personal problems that affect your attendance or academic performance, please notify Arts Academic Advising or your home Faculty’s Advising Office. If you are registered with Access and Diversity, you should notify your instructor at least two weeks before assignment due dates. If you are planning to be absent for varsity athletics, family obligations, or other commitments, you should discuss your commitments with the instructor before the drop date.

Academic Integrity and Responsibility (for all Arts courses): As a member of this class, you are responsible for contributing to the course objectives through your participation in class activities and your written and other work and projects. In the process of coming into your own as an independent, responsible participant in the academic community, you are encouraged to seek advice, clarification, and guidance in your learning from your instructor. If you decide to seek help beyond the resources of this course, you are responsible for ensuring that this help does not lead you to submit others' work as your own. If an outside tutor or other person helps you, show this policy to your tutor or helper: make sure you both understand the limits of this person's permissible contribution.

Academic communities depend on their members' honesty and integrity in representing the sources of reasoning, claims, and wordings which appear in their work. Like any other member of the academic community, you will be held responsible for the accurate representation of your sources: the means by which you produced the work you are submitting. If you are found to have misrepresented your sources and to have submitted others' work as your own, or to have submitted work for which you have already received credit in another course, penalties may follow. Your case may be forwarded to the Head of the Department, who may decide that you should receive zero for the assignment. The Head will report your case to the Dean's Office, where it will remain on file. The Head may decide, in consultation with your instructor, that a greater penalty is called for, and will forward your case to the Dean's Office. After an interview in the Dean's Office, your case may be forwarded to the President's Advisory Committee on Academic Misconduct. Following a hearing in which you will be asked to account for your actions, the President may apply penalties including zero for the assignment; zero for the course; suspension from the university for a period ranging from 4 to 24 months; a notation on your permanent record. The penalty may be a combination of these.

Academic communities also depend on their members' living up to the commitments they make. By enrolling in this course, you make commitments to an academic community: you are responsible for meeting deadlines; attending class and engaging in class activities; guaranteeing that the work you submit for this course has not already been submitted for credit in another course. If you find that you cannot meet a deadline or cannot participate in a course activity, discuss your situation with your instructor or TA before the deadline or before your absence.

Services for Students with Disabilities and Academic Accommodations: In keeping with the University's policy of providing equal access for students with disabilities, any student requesting academic accommodations must meet with an [Access and Diversity](#) advisor (for example, accommodations might include a change in the allocation of University resources, or in teaching or evaluation procedures, designed to meet the particular needs of a student with a disability such

as course materials in an alternative format, private exam spaces, the use of computers, or note-takers). The Access and Diversity advisor will provide a letter detailing the academic accommodations to be made, and assist in the case that agreement between the student and instructor cannot be reached. Accommodations should be agreed to as soon as possible, in the first week of class if not before. Retroactive accommodations are not permitted, so if this applies to you, be careful to seek assistance in this regard immediately.