

## Modern East Asian Buddhism in the Global Context

Summer 2019

Mon/Wed/Thu 13:00–16:00

Instructor: Hwansoo Kim

Office Hours: TBA

or by appointment

This course situates modern East Asian Buddhism in the global context of the late 19th century to the present, with a special focus on Korean Buddhism. Through critically examining the dynamic relationship between Korean Buddhism and the Buddhisms of major East Asian cities — Shanghai, Tokyo, Taipei, and Seoul — the course seeks to understand modern East Asian Buddhism in a transnational light. Discussion will include analyzing the impact of Christian missionaries, pan-Asian and global ideologies, colonialism, Communism, capitalism, war, science, hypermodernity, and atheism.

### Grading:

Class participation and attendance: 20%

Weekly responses: 30%

Oral presentations: 10%

Two in-class exams: 40%

**Class Participation and Attendance:** I encourage all of you to do the readings on time and participate fully in the class discussions. Some people have a tougher time speaking in a group, which I understand, but I urge you, once you feel comfortable, to take a risk by raising questions and adding observations about the readings. You cannot participate if you are not in class, so attendance is expected.

**Weekly Responses:** As a way of stimulating class discussion and getting you to reflect on the readings and lectures, you will be required to keep an intellectual journal. The entries, which should be 300 words in length, are due in the Digital Forums on the course website **by noon on the day of class for which the reading(s) to which you are responding is assigned.**

**Oral Presentations:** Each student will be responsible for giving two twenty- minute in-class presentations concerning the seminar readings for the day of their presentation. The presentations will be shared with one or two other students, allowing the presenter to coordinate and share the work with others. The oral presentations should include a brief summary of the readings, but they primarily should attempt to contextualize the readings in terms of the material previously covered in the seminar and provide analysis of the material. The presentations should be accompanied by an outline. They will be graded on the basis of organization, clarity, insightfulness, and skill in presentation.

**Two in-Class Exams:** There will be one mid-term and one final-term exam. They comprise three essay questions, two of which students are expected to answer. It will be open-book exams and you can use your class and personal notes.

**All readings will be provided in pdf files.**

**Course Schedule:**

**Session One: Introduction - How to define East Asian Buddhism?**

**Session Two: What is Buddhism?**

Damien Keown. *Buddhism: A Very Short Introduction*. 1996. Chapters 2, 3, 4.

**Session Three: A Protestant/Catholic Buddhism**

Richard Gombrich. "Protestant Buddhism." In *Theravada Buddhism: A Social History from Ancient Benares to Modern Colombo* (2006), 171–195.

Colonel Olcutt. "*Buddhist Catechism*" (1881).

**Session Four: The Buddha: a Modern Reconstruction**

J. M. Peebles. *The Great Debate: Buddhism and Christianity Face to Face* (1962).

Dharmapala. *The Budh-Gaya Temple Case- Mecca and Jerusalem in Buddhism* (1895).

Movie, "The Light of Asia" (1925).

**Session Five: Religion as a New Concept for Modern East Asian Buddhism**

Vincent Goossaert. "Model Religions for a Modern China: Christianity, Buddhism, and Religious Citizenship," in *The Religious Question in Modern China*, 2011, 67–89.

Josephson, Jason Ananda. "When Buddhism became a religion." *Japanese Journal of Religious Studies* (2006): 143–168.

**Session Six: Buddhist Reforms- China and Japan**

Jaffe, Richard. "Buddhist Material Culture, 'Indianism', and the Construction of Pan-Asian Buddhism in Prewar Japan." *Material Religion* 2/3 (2004): 266–293.

Jiang, Tao. "A Buddhist Scheme for Engaging Modern Science: The Case of Taixu." *Journal of Chinese philosophy* 29/4: 533–552.

**Session Seven: Mid-term Exam**

Movie: Spring, Summer, Fall, Winter... and Spring (2003)

### **Session Eight: Buddhist Reforms – Taiwan and Korea**

Elise Anne DeVido. *Taiwan's Buddhist Nuns* (2010), introduction, chapter one.

Owen Miller, Vladimir Tikhonov. *Selected Writings of Han Yongun: From Social Darwinism to Socialism with a Buddhist Face*, 2008. On “Anti-Religious Movement” and “Communism.”

### **Session Nine: Global Buddhism in Shanghai and Colonial Korea**

J. Brooks Jessup. “Buddhist Activism, Urban Space, and Ambivalent Modernity in 1920s Shanghai,” in *Recovering Buddhism in Modern China* (2016).

Hwansoo Kim. “The Transnational Buddhist Yu Guanbin (1891–1933),” In *The Korean Buddhist Empire*.

### **Session Ten: Buddhist Christmas in Sri Lanka, Tokyo, and Seoul**

Roshan de Silva Wijeyeratne. *Nation, Constitutionalism and Buddhism in Sri Lanka* (2014), Chapter 5.

Hwansoo Kim. “A Buddhist Christmas: The Buddha's Birthday Festival in Colonial Korea (1928-1945).” *Journal of Korean Religions* 2.2 (2011): 47–82.

### **Session Eleven: Buddhism in North Korea**

Bernard Senécal. “Buddhists in the Two Koreas: North-South Interactions,” *Journal of Korean Religions* 4/2 (October 2013): 9–50.

Documentary: “Reality of religions in North Korea”

### **Session Twelve: Temple Stay Programs in East Asia**

Uri Kaplan. “Images of Monasticism: The Temple Stay Program and the Re-branding of Korean Buddhist Temples.” *Korean Studies* 34 (2010): 127–146.

Documentaries: “My Life at Shaolin Temple,” “Living in a Japanese Zen Monastery,” “A Special Invitation: Korean Temple Stay”

### **Session Thirteen: Globalizing Buddhism**

Lionel Obadia. “Is Buddhism like a Hamburger? Buddhism and the Market Economy in a Globalized World.” *Research in Economic Anthropology* 31: 99–120.

Documentary: "Manhaeng: Path of Clouds"

**Session Fourteen: Future of East Asian Buddhism**

Zhe Ji. "Chinese Buddhism as a Social Force," *Chinese Sociological Review* 45(2012): 8–26.

Batchelor, Stephen. *After Buddhism: Rethinking the Dharma for a Secular Age*. New Haven: Yale University Press, 2015, 1–28.

**Session 15: Conclusion and Final Exam**