COURSE DESCRIPTION

This course will introduce you to some of the most influential and enduring ideas, values, and religious traditions of China. It is divided into five parts:

• Part one investigates the practices of early bronze age **divination** as represented in the turtle shell and ox scapula inscriptions of the Shang era (1250–1045 BC) and the Book of Changes from the W. Zhou (1045–771 BC). We will also consider the cultural, and religious significance of **bronze metallurgy** and the nature of **writing** in China.

• Part two explores how the performance of commemorative texts in religious settings contributes to the formation of **identity** and **cultural memory**. To this end, we will read excerpts from the ancient repositories of cultural memory: the **Book of Odes** and the **Documents** [the “standard works” of the Zhou era (1045-256 BC) and beyond]. We will also read from the **Ritual Canons** and discuss the practice of **ancestor worship** and how early Chinese created **sacred space** and imbued it with special significance.

• Part three consists of an overview of **major thinkers** active during the “Age of Confucius” or the era of the “One-hundred Schools of Thought” and the fundamental ideas they espoused. Special attention will be given to the **Analects of Confucius**, the **Laozi or Daodejing** (The Way and its Power) and the **Zhuangzi** (Teachings of Master Zhuang)—three foundational works of Chinese thought. We will also read important excerpts from the later Confucian tradition and representative Mohist and Legalist teachings.

• Part four explores a variety of **Buddhist** teachings and practices and their Chinese manifestations. We will read excerpts from a number of influential Buddhist scriptures including the **Heart Sutra**, the **Diamond Sutra**, the **Lotus Sutra**, the **Vimalakirti Sutra**, and. We will also investigate some of the challenges Buddhism faced as it encountered the well-developed native traditions of China.

• Part five concentrates on **Daoism**, China’s indigenous higher religion. We will trace the chronological development of three major Daoist traditions (Celestial Masters, Highest Clarity, and Numinous Gem) in their historical contexts. And explore central facets of religious Daoism including such topics as meditation and visualization, alchemy, and macrobiotics (techniques for extending life).
COURSE GOALS

To better understand key aspects of Chinese thought and religious practice and the logic behind them.

To better understand what believers in these ideas and practices felt they gained through their faith and devotion to them.

Hopefully, through comparison with your own traditions, our study of the Chinese religious tradition will lead to deeper self-discovery.

ASSIGNMENTS & GRADING

Attendance, Preparation, Participation (10%)
You should come to class having read the assigned material thoroughly. Although some time will be dedicated to lecture, significant class time will be devoted to discussing the readings as a group. Please come to class prepared to share your informed understanding of the material.

Homework: Primary Source Analyses, Close Reading Assignments (30%)
Given the central role of writing in the discipline of history, you will regularly respond in writing to questions related to the assigned readings. These assignments are designed to help you engage with the readings on a deeper level and distinguish peripheral information from what is essential. I may ask you to summarize or analyze a primary document, or write a micro-essay on a particular theme related to the course readings. These assignments will be graded on a 10 point scale. Because these assignments are intended to facilitate discussion, turning them in late will result in automatic loss of 5 points. Specific information on each assignment will be provided through Blackboard or in class as we move forward with the course.

Study Questions (5%)
The class will be divided into four groups. Each group will work together to prepare study questions for two readings assigned by the instructor. We will then use your study questions to facilitate discussion.

Presentation (5%)
On August 2nd, you will be required to make a presentation, together with a classmate on Isabelle Robinet’s Daoism: Growth of a Religion. You should summarizes the gist of the chapter assigned to you, note any claims the made by the author about the developments of Daoism, and identify the sources used to support these statements.

Midterm Paper (10%)
A significant portion of this course is devoted to studying the original writings of foundational thinkers such as those attributed to Confucius, Laozi, and Zhuangzi. To help you engage more fully with these influential texts you will write a 3-4 page paper on one of the following topics:

1. The Confucian and Daoist views of the gentleman/sage are similar in some respects but differ markedly in other ways. From the perspective of a court advisor, take either a pro-Daoist or pro-Confucian position and compose a 3-4 page memorial to the throne, counseling the emperor as to which ideal you think is the most worthy of promotion in his realm and why. Make sure you identify and compare the characteristics of the Daoist sage with the Confucian sage/gentleman when articulating your argument.
II. Self-cultivation is an issue of considerable concern for Chinese philosophers. According to the Confucian and Daoist thinkers we read, how would you define “self-cultivation”? In other words, what does this term mean for Confucian thinkers? For Daoist thinkers? What are its purposes?

III. Based on your reading of the Confucian Analects and the Daodejing, how do Confucian and Daoist thinkers suggest one employ the Dao in practical government?

IV. Contrast and compare any one theme in the Laozi and the Zhuangzi. Ex. language, the body as metaphor, etc.

Exams (30%)
There will be two exams, a midterm (15%) and a final (15%). These exams will consist of short answer and identification questions related to the relevant half of the course. Study guides will be provided in advance of the exams.

Final Essay (10%)
The final essay is a take-home assignment due when you come to take the final exam. Instructions for the essay are as follows: Write a 3-4 page essay that addresses the following topic:

Both Daoists and Buddhists are concerned with liberation from a number of unacceptable conditions of being. Based on the texts we have read this semester, what do believers of these two traditions hope to overcome, circumvent, or ameliorate? What beliefs and practices have they designed to accomplish these goals?

GRADE SCALE (the final weightings and grades remain at my discretion)

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<tr>
<th>Grade Range</th>
<th>Letter Grade</th>
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<tr>
<td>94-100%</td>
<td>A</td>
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<td>93-90%</td>
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Grading Philosophy

The “A” recognizes excellent performance, and is reserved for outstanding students. An “A” is always characterized by a mastery of the material, excellent exposition, thoughtful analysis, engaged classroom participation. In short, a consistently above average performance that exceeds course expectations.

The “B” grade is characterized by a sound understanding of the material, good exposition, regular class participation, but is perhaps somewhat lacking in critical analysis. This grade range covers average (B-) to slightly above average (B+) performance.

The “C” grade indicates satisfactory competence, but slightly below average effort. Students receiving a grade in the C range, have a working knowledge of the material, but their work is often unpolished and has minimal analysis, and they rarely participate in class. The C grade still fulfills all the basic course requirements.

The “D” grade indicates unsatisfactory work, which is still nonetheless worthy of credit. D effort is characterized by minimal knowledge of the material, careless work and an absence of reflection or analysis.

“E” work fails to meet the minimum requirements for the course, and does not merit any credit.
REQUIRED TEXTS


Other assigned writing will be available on BLACKBOARD. Make sure your email address is properly registered.

COURSE SCHEDULE

Ebrey = *Cambridge Illustrated History of China*

Lopez = *Religions of China in Practice*

Bokenkamp = *Early Daoist Scriptures*

+ = reading posted on Blackboard

*= reading for group presentation

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<thead>
<tr>
<th>Week</th>
<th>Date</th>
<th>Topics &amp; Readings</th>
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| 1    | June 21 (M) | **Course Introduction**  
What is religion?  
Stone Age to Bronze Age  
Chinese Language |
|      | June 23 (W) | **Shang Divination: Oracle Bones**  
* Tomb of Fu Hao |
|      | June 25 (F) | **Zhou Divination: Book of Changes** |
| 2    | June 28 (M) | **Cultural Memory and Identity**  
Read:  
+Assmann, “What is Cultural Memory?”  
+Connerton, “How Societies Remember”  
+*Book of Odes* 245 and others |
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<th>Week</th>
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<th>Topics &amp; Readings</th>
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<tr>
<td></td>
<td>July 02 (F)</td>
<td><strong>Bronze inscriptions and Ancestral Temple</strong> Read: +Wu Hung “Palace Temple Tomb” 77-142 +Selection of Bronze inscriptions + Handout on select bronze inscriptions</td>
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<td>3</td>
<td>July 05 (M)</td>
<td><em>No Class</em> (Independence Day)</td>
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<td>July 07 (W)</td>
<td><strong>Eastern Zhou Thought:</strong> Confucianism Read: Lopez, “Introduction” 3-7, 25-32 +Key Confucian Terms (handout) Analects (Books 1-10)</td>
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<td>July 09 (F)</td>
<td><strong>Eastern Zhou Thought:</strong> Confucianism/Daoism Read: Analects (Books 10-20) Daodejing (Books 1-37)</td>
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<td>4</td>
<td>July 12 (M)</td>
<td><strong>Eastern Zhou Thought:</strong> Daoism Read: Daodejing (Books 38-81) Zhuangzi: Basic Writings “Intro.” and sections 1-4, (pp. 1-62) +“Monism” EoR</td>
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<td>July 14 (W)</td>
<td><strong>Eastern Zhou Thought:</strong> Daoism &amp; Later Confucian tradition Read: Zhuangzi: Basic Writings (pp.63-141) +Mencius vs. Xunzi: Human Nature +Mozi vs. Xunzi: Music</td>
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<td>July 16 (F)</td>
<td><strong>First Emperor and the Ideology of Imperial Rule</strong> Read: Ebrey “Qin” + Han Feizi + Li Si + Jia Yi Faults of Qin +Ebrey, “Han” +Dong Zhongshu +Sima Tan</td>
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<td>5</td>
<td>July 19 (M)</td>
<td><strong>Death and the Afterlife</strong> Read: ☆Dien, “Chinese Beliefs in the Afterlife” +“Great Summons” + Texts for Stabilizing Tombs Slide Show: First Emperor of Qin Tomb Slide Show: Mawangdui Banner <strong>Midterm Exam (M-Tu)</strong></td>
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<td>July 23 (F)</td>
<td><em>No Class</em> (Pioneer Day)</td>
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<td>Week</td>
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<td>Topics &amp; Readings</td>
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| 6    | July 26 (M) | **Mahayana Sutras**  
Read:  
+ *Vimalakirti Sutra*, “Intro.” + excerpts  
+ *Heart Sutra* (excerpts)  
+ *Lotus Sutra* “Simile & Parable”  
+ Lopez 19 “Scripture on the Production of Buddha Images” 261-67  
+ “Dedication Colophons” |
|      | July 28 (W) | **Chan (Zen)**  
Read:  
+ *Diamond Sutra* 1-5, 13-14, 17, 28, 32  
+ *Sutra of Hui-neng* (6th Patriarch)  
  1. Autobiography  
  8. Sudden and Gradual Enlightenment  
+ Sommers, “Nailing a Stick into Empty Space” 161-64  
+ Lopez 30: “The Buddhism of the Cultured Elite” 381-89 |
|      | July 30 (F) | **Buddhist Views of Hell and Paradise (Pure Land)**  
Read:  
+ Mair, “Maudgalyayana”  
+ Brashier’s *Images of Buddhist Hells*  
+ Lopez 21: “Saving the Burning Mouth Hungry Ghost” 278-83  
+ Sommer, “The Buddhist Pure Land.”  
+ Lopez: Pure Land Meditation |
| 7    | Aug. 02 (M) | **Religious Daoism: Diachronic Developments**  
Read:  
+ Lopez, “Introduction” 7-13  
+ Bokenkamp, “Introduction” 1-27  
**Presentations:** *Daoism Growth of a Religion* |
|      | Aug. 04 (W) | **Celestial Masters**  
Read:  
+ Lopez 27: “Abridged Codes of Master Lu” 347-59  
+ Bokenkamp, “Commands and Admonitions” 149-185  
+ Strickman “Sins of the Fathers” 10-23 |
|      | Aug. 06 (F) | **Highest Clarity**  
Read:  
+ Strickmann, “Maoshan Revelations,” 1-14  
+ Lopez 11: “Declarations of the Perfected.”  
+ Lopez 9: "Body gods and inner vision."  
+ Bokenkamp, “Upper Scripture of Purple Texts” Introduction and selections |
| 8    | Aug. 09 (M) | **Numinous Gem: Universal Salvation**  
Read:  
+ Lopez 20: “Purification Ritual,” 268-77  
+ Bokenkamp, “The Wondrous Scripture” Introduction and selections |
|      | Aug. 11 (W) | **Final Exam**  
Final Exam: 341 MARB 1:00-12:50 AM |
THE DEPARTMENT OF HISTORY INFORMS YOU:

LEARNING OUTCOMES: Each program at BYU has developed a set of expected student learning outcomes. These will help you understand the objectives of the curriculum in the program, including this class. To learn the expected student outcomes for the programs in this department and college go to <http://learningoutcomes.byu.edu> and click on the College of Family, Home and Social Sciences and then this department. We welcome feedback on the expected student learning outcomes. Any comments or suggestions you have can be sent to <FHSS@byu.edu>

HONOR CODE: While all students sign the honor code, there are still specific skills most students need to master over time in order to correctly cite sources, especially in this new age of the internet; as well as deal with the stress and strain of college life without resorting to cheating. Academic dishonesty and plagiarism—to take the ideas or writings from another and pass them off as one’s own—will result in a failing (E) grade for the entire course.

Examples of plagiarism include:

- Direct Plagiarism: The verbatim copying of an original source without acknowledging the source.
- Paraphrased Plagiarism: The paraphrasing, with acknowledgement, of ideas from another that the reader might mistake for your own.
- Plagiarism Mosaic: The borrowing of words, ideas, or data from an original source and blending this original material with one’s own without acknowledging the source.
- Insufficient Acknowledgement: The partial or incomplete attribution of words, ideas, or data from an original source.

See http://www.byu.edu/honorcode for more detailed information.

PREVENTING DISCRIMINATION: Title IX of the Education Amendments of 1972 prohibits sex discrimination against any participant in an educational program or activity that receives federal funds. The act is intended to eliminate sex discrimination in education. Title IX covers discrimination in programs, admissions, activities, and student-to-student sexual harassment. BYU’s policy against sexual harassment extends not only to employees of the university but to students as well. If you encounter unlawful sexual harassment or gender based discrimination, please talk to your professor; contact the Equal Employment Office at 422-5895 or 367-5689 (24-hours); or contact the Honor Code Office at 422-2847.

DISSABILITY SERVICES: Brigham Young University is committed to providing a working and learning atmosphere which reasonably accommodates qualified persons with disabilities. If you have any disability which may impair your ability to complete this course successfully, please contact the Services for Students with Disabilities Office (422-2767). Reasonable academic accommodations are reviewed for all students who have qualified documented disabilities. Services are coordinated with the student and instructor by the SSD office. If you need assistance or if you feel you have been unlawfully discriminated against on the basis of disability, you may seek resolution through established grievance policy and procedures. You should contact the Equal Employment Office at 422-5895, D-282 ASB.

COUNSELING SERVICES: BYU provides free counseling services to students. Emergency help is available 24 hours a day seven days a week. During regular business hours call the Counseling Center at 422-3035. After hours a counselor can be reached by calling 422-2222.