

**GEORGETOWN UNIVERSITY  
BACHELOR OF ARTS IN LIBERAL STUDIES PROGRAM**

**RELIGIONS OF CHINA: DAOISM, CONFUCIANISM, AND BUDDHISM**

BLHV 454-01

Three Credits

Fall Semester, 2017

**Classes meet Thursdays, September 7 – December 21  
640 Mass Ave Campus**

**5:15 – 8:15 pm  
Room C**

**Joseph E. Jensen, PhD**

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**Office hours:** by appointment Thursdays before class. Other times by appointment. Use e-mail to make appointment or to contact me. I will respond to all e-mails within thirty-six hours.

**Learning Goals and Outcomes:**

Among contemporary major religious traditions, Daoism and Confucianism had their origins in China almost simultaneously during the fourth century B.C.E. The movements represented two very different but complementary responses to the search for meaning and purpose amidst the chaos and violence that had come to characterize human existence in China at that time. Romantic ideas and concepts associated with human flourishing arising from spontaneous individualism, alignment with the natural world, and minimal government interference came to be called Daoism, associated with the teachings of the mythical Lao Tzu (flourished c. 550 B.C.E.). At the opposite end of the spectrum were traditionalists, those who advocated a structured return to the values of classical culture, ritual, family, and social responsibility. These would come to be called Confucianists, reflecting the ideas and teachings of Confucius (551 – 479 B.C.E.). The course focuses on the ancient histories of the two religions and on the development of their doctrines and practices, especially as these are reflected in what has come to be considered their scriptures. The course will touch upon the arrival of Buddhism in China in the first century C.E., and upon how the practices of Confucianism and Daoism both shaped and were shaped by the practice of Buddhism in China over the past 2000 years. The latter part of the course will consider modern expressions and practices of the three religions, and their spread and influence outside China, especially in the Western World. No prior knowledge of Daoism, Confucianism, or Buddhism is presumed.

1. Early in this class students will explore the characteristics and features that typically constitute what is called a religion, and illustrate in a written paper how these characteristics apply or do not apply to diverse religious traditions, especially the ancient and modern forms of Daoism, Confucianism, and Buddhism.
2. Over the course of this class students will acquire a basic understanding of the natures of Daoism and Confucianism as religions, especially as these challenge Western models of what constitutes a religion. In class discussions and written assignments students will reflect a comprehension of the two religions' significant doctrines, ethical values, rituals, and practices.

3. Through attentive reading of selected texts from Daoist and Confucian scriptures, along with the assigned textbook readings students will begin to grasp the connections between religious scriptures and religious beliefs and practices in the two religions, and reflect these associations in class discussions and written papers.
4. At the conclusion of this class students will have become familiar with the diversity in contemporary Daoism, Confucianism, and Buddhism in China and in class discussions and written papers demonstrate an understanding of what remains common to the traditions of the three religions, and especially of the acceptance and syncretic popular participation in all three traditions in contemporary China.
5. Students will have arranged for and visited a Daoist or Confucianist Shrine for a tour, orientation, service, or other activity and have reflected up on their experience as related to the course materials in a short essay.
6. In keeping with the major goals of the Liberal Studies program, students will be able to address the relevance of the values found in the Daoist, the Confucianist, and the Chinese Buddhist traditions in in-class discussions about relationships between the human and the divine, the individual and society, and identity and difference, especially as these relate to gender roles, to authority [how it is construed, exercised, and challenged] and to ethics and justice.
7. Georgetown's Bachelor of Arts in Liberal Studies program is not a one-size-fits-all curriculum; rather, it is a combination of many different programs of study. This interdisciplinary approach provides students with a comprehensive learning experience while helping them achieve intellectual advancement, enhanced critical thinking abilities, and a greater cultural understanding.

Rooted in Georgetown's Jesuit values, the program prepares students to excel academically and professionally, equipping them with the tools they need to become successful leaders who are committed to serve others and make an impact on the world. Through an emphasis on educating the whole person, Georgetown provides students with a world-class education that teaches them the art of inquiry and innovation. Students learn advanced critical thinking while developing a deeper understanding of past and present human behavior—in all its interconnected complexity.

### **Textbooks and Principal Readings:**

*Daoism: An Introduction*, by Ronnie L. Littlejohn. I.B. Tauris. 2009. ISBN 978-1-84511-639-2.

*Confucius & Confucianism: The Essentials*, by Lee Dian Rainey. Wiley-Blackwell. 2010. ISBN 978-1-4051-8440-1.

*The Analects (Lun yü)* by Confucius. Translated with an Introduction by D.C. Lau. Penguin Books. 1979. ISBN 978-0-14-044348-6.

*Mencius*. Translated with an Introduction and Notes by D.C. Lau. Rev. ed. Penguin Books. 2003. ISBN 978-0-140-44971-6.

*Tao Te Ching* by Lao Tzu. Translated with an Introduction by D.C. Lau. Penguin Books. 1963. ISBN 978-0-140-44131-4.

*Book of Chung Tzu*. Translated with an Introduction by Martin Palmer. Penguin Books. 2006. ISBN 978-0-140-45537-3.

**Additional readings will be found posted on Blackboard.**

**Class Requirements (details given under specific classes below):**

1. One 4-5 page academic essay on the “Western Thought’s Objections to Daoism, Confucianism, and Buddhism as Religions”. Begin with multiple readings on what constitutes a religion [Blackboard] for background then explore the specific questions about the Chinese religions on-line to identify more specific sources. Due on turnitin at midnight, September 10. Write in your own words, but use in-text citations to indicate the source of your ideas. No more than five percent of your paper should be quotations (10 % of grade [Assignment will be e-mailed to students one week before the class begins]).
2. Attendance, preparation, and participation. Beginning with the second class, September 7 for each class students are to prepare in writing at least two questions or insights drawn from the assigned readings. For each question or insight the student is to indicate in two to three sentences the source and the reasons that motivated the question or insight. Students will be called upon in class to share their questions and insights and to lead short discussions related to what they present. The assignments are to be turned in at the end of each class. (35 % of grade)
3. Two 4-5 page academic essays related to assigned topics. (30 % of grade [each 15%])
4. One ten to twelve page research paper on a student selected but professor approved topic or question related to course content. (25% of grade)

**Attendance** is essential. This is a 3 credit course that meets once a week. Missing a single class is the equivalent of missing three classes in a more traditional class. In accord with BALS policy students with two or more absences, excused or unexcused, may receive a failing grade for the course. On the occasion of a second absence the student’s name will be forwarded to the Associate Dean.

Classes will begin and end on time. Students are expected to be present for the entire class. Arriving late is disruptive to the instructor and the class. Repeated late arrival will be counted as an absence. **If you know or anticipate that you are likely to be late for class or to need to leave early on a regular basis for any reason do not take this class at this time.**

**Effort.** This is a content intensive course. Students should expect to spend on average 300 minutes [5 hours] each week in reading, preparing assignments, and writing essays and papers for this course. Keeping up with the readings and written assignments is essential. There are no tests and no final exam for this course. Evaluation of student performance is based on attendance, preparation reflected in active class participation, and the quality of the weekly essays and of the three larger writing assignments.

**Papers** will be accepted late (but by no more than a week) only for exceptional reasons and with prior permission of Dr. Jensen. Late papers may bring a lower grade.

Papers and essays submitted for this course must consistently use the Modern Language Association [MLA] system of bibliographic references to indicate the sources for all quotations, and to indicate the sources for all concepts and ideas that were acquired in researching and preparing the essay or paper. If you have questions about MLA style and formatting, make an appointment with the Librarian in the Mass Ave Resource Center on C2. For additional help consult the OWL at Perdue University site:

<https://owl.english.purdue.edu/owl/resource/747/01/>

The final research paper may require that the student spend time in an academic Library. Georgetown's Lauinger Library on the main campus has excellent resources related to Daoism, Confucianism, and Buddhism. Students should check ahead about library hours and access especially during weekends and holidays when planning to do their research. Some students may find it more convenient to use the Mullen Library at Catholic University of America, where, as Georgetown students, they do have access and check out privileges. Again, check ahead for hours and plan ahead. (Catholic U is adjacent to the Brookland Station on the Red Line).

### **Georgetown Honor System**

All students are expected to follow Georgetown's honor code unconditionally. I assume you have read the honor code material located at <http://scs.georgetown.edu/academic-affairs/honor-code>, and in particular have read the following documents: "Honor Council Pamphlet", "What is Plagiarism", "Sanctioning Guidelines", and "Expedited Sanctioning Process". Papers in this course will all be submitted to turnitin.com for checking.

Submitting material in fulfillment of the requirements of this course means that you have abided by the Georgetown honor pledge:

*In the pursuit of the high ideals and rigorous standards of academic life, I commit myself to respect and uphold the Georgetown Honor System: To be honest in any academic endeavor, and to conduct myself honorably, as a responsible member of the Georgetown community, as we live and work together.*

### **Plagiarism**

In accord with university policy, all incidents of suspected plagiarism or other Honor Code violations will be reported to the Honor Council without fail.

If the Honor Council finds that a student has plagiarized or has violated the Honor Code in any other way, the student may receive a grade of F for the course.

### **Turnitin.com**

Students acknowledge that by taking this course all required papers will be submitted to submission for a Textual Similarity Review to Turnitin.com for the detection of plagiarism. Use of the Turnitin.com service is subject to the terms of use agreement posted on the Turnitin.com site.

All papers will be graded on Turnitin within two weeks of receipt. [See scoring for essays above].

**Grading:**

The final grade for the course will be calculated as follows:

93-100 % = A	77 - 79 % = C+
90 - 92 % = A-	73 - 76 % = C
87 - 89 % = B+	70 - 72 % = C-
83 - 86 % = B	67 - 69 % = D+
80 - 82 % = B-	60 - 66 % = D
Below 60 % = F	

**Incomplete grades must be requested of the Associate Dean BEFORE the last regular class (December 14, 2017).** Should you have an exceptional situation that you believe requires that you request an incomplete, you must discuss the matter with the Associate Dean and with me, prepare the request form for my signature, and deliver the form to Associate Dean prior to the deadline. An incomplete may bring a lower grade at the discretion of the faculty member.

**Withdrawing from the course:** A student may withdraw from the course at any time up until November 9, 2017 (the date published in the University Calendar); however, the student is responsible for filling out the appropriate forms, obtaining the necessary signatures, and properly submitting the paperwork in time to meet the deadline. If the paperwork is not completed, the student automatically receives a grade of “F”.

**Veterans and active duty military personnel** are welcome. Those with special circumstances requiring accommodation (e.g., upcoming deployments, drill requirements, disabilities) should discuss these in advance if possible with the professor. Every effort will be made to work with such students consistent with the integrity of the academic process.

**Disabilities:** If you are a student with a documented disability who requires accommodations or if you think you may have a disability and want to inquire about accommodations, please contact the Academic Resource Center at 202-687-8354 or [arc@georgetown.edu](mailto:arc@georgetown.edu).

**Accommodating Students’ Religious Observances:** Georgetown University promotes respect for all religions. Any student who is unable to attend classes or to participate in any examination, presentation, or assignment on a given day because of the observance of a major religious holiday or related travel shall be excused and provided with the opportunity to make up, without unreasonable burden, any work that has been missed for this reason and shall not in any other way be penalized for the absence or rescheduled work. Students will remain responsible for all assigned work. Students should notify professors in writing at the beginning of the semester of religious observances that conflict with their classes.

**Extreme weather, Emergencies, and Instructional Continuity:** During inclement weather and other emergencies on a day when we are scheduled to meet face-to-face, check the university’s Web site or call (202) 687-7669 for information on whether the university is open. If the university is open this class will meet. If the university is closed, this class will meet through distance means such as online video conferencing; check your e-mail for a message from me on how we will proceed in that situation. Due dates for written assignments submitted through Blackboard will not be changed due to campus closings.

The university has the capability to send text messages and recorded messages about emergencies to cell phones and other mobile devices. Sign up on MyAccess.

**Important Dates:**

Thursday, August 24 – Assignment and background readings for initial Academic Essay emailed to registered students.

Thursday, August 31 – First Class

Thursday, September 7 – Second Class. Submitted questions and suggested responses related to the assigned readings due in class, and each subsequent class.

Saturday, September 9 – Initial Academic Essay on challenges to Daoism, Confucianism, and Buddhism as religions due on Turnitin at 11:59 pm. This is in fulfillment of the SCS policy that there be a graded assignment due from each student within the first two weeks of class.

Saturday, October 7 – First paper due on Turnitin at 11:59 pm.

Monday, November 6 – Last day to withdraw from the course.

Saturday, November 11 – Second paper due on Turnitin at 11:59 pm.

Thursday, November 23 – Thanksgiving. No Class

Thursday, December 14 – Last Class. Requests for a grade of incomplete must be signed and turned in to the Associate Dean prior to this class.

Tuesday, December 19 – Final research paper due on Turnitin at 11:59pm.

**Class Schedule and Assignments** (Note: This Schedule may be subject to modification.)

**Thursday, August 31.** Week One: The Religions of China – Overview

In preparation for this class read:

“Introduction” pp xv-xxiii in *The Great Transformation: The Beginning of Our Religious Traditions* by Karen Armstrong. Anchor. 2006. [Blackboard]

“Chinese Religions: Ancient Heritage” pp 243-250 in *World Religions: A Guide to the Essentials* [2d ed] by Thomas A. Robinson and Hillary P. Rodrigues. Baker. 2014. [Blackboard]

[China in crisis] pp 236-239 in “Suffering (c. 600 to 530 BCE)” in *The Great Transformation: The Beginning of Our Religious Traditions* by Karen Armstrong. Anchor. 2006. [Blackboard]

“China: Warriors and Gentlemen” pp 77-102 in *Fields of Blood: Religion and the History of Violence* by Karen Armstrong. Anchor. 2015. [Blackboard]

**Thursday, September 7.** Week Two: Religion and Culture in Ancient China

In preparation for this class read:

[Confucius] pp 240-251 in “Empathy (c. 530 to 450 BCE)” in *The Great Transformation: The Beginning of Our Religious Traditions* by Karen Armstrong. Anchor. 2006. [Blackboard]

“Appendix 1: Events in the Life of Confucius” and “Chronology” pp 161-195 in *The Analects* by Confucius.

*The Analects* by Confucius pp 59-85 (Books 1-6)

[Lao Tzu] pp 394-414 in “Empire c. 300-220 BCE” in *The Great Transformation: The Beginning of Our Religious Traditions* by Karen Armstrong. Anchor. 2006. [Blackboard]

“Introduction” pp vii- , “Appendix 1: The Problem of Authorship” pp 90-103, and “Appendix 2: The Nature of the Work” in *Tao Te Ching* by Lao Tzu.  
*Tao Te Ching* by Lao Tzu pps 3-33 of “Book One”.

**Thursday, September 14.** Week Three: The Births of the Traditions

In preparation for this class read:

Littlejohn. *Daoism*. “Implements of Daoist Masters’ Ritual Craft” p vii, “Map of Important Daoist sites in China” pp viii-ix, “Introduction and Acknowledgements” pp xi-xiv, “Preliminary Considerations and Conventions” pp xv-xviii, “A Quick Guide to Pronunciation” p 185  
“Telling the Story of Daoism” pp 1-7  
“The Sprouting of the Trunk of Daoism” pp 7-24

*Tao Te Ching* by Lao Tzu. pp 34-42 of “Book One” and 43-63 of “Book Two”

Rainey. *Confucianism*. “Preface: Why Confucius?” pp xii-xiii. “Book Notes” p xiv. Chronology” p xv

“Confucius’ World and His Life” pp 1- 22

“Confucius’ Teachings I: The Foundation of a Good Person” pp 23-44

*The Analects* by Confucius pp 86-111 (Books 7-11)

**Thursday, September 21.** Week Four: The Shaping of the Traditions - 1

In preparation for this class read:

Littlejohn. *Daoism*. “The Composite Trunk of Daoism” pp 25-43

*Tao Te Ching* by Lao Tzu. pp 64-88 of “Book Two”

Rainey. *Confucianism*. “Confucius’ Teachings II. The Foundation of a Good Society and Other Topics” pp. 45-62

“Terms, and Mozi” pp 63-74

*The Analects* by Confucius pp 112-137 (Books 12-15)

**Thursday, September 28.** Week Five: The Shaping of the Traditions - 2

In preparation for this class read:

Littlejohn. *Daoism*. “The Masters Who Nurtured the Trunk of Daoism” pp 45-64

“Growth of the Daoist Vine During the Quin and Han Dynasties” pp 65-80

*The Book of Chuang Tzu*. “Preface” pp ix-xii, “Introduction” pp xiii- pp 1-46 Chapters 1-6)

*The Analects* by Confucius pp 138-160 (Books 16-20)

“Appendix 2: The Disciples as They Appear in the Analects” pp 196-219

**Thursday, October 5.** Week Six: Adaptations and Interpretations

In preparation for this class read:

*The Book of Chuang Tzu*. pp 47-81 (Chapters 7-10)

Rainey. *Confucianism*. “Opponents” pp 75-86

“Mencius” pp 87-103

*Mencius* “Appendix 1: The Dating of Events in the Life of Mencius” pp 168-176

“Appendix 2: Early Traditions about Mencius” pp 177-182

“Book 1” pp 3-28

**Thursday, October 12.** Week Seven: Divisions result in Multiplication

In preparation for this class read:

Littlejohn. *Daoism*. “The Earliest Branches of Daoism” pp 81-98

“The Spread of Spiritual Masters’ Daoism” pp 99-112

*The Book of Chuang Tzu*. pp 82-116 (Chapters 11-14)

Rainey. *Confucianism*. “Xunzi” pp 105-118

*Mencius* “Book 2” pp 29-51

**Thursday, October 19.** Week Eight: Scriptures

In preparation for this class read:

*The Book of Chuang Tzu*. pp 117-155 (Chapters 15-18)

Rainey. *Confucianism*. “Confucians, ‘Confucian’ Texts, and the Qin Dynasty” pp 119-128

“The Han Dynasty, 206 b.c.e.-220 c.e.” pp 132-145

“From the Han to the Tang Dynasties, 220-907 C.E. pp 146-158

*Mencius* “Book 3” pp 52-75

**Thursday, October 26.** Week Nine: Offshoots

In preparation for this class read:

Littlejohn. *Daoism*. “New Vines and the Masters Who Began Them” pp 113-130

*The Book of Chuang Tzu*. pp 156-198 (Chapters 19-22)

*Mencius* “Book 4” pp 76-98

**Thursday, November 2.** Week Ten: Maturity

In preparation for this class read:

Littlejohn. *Daoism* “Daoism in the Tang: Robust Maturity of the Vine” pp 131-142

“Scrambling and Overlapping Vines and Stems of Daoism in the Song and Yuan” pp 143-160

*The Book of Chuang Tzu*. pp 199-235 (Chapters 23-25)

*Mencius* “Book 5” pp 99-121

**Thursday, November 9.** Week Eleven: Adaptations

In preparation for this class read:

Littlejohn. *Daoism*. “Daoism Overgrows Chinese Culture: The Ming and Qing Dynasties” pp 161-176

*The Book of Chuang Tzu*. pp 236-274 (Chapters 26-29)

Rainey. *Daoism*. “Neo-Confucianism” pp 159-175.



*Mencius* “Book 6” pp 122-144

**Thursday, November 16.** Week eleven: The Advent of Buddhism in China

In preparation for this class read:

“Spread and flourishing of Buddhism in China” pp 112-137 in *Introducing Chinese Religions* by Mario Poceski [Routledge] 2009. [Blackboard]

“Chinese Buddhism” by Justin Tiwald. Pp. 68-74 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]

Huiyuan. “On Why Buddhist Monks do Not Bow Down before Kings” [Justin Tiwald, tr.] pp. 75-79 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]

Fazang, “The Rafter Dialogue,” [David Elstein, tr.] and “Essay on the Golden Lion,” [Bryan W. Van Norden, tr.] pp. 80-90 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard].

**Thursday, November 30:** Chinese Buddhism in Practice

In preparation for the class read:

“Traditions and practices of Chinese Buddhism” pp. 138-162 in *Introducing Chinese Religions* by Mario Poceski. Routledge. 2009. [Blackboard]

Huineng, *Platform Sutra* [Philip J. Ivanhoe, tr.] pp. 91-97 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]

Zongmi, *On Humanity* [Bryan W. Van Norden, tr.] pp. 98-105 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]

“Selected Kōans,” [Stephen Addiss and James Green, trs.] pp. 106-111 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]

**Thursday, December 7.** Week Twelve: Daoism and Confucianism in Today’s World

In preparation for this class read:

Littlejohn: *Daoism*. “Spreading the Daoist Vine at Home and Abroad” pp 177-83

*The Book of Chuang Tzu*. pp 275-308 (Chapters 30-33)

Rainey. *Confucianism*. “Confucianism and Modernity” pp 176-191

Rainey. *Confucianism*. “Issues” pp 192-204

*Mencius* “Book 7” pp 145-167

**Thursday, December 14.** Week Thirteen: Wrapping Up

Class will be devoted principally to a student led and guided discussion of the course as a whole,

its goals and objectives, its relation to other courses, to the Liberal Studies program, and to their own life and aspirations. Faculty will share some concluding thoughts on the course.

In preparation for this class read:

- [Syncretism in Chinese Religions Thinking and Practice] pp 438-445 in “The Way Forward” in *The Great Transformation: The Beginning of Our Religious Traditions* by Karen Armstrong. Anchor. 2006. [Blackboard]
- “Religion in modern China,” pp. 239-270 in *Introducing Chinese Religions* by Mario Poceski Routledge. 2009. [Blackboard]
- “The Twentieth Century,” pp. 352-396 in *Readings in Later Chinese Philosophy: Han dynasty to the 20<sup>th</sup> Century* ed. by Justin Tiwald and Bryan W. Van Norden. Hackett. 2014. [Blackboard]