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<th><strong>I. ASI&amp;RC General Education Form</strong></th>
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<tr>
<td><strong>Group</strong></td>
<td>Group X Indigenous and Global Perspectives</td>
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<tr>
<td><strong>Dept/Program</strong></td>
<td>Liberal Studies</td>
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<tr>
<td><strong>Course Title</strong></td>
<td>Chinese Religions</td>
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<tr>
<td><strong>Prerequisite</strong></td>
<td>none</td>
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<td><strong>Credits</strong></td>
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<th><strong>II. Endorsement/Approvals</strong></th>
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<tr>
<td><strong>Instructor</strong></td>
<td>Bradley Clough</td>
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<td><strong>Phone / Email</strong></td>
<td>2837; <a href="mailto:bradley.clough@ms.o.umt.edu">bradley.clough@ms.o.umt.edu</a></td>
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<tr>
<td><strong>Program Chair</strong></td>
<td>Stewart Justman</td>
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<tr>
<td><strong>Dean</strong></td>
<td>Dean Chris Comer</td>
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Please type / print name | Signature | Date |
Bradley Clough | Bradley Clough | 9/11/09 |
Stewart Justman | Stewart | 9/11/09 |
Dean Chris Comer | Dean Chris Comer | 9/11/09 |

**III. Description and Purpose of the Course:** General Education courses must be introductory and foundational. They must emphasize breadth, context, and connectedness and relate course content to students' full lives. See preamble: [http://www.umt.edu/facultysenate/archive/minutes/GenEd/GE_preamble.asp](http://www.umt.edu/facultysenate/archive/minutes/GenEd/GE_preamble.asp)

This course is a general survey of Chinese religious traditions, including Taoism, Confucianism, Buddhism, and popular beliefs and practices. We will explore the development of each religion in their larger social contexts and examine the interaction among these traditions and their impact on Chinese people's daily lives. Through lecture, discussion, and occasional audio-visual presentations, the course seeks to provide an understanding of what religion has meant for Chinese people and what role religion has played in Chinese culture and society. Readings include primary texts and secondary works.

This course aims to provide students with a general understanding of the history, doctrine, and of Chinese religions. We start from early Chinese correlative cosmology, because it has exerted a profound impact on Chinese people’s way of life and mode of thinking. "Harmony," "Hierarchy," and "Syncretism" are the key terms in analyzing Chinese worldview. We go through the details of Confucian, Taoist, and Buddhist beliefs and practices and examine the interaction among these three teachings. The "Ghost Festival" provides a good example of the syncretism of the three teachings. Through readings and films, we will gradually achieve knowledge and information about the nature and function of "religion" from a Chinese perspective. Although this course centers on traditional China, it also introduces students to religion (like the new religious movement: Falun gong) in contemporary China through films, scholarly works, and websites.

**IV. Criteria:** Briefly explain how this course meets the criteria for the group. See: [http://www.umt.edu/facultysenate/documents/forms/GE_Criteria-1-08.aspx](http://www.umt.edu/facultysenate/documents/forms/GE_Criteria-1-08.aspx)
This introductory course meets the global perspectives/studies criteria well, as it exposes students to the variety of ways that members of China’s multi-religious culture have distinctively viewed the world and acted in it, over the country’s long and globally important history. Students study the very wide variety of Chinese religious forms, the worldviews and behavioral norms of which are certainly quite different from their own.

**Student Learning Goals:** Briefly explain how this course will meet the applicable learning goals. See [http://www.lmu.edu/facultysenate/documents/forms/GLGCriteria59-08.aspx](http://www.lmu.edu/facultysenate/documents/forms/GLGCriteria59-08.aspx)

1. Study of various forms of indigenous and imported Chinese religious forms certainly offers students opportunities to “place behavior and ideas in a wider (global) framework,” and the course’s continued focus on how Chinese religions influenced and were influenced by their many East Asian neighbors surely “enhances understanding of the complex interaction of nations and societies.”

2. As stated above, the courses explores diverse ways that different forms of Chinese religion and the ways that adherents of different systems of religious thought and practice in this country structure varieties of cultural life.

3. The course has a section on religions in contemporary China. So, issues of how the Chinese view citizen responsibility in the 21st century are also explored. Furthermore, students are asked to reflect on how Chinese responses to modern problems compare with those of their own society.

**Chinese Religions**

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Required Books:

Requirements:
1
I. Class Attendance, Participation, and Assignments (20%): Aside from attendance, you are expected to reflect on the readings and prepare for participation in class discussion. Please bring your textbooks to the classroom.

II. Two Papers (15 x 2 = 30%): 6-7 pages, 12-sized font, and double spaced. Topics will be assigned.

III. Two Midterms (15x2 = 30%) and One Final (20%). The examinations will be based on the assigned readings, lectures, and films.

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Course Schedule: Readings and Due Dates
Week 1
Mon.---Introduction to the Course.

Wed.---An Historical Overview of Chinese Religious Traditions

Fri.---Ancestor Worship and Oracle Bone Divination
Reading: Ching, pp. 1-32.

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Week 2
Mon.---Labor Day [No Class]

Wed.---Early Chinese Cosmology and Notions of Divinity
Reading: Ching, pp. 33-38 and Sommer, pp. 3-12.
Week 3
Mon.---Confucius and the Religious Environment of His Time
Reading: Ching, pp. 51-67 & Sommer, pp. 41-48.

Wed.---Confucius and His Analects (I)
Reading: Analects, Intro. and Book I-III.

Fri.---Confucius and His Analects (II)
Reading: Analects, Book IV-VII and XII.

Week 4
Mon.---Confucius and His Analects (III)
Reading: Analects, Book XIII-XVII.

Wed.---The Teachings of Confucius: "li" and "jen"
Reading: Fingarette, Confucius, pp. 1-36.

Fri.---Class Discussion on Fingarette's Confucius.
Reading: Fingarette, Confucius, pp. 37-56.

Week 5
Mon.---Further Discussion of Fingarette's Confucius. [Paper #1 Due]
Reading: Fingarette. Confucius, pp. 57-79.

Wed.---Mencius and Hsun-tzu on Human Nature and Concept of Heaven
Reading: Ching, pp. 72-84 & Sommer, pp. 55-70.

Fri.---Midterm #1 Review

Week 6
Mon.---Midterm #1 (On Ancient Chinese Religious Concepts and Confucianism)

Wed.---Taoism as A School of Philosophy: Lao Tzu
Reading: Ching, pp. 85-91 & Sommer, pp. 71-75.

Fri.---Taoism as A School of Philosophy: Chuang Tzu
Reading: Sommer, pp. 77-83.

Week 7
Mon.---Religious Taoism (I)
Reading: Ching, pp. 91-95, 102-118 and 215-7.

Wed.---Religious Taoism (II)
Video: "Taoism: A Question of Balance--China" (1978) [Long Search Series/55 min.]

Fri.---Class Discussion on Taoist Tradition
Video: "And the Gods Moved to Taiwan" (NY: Eiscma, BL920 A52 1995) [52 min.]

Week 8
Mon.---Introduction of Buddhism from India to China
Video: "The Silk Road--The Art Gallery in the desert" (1990) [55 min.]
Reading: Ching, pp. 121-132.

Wed.---Early Chinese Buddhism: Resistance
Reading: Sommer, pp. 127-143.

Fri.--- Early Chinese Buddhism: Accommodation
Reading: Sommer, pp. 169-175.

Week 9
Mon.---Sinification of Buddhism
Reading: Ching, pp. 132-136.

Wed.---Ch’an Buddhism: Origin and Doctrine
Reading: Ching, pp. 137-142.

Fri.---The Bifurcation of Ch’an: Northern School vs. Southern School
Reading: Sommer, pp. 155-164.

Week 10
Mon.---The Practice of the Kung-an ("Koan" or "Public Case") [I]
Reading: Wu-men Kuan (Gateless Gate), Cases 1-16.

Wed.---The Practice of the Kung-an (Public Case) [II]
Reading: Wu-men Kuan (Gateless Gate), Cases 17-32.

Fri.---The Practice of the Kung-an (Public Case) [III]
Reading: Wu-men Kuan (Gateless Gate), Cases 33-48.

Week 11
Mon.---Pure Land Buddhism
Reading: Ching, pp. 142-152 & Sommer, pp. 119-125.

Wed.---Pure Land Buddhism and Chinese Popular Culture
Reading: Sommer, pp. 239-246 and 249-265.

Fri.---Midterm #2 Review

Week 12
Mon.---Midterm #2 (Taoism & Buddhism)

Wed.---Popular Religion and Syncretism of Three Teachings

Fri.---The Ghost Festival (I)
Reading: Teiser, The Ghost Festival in Medieval China, Chapters 1 (pp. 3-25) and 2 (pp. 27-42).

Week 13
Mon.---The Ghost Festival (II)
Reading: Teiser, pp. 48-56 & Chapter 4.

Wed. & Fri.---Thanksgiving Holidays
Week 14
Mon.---The Ghost Festival
Reading: Teiser, Chapters 7-8

Wed.---No Class: Registration Day

Fri.---Religion in Contemporary China (I)

Week 15
Mon.---Religion in Contemporary China (II)
Reading: Sommer, pp. 281-316.

Wed.---Religion in Contemporary China: Fa-lun gong (III)
Reading: TBA

Fri.---The Future of Chinese Religions
Reading: Ching, pp. 221-230.

Week 16
Mon.---Conclusion, Class Evaluation, and Final Exam Review

Please note: As an instructor of a general education course, you will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.