

# Course Syllabus

Jump to Today

## Buddhism in Contemporary Society

### Buddhist Studies C128; EALC C128; SSEAS C145

Spring 2018

**Class Numbers: 22854, 23412, 41686**

Lectures: TTh 11:00-12:30 in 160 Kroeber

Professor: Mark Blum

Credits: 4

Prerequisites: None

Office Hours: TTh 4:00-5:00 or by appointment, in 4106 Dwinelle Hall

Email: [mblum@berkeley.edu](mailto:mblum@berkeley.edu) (<mailto:jakedalton@berkeley.edu>)

Phone: 664-4085

Graduate Student Instructors, their Discussion Sections and Office Hours

	<i>Discussion Section &amp; Room</i>	<i>Office Hours</i>
Kris Anderson < <a href="mailto:kris.anderson@berkeley.edu">kris.anderson@berkeley.edu</a> >	101 Tu 3-4 in 2066 Valley Life Sciences 102 Tu 4-5 in 247 Dwinelle 106 Th 10-11 in 245 Hearst Gym	Tu 5-6 & Th 9-10 in 3117 Dwinelle
Zack Beer < <a href="mailto:beer@berkeley.edu">beer@berkeley.edu</a> >	103 W 1-2 in 2038 Valley Life Sciences 104 W 12-1 in 30 Wheeler 105 W 9-10A in 106 Wheeler	Th 12:45-2:45 in 3117 Dwinelle

### Description

This course examines the multiple ways in which the enormous upheavals of modernity have impacted Buddhism and the ways in which Buddhist institutions, beliefs, practices, and values have responded, with a focus on Japan. Because the end of World War II changed the political landscape in fundamental ways throughout Asia, most notably the end of colonialism, the course will be divided into two sections: 1800 to 1945, and 1945 to the present. The course will focus on Japan as a unique example of an Asian nation with deep Buddhist roots that went through a process of Westernization and globalization with unusual rapidity, causing a rise in nationalism that acted as an anti-Buddhist force in political discourse, deeply impacting the religion from the 1870s. We will examine a variety of ways in which innovative Japanese Buddhist thinkers offered new ways of thinking about, understanding, and restructuring their Buddhist faith that enabled Buddhist thought and culture to survive and continue to be meaningful within their culture.

## Required Texts

Course Reader to be purchased at Krishna Copy

## Grading

Homework assignments and quizzes	50%
Attendance and participation	15%
Midterm exam	15%
Final exam	20%

There will be eight homework assignments, two quizzes, and two exams. The homework assignments are set up to be completed in only 1 page, double-spaced; you may go over that limit if necessary but greater length does not translate to a higher grade as concise, well-argued writing is the objective here, and no more than 2 pages is acceptable. The quizzes will primarily test your memory of technical terms and important names. The two exams will be structured the same, with identification and short answer format. The final will be cumulative, drawing on material from throughout the entire semester. The midterm exam will be held Tuesday, March 6<sup>th</sup> during normal class hours, and the final exam will be at 3:00PM on Thursday, May 12<sup>th</sup>. If you will be unable to attend class on the days of these exams, please do not take this class, as no makeup exams are possible.

Homework assignments are intended to confirm that you have kept up with the lectures, done the reading, reflected on content of the reading, and made some effort to process it critically and express your thinking in concise, tightly organized statements. Rules on homework:

1. a) All homework must be typed and handed in in printed form; electronic submission is not acceptable, unless prior authorization has been given for special circumstances, in which case the arrival time (not the sent time) must be before class begins.
2. b) Late Penalty: homework is due at the beginning of lecture class (11:00~11:10); if turned in between 11:10 and 11:30, it will be accepted with a penalty of 10%; if turned in between 11:30 and 12:30 brings a penalty of 20%. After class ends at 12:30PM homework due that day will not be accepted. No exceptions!
3. d) There are no makeup assignments for missed homework except for documented medical emergencies.

## Attendance and Participation:

All students are expected to attend all the lectures and all the meetings of their discussion section. Exceptions will only be made for those able to produce a doctor's note. You will also be graded on the level of your preparedness and participation in section and to the degree possible, in lecture as well.

## Use of Electronics in Class:

The use of laptops, tablet computers, and cell phones in class are not allowed. An exception will be made in the case of computers when used only for note taking, and only if you sit in the first two rows of the classroom. Cell phone use is strictly prohibited at all times; cell phones can never be taken out during class (no texting!); turn off your phones *before* class begins to avoid any embarrassments.

## Class Schedule:

**Homework assignments will be posted on bCourses**

MIDTERM EXAM

cls#	wk	dates		Class Prep
1	1	1.16	Introduction to the class. How to study religion.	CR 0: Maps of Buddhism CR 1: Six Ways of Being Religious
2	1	1.18	<b>Part I: Buddhist Tradition in India.</b> Overview of the history of Buddhism	CR 2: Buddhism and Society CR 3: The Buddha, pp. 7-16
3	2	1.23	Why Buddhism? <i>The Footprint of the Buddha</i> (BBC film: 52 min.), Life of the Buddha, Truth of Suffering.	CR 3: The Buddha pp. 16-34 CR 4: Four Truths, part 1: 59-68
4	2	1.25	The Remaining Three Truths. Monastic and Lay Buddhism Communities	<i>homework 1 due</i> CR 4: Four Truths, parts 2-4: 68-84 CR 5: The Community
5	3	1.30	<b>Part II: Buddhist Tradition in China.</b> Transmission, translation, & philosophical assimilation of Buddhism into China. The <i>Lotus Sutra</i> as emblematic of Chinese Buddhism	CR 6: East Asian Buddhism CR 7: Beginnings of Chinese Buddhism CR 8: <i>Lotus Sūtra</i>
6	3	2.1	Other Mahāyāna Sutra readings influential in East Asia	<i>homework 2 due</i> CR 9: <i>Vimalakīrti Nirdeśa Sūtra</i> CR 10: <i>Nirvāṇa Sūtra</i> CR 11: <i>Contemplation Sūtra</i>
7	4	2.6	Buddhism adapts to China: historical consciousness, conflicts with Confucian Values	CR 12: Filial Piety in Chinese Buddhism
8	4	2.8	<b>Part III: Buddhism in Traditional Japanese Society</b>	<i>quiz 1</i> CR 13: Religion and the Japanese CR 14: Persistent Themes in Japanese Religion
9	5	2.13	Buddhism in Early Japan. its assimilation and transformation	CR 15: Birth of the Japanese Nation & the Ascent of Buddhism CR 16: Kamakura Buddhism
10	5	2.15	Hōnen, Shinran, and Dōgen: practice as an object of faith	<i>homework 3 due</i> CR 17: <i>Tannishō</i> CR 18: <i>Genjō kōan</i>
11	6	2.20	Early Modern Period (Edo Period: 1600 – 1867): mature feudal control and exploitation of the Sangha.	CR 19: Temple-Parishioner System CR 20: Japan's Modernization and Buddhism

12	6	2.22	Dharmapala, Olcott, and Carus: Buddhism as Scientific Religion for the West	<i>homework 4 due</i> CR 21: Modernity and the Early Discourse of Scientific Buddhism
13	7	2.27	Shimaji Mokurai and Nakanishi Ushiro: Modernizing Japanese Buddhism to save it, part I	CR 22: Shimaji Mokurai CR 23: "New Buddhism" Movement in Meiji Japan
14	7	3.1	Persecution as Liberation: Modernizing J. Buddhism to save it, part II: further critiques of Edo-period Buddhism	CR 24: Meiji Scholarship and the Discourse of Edo Period Decadence
15	8	3.6	Review for midterm exam	
16	8	3.8	<b>MIDTERM EXAM</b>	
17	9	3.13	Modernizing J. Buddhism to save it, part III: the decision to end lifelong monasticism	CR 25: Meiji Religious Policy and the Clerical Marriage in Soto Zen
18	9	3.15	Inoue Enryō: Modernizing J. Buddhism to save it, part IV: removing superstition, defining J. Buddhism as "philosophy" and "religion".	<i>homework 5</i> CR 26: Japan at World Parliament of Religions CR 27: When Buddhism became a Religion
19	10	3.20	Murakami Senshō: Redefining Buddhism itself—doctrinally true but not historically real	CR 28: Search for Historical Śākyamuni & Jesus
20	10	3.22	Kiyozawa Manshi: Buddhism as the end point of the modern, inclusive, philosophical quest.	<i>homework 6</i> CR 29: Kiyozawa Manshi: Negotiating Religious Morality and Common Morality
	11	3.27	<b>Spring Break</b>	
	11	3.29	<b>Spring Break</b>	
21	12	4.3	Creating Buddhist universities for humanistic studies.	CR 30: Shinshū Studies and the Legacy of Liberal Thought
22	12	4.5	<i>Marathon Monks of Mount Hiei</i> (film: 57 min.); Takagi Kenmyō: Buddhist Socialism	<i>homework 7</i> CR 31: Takagi Kenmyō and Buddhist Socialism
23	13	4.10	Takeuchi Ryō'on: social activism as Buddhist Liberation	CR 32: Takeuchi Ryō'on: Burakumin Liberation as Buddhist Liberation
24	13	4.12	Kaneko Daiei: whence Buddhism's doctrinal authority?	<i>quiz 2</i> CR 33: Kaneko Daiei and Authority in Modern Buddhism
25	14	4.17	D.T. Suzuki: The world needs Mahāyāna Buddhism (we should be the missionaries)	CR 34: International Mission of Mahayana

26	14	4.19	Buddhist of rituals for the unborn	<i>homework 8</i> CR 35: Emergence of Mizuko Kuyō in Postwar Japan
27	15	4.24	Four prototypes of experimental Buddhism	CR 36: Four Protoypes of <i>Experimental Buddhism</i>
28	15	4.26	<b>Review</b>	
		5.10	<b>FINAL EXAM 8:00-11:00AM (Thursday)</b>	

## Course Summary:

**Date****Details**