



SACRAMENTO
STATE

Course Change Proposal Form A



Academic Group (College): Arts and Letters	Academic Organization (Department): History	Date: April 27, 2009
Type of Course Proposal: New <input checked="" type="checkbox"/> Change <input type="checkbox"/> Deletion <input type="checkbox"/>	Department Chair: C. Castaneda	Submitted by: J Dubois (HRS) C. Castaneda
Does this course fulfill a requirement for single-subject or multiple subject credential students? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/>	For Catalog Copy: Yes <input checked="" type="checkbox"/> No <input type="checkbox"/> CCE (Extension): Yes <input type="checkbox"/> No <input type="checkbox"/>	Semester Effective: Fall <input type="checkbox"/> Spring <input checked="" type="checkbox"/> 2010 <input type="checkbox"/>

This course replaces experimental course Subject Area (prefix) and Catalog Nbr (course number):

Change from:

Subject Area (prefix) & Catalog Nbr (course no.):	Title:	Units:
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Change to:

Subject Area (prefix) & Catalog Nbr (course no.): HIST 147	Title: History of Buddhism	Units: 3
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JUSTIFICATION:

This course provides a broad overview of Buddhist thought and practice in cultural and historical contexts. As such, it addresses a gap in the History department's curriculum.

NEW COURSE DESCRIPTION: (Not to exceed 80 words, and language should conform to catalog copy. See <http://www.csus.edu/acaf/univmanual/crspsl.htm> - Guidelines for Catalog Course Description)

Examines in cultural and historical perspective, drawing from ancient and contemporary sources, the key practices and ideas of Buddhist traditions in India, China, Southeast Asia, Tibet, Japan and other surrounding regions; as well as the most recent spread of these practices and ideas to Europe, North America and Australia

Note:

Prerequisite:
Enforced at Registration: Yes No

Corequisite:
Enforced at Registration: Yes No

CAN (California Articulation Number):

Graded: Letter <input checked="" type="checkbox"/> Credit/No Credit <input type="checkbox"/>	Instructor Approval Required? Yes <input type="checkbox"/> No <input checked="" type="checkbox"/>
Course Classification (e.g., lecture, lab, seminar, discussion): C-02 lecture-discussion	Title for CMS (not more than 30 characters): History of Buddhism
Cross Listed? Yes <input checked="" type="checkbox"/> No <input type="checkbox"/>	If yes, do they meet together and fulfill the same requirement, and what is the other course: HRS 147

How Many Times Can This Course be Taken for Credit? once

Can the course be taken for Credit more than once during the same term? Yes No

FOR NEW COURSE PROPOSALS OR SUBSTANTIVE CHANGES ONLY:

Description of the Expected Learning Outcomes: Describe outcomes using the following format: "Students will be able to: 1), 2), etc."
See the example at <http://www.csus.edu/acaf/example.htm>

1. Successfully differentiate and identify key phases and elements of South, Southeast, and East Asian Buddhist traditions, describing also general parallels and contrasts with other worldviews.
2. Illustrate, using specific examples from the variety of Buddhist traditions surveyed in the course, the dynamic interrelationship between (a) religious *practice*, (b) artistic and literary depictions of *unseen forces* linked to the details of common practice, and (c) the historical, social and cultural networks in which practices and ideas are embedded.
3. Demonstrate a basic level of competence in (a) accurate representation (*summarizing clearly and concisely the content* of particular texts on their own terms, using both quotation and paraphrase); and (b) systematic reflection (continually clarifying and examining assumptions, with particular emphasis on *pursuing a single train of thought* as far as possible). [These correspond to the two types of writing exercises assigned for the class—see below.]

****Attach a list of the required/recommended course readings and activities** [Note: it is understood that these are updated and modified as needed by the instructor(s).] This attachment should be forwarded only to your Dean's office, not Academic Affairs.

Assessment Strategies: A description of the assessment strategies (e.g., portfolios, examinations, performances, pre-and post-tests, conferences with students, student papers) which will be used by the instructor to determine the extent to which students have achieved the learning outcomes noted above:

- A. six reading assessment tests, given roughly every two weeks.
- B. a three-part term project reporting on visit(s) to a local Buddhist worship site (and optionally an interview with a participant), and connecting these to course readings.
- C. an end of term presentation of report findings

A & B directly assess progress towards learning outcomes #1 & 2 above; in addition, these same two assignments assist students in developing skills listed in #3(a) & (b) above, respectively. The concluding presentation (C) integrates all of these skills and objectives and serves as final overview of course content.

For whom is this course being developed?

Majors in the Dept Majors of other Depts Minors in the Dept General Education Other

Is this course required in a degree program (major, minor, graduate degree, certificate)? Yes No

If yes, identify program(s):

Does the proposed change or addition cause a significant increase in the use of College or University resources (lab room, computer facilities, faculty, etc.)? Yes No

If yes, attach a description of resources needed and verify that resources are available.

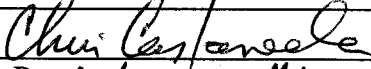
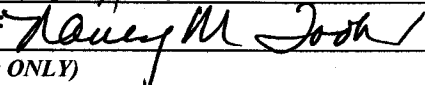
Indicate which department or programs will be affected by the proposed course (if any). HRS

The Department Chair's signature below indicates that affected programs have been sent a copy of this proposal form.

Approvals: If proposed change, new course or deletion is approved, sign and date below. If not approved, forward without signing to the next reviewing authority, and attach an explanatory memorandum to the original copy.

Signatures:

Date

Department Chair: 	April 27, 2009
College Dean or Associate Dean: 	5-6-09
CPSP (for school personnel courses ONLY)	
Associate Vice President and Dean for Academic Programs	

Distribution: Academic Affairs (original), Department Chair and College Dean. Dean's office to send original after approval to Academic Affairs, at mail zip 6016. An electronic copy must also be sent.

HIST 147
History of Buddhism

SCOPE & APPROACH: Examines, from the 5th century BCE up to the present, the key **practices and ideas of Buddhist traditions native to India, China, Southeast Asia, Tibet, Japan, & other surrounding regions**, as well as the **more recent spread of these practices and ideas to Europe, North America, & Australia**. The approach taken stresses as a common theme the interrelationship of religious practice, the literary and artistic depictions of unseen realities associated with such practices, and the social and cultural networks in which such practices and depictions are embedded. Readings will address not only ancient and medieval but also contemporary forms of the tradition, reflecting the influence of not only settled monks & wandering ascetics, but also lay persons. A primary goal will be to clarify the **major ideological divisions between early Buddhist schools, later Theravada, Mahayana traditions such as Zen & Pure Land, & Tantric Vajrayana schools**. Intensive reading, informal writing exercises, and frequent group work will be combined with segments of lecture providing necessary background details.

TEXTS: Thanissaro Bikkhu, *Refuge: an Introduction to the Buddha, Dhamma, & Sangha*

Reginald Ray, *Buddhist Saints in India*

Donald Lopez, ed., *Buddhism in Practice*

John Strong, *The Legend & Cult of Upagupta*

plus eight (8) short on-line readings (also available on reserve),

& various audio & audio-visual materials presented in class

ATTENDANCE: required for all class sessions, due to heavy emphasis on class conversation; after after an **allowable maximum of two absences, five (5) points will be subtracted** (= 1/2 grade) from your overall score for the class for each class missed.

ASSIGNMENTS: six (3) reading assessment tests, one for each two weeks

(one score dropped = 5 x 80 pts or 40 %)

three (3) papers integrating site visits & interviews with course reading

(5-6 pages, 3 x 20 points or 60%)

[no rewrites allowed for any assignment, but pre-writes encouraged]

[94-100=A, 90-93=A-, 87-89=B+, 84-87=B, 80-83=B-, etc.]

Overview

This course examines, from ancient times up to the present, the key practices and ideas of Buddhist traditions native to South, Southeast, and East Asia. We begin by considering, in the **first unit** various early sources describing the life of Gautama Buddha (5th century BCE, also known as Shakyamuni and Siddhartha), and consider how he and other Buddhist ascetics, whose attainments stemmed from their wandering ascetic life in the *aranya* (wilderness or forest), served as the primary model for early Buddhist practitioners. We then turn, in the **second unit** of the course, to survey the elements of *vihaara* Buddhism--the life of the settled monastic community, as distinct from the wandering ascetic life of the Buddha and many other saints--which gained greater and greater influence in the first millenium as the Buddha's teaching spread both in India and abroad. Finally we will focus, in **unit 3**, on the perspectives and roles of Buddhist *upaasaka*-s: lay devotees who, while often fulfilling the duties of committed householders, nevertheless commit themselves to honoring the Buddha, hearing his teaching, and serving the community of this monastic disciples. While these types of Buddhists have been present and active throughout the tradition's history, their activities are most vividly documented in more recent sources; therefore this last unit focuses primarily on Buddhist tradition in the pre-modern and contemporary periods. Although we will focus successively in the three units on the three distinct roles just mentioned--that of the *aranya*, *vihaara*, and *upaasaka* Buddhists, respectively--we will throughout the course be reflecting on the relationships between all three.

As a way to relate ancient South Asian religious traditions to each other and to those more familiar to you, I will ask you to focus repeatedly on the *dynamic interrelationship* between *three closely related aspects of religious life*: (a) **religious practice**; (b) the literary and artistic **depictions of unseen forces** associated with such practices; and (c) the **social and cultural networks** (and particularly the behavioral rules and obligations) in which such practices and depictions are embedded. In Europe and America today people investigating other religious traditions tend to ask primarily "what do they believe?" The problem with this question, as you may notice by observing the religious traditions more familiar to you, is that the beliefs which people express are only the tip of a much more complex and interesting iceberg of many different types of religious activity. Honing in on the ways that practice, depictions of unseen realities, and social/cultural networks are related to one another will force you to consider that diversity--not only with respect to foreign traditions but also with regards to your own life (religious or non-religious) and/or that of others close to you. Thus in this course, rather than focusing exclusively on each tradition's beliefs as articulated by famous adherents of each, I ask you also to think about and observe what individual adherents actually do and talk about on a daily basis.

Objectives

As a result of completing this course you should be able to:

1. Successfully differentiate and identify the **key phases and elements of South, Southeast, and East Asian Buddhist traditions**, describing also parallels and contrasts with other worldviews more familiar to you.
2. Illustrate, using specific examples from Buddhist history, the **dynamic interrelationship** between (a) *religious practice*, (b) artistic and literary depictions of *unseen forces* linked to the details of common practice, and (c) *social and cultural networks* in which practices and ideas are embedded.
3. Demonstrate a basic level of competence in (a) **accurate representation** (*summarizing clearly and concisely the content of particular texts on their own terms, using both quotation and paraphrase*); and (b) **systematic reflection** (*continually clarifying and examining assumptions, with particular emphasis on pursuing a single train of thought as far as possible*). [These are the skills assessed by (a) reading assessment tests & (b) papers, respectively.]

Schedule of Topics and Readings

("A" readings must be done before class;

"B" reading, before the relevant reading assessment test.)

Introduction: Background & Purpose

[Week 1:]

1. Course Overview: South Asia as Other
(Getting to know the "other" by finding common ground.)
2. The Nature of Religious Studies, and Challenges in the Study of South Asia
(The nature of religion, religious studies, and cross-cultural historical investigation)
 - A. Gross, "The Discipline of Religious Studies & Its Relationship with Religion" (*R*)
 - B. Syllabus, Attendance Policy, & Schedule of Topics & Readings (on-line)
Sign-on to Blackboard

[Week 2:]

3. Religious Practice, Unseen Forces, and Social/Cultural Networks
(A three-tiered approach to understanding religious life)
 - A. **Read & record** dictionary definitions of "practice," "ritual," "force" (n), "social," "culture"
 - B. [still looking for some appropriate secondary essay here...]

Unit 1: The Forest Wanderer in Early Buddhist Movements(5th BCE-6th CE)

4. The Buddha as Both Divine & Human

- A. BSI 47-61 (chapter 2 body)
"The Sutta Nipaata (excerpt)," 114-23 (*R*)/(*eR*)
BIP 42-48 (bold-faced verses only)
- B. BSI 3-10, 44-47, 61-68 (intro and chapter 2 remainder)
LCU 26-28, 32-43, 347-52 (chapter 1 excerpts & glossary)
"Middle-Length Discourses," 102-7 OR 253-67 (Sutta 4 or 26) (*R*)/(*eR*)

[Week 3:]

5. The Buddha's Disciples: Wandering Forest Life

- A. BSI, 79-91 (chapter 3 body)
"The Sutta Nipaata (excerpt)," 91-98 OR 101-12
- B. BSI, 91-96 (chapter 3 remainder)
"Middle-Length Discourses," 965-70 OR 971-78 (Sutta 21 or 22) (*R*)/(*eR*)
BIP 3, 16-20, 113-38, 541-52 (introduction, chapters 9 & 43)

[Week 4:]

6. Solitary Buddhas: Seeking Nirvana Alone

- A. LCU 44-56 (chapter 2)
BSI 213-14, 32-41 (chapter 7 intro & conclusion)
- B. LCU 1-9, 23-26 (intro, start of chapter 1)
BSI 214-32 (chapter 7 body)
BIP 12-16 (introduction)

7. Details of Forest Practice: Cutting the Roots of Craving

- A. BSI, 293-303,308-10 (chapter 9 excerpts)
"Middle-Length Discourses," 145-51 (sutta 10) (*R*)/(*eR*)
- B. BSI, 312-18 (chapter 9 excerpt & conclusion)
"Middle-Length Discourses," 151-55 (sutta 10)
LCU 118-38 (chapter 6 body)

[Week 5:]

8. The Forest Wanderer & the Early Buddhist Community

- A. LCU 61-68 (chapter 3 body)
BSI 131-36, 162-68 (chapters 4 & 5 excerpts)
- B. LCU 57-61, 68-74 (chapter 3 remainder)
BSI 105-118, 136-40, 151-62, 168-73 (chapters 4 & 5 remainder)
"The Buddha's Last Days (excerpt)" (*R*)/(*eR*)

9. Worship & Emulation of the Realized Saint

- A. LCU 85-92 (chapter 4, part II)
BSI 179-87, 197-98 (chapter 6, first part & a bit of the end)
- B. LCU 75-85 (chapter 4, part I)
BSI 187-205 (chapter 6 remainder)
BIP 22-26, 524-31 OR 578-85 (intro & chapter 41 or 46)

[Week 6:]

10. Mahaayaana Movements: Spreading the Bodhisattva Ideal

- A. Mitchell, "Mahaayaana Suutra-s" (*R*)/(*eR*)
BSI 251-52, 55-60, 73-75† (chapter 8 excerpts)
- B. BSI 252-54, 60-73, 75-80, 310-12 (chapters 8 & 9 remainder)
BIP 92-106 OR 272-83† (chapter 7 or 22)

***** (Unit 1 Project due Friday, February 28) *****

Unit 2: Monastic Communities & Buddhists Beyond India (1st-15th centuries CE)

[Week 7:]

11. Scholastic Monks: Dissecting the Content of Human Experience

- A. "Middle-Length Discourses," 278-85 OR 887-91 (sutta 28 or 109) (*R*)/(*eR*)
"Middle-Length Discourses," 201-6 OR 1129-36 (sutta 18 or 148)
"Middle-Length Discourses," 132-43 (sutta 9)
- B. BSI 15-36 (chapter 1 remainder)
"Middle-Length Discourses," (sutta 109 or 28, 148 or 18)

12. Codes of Behavior for Settled Monks

- A. "The Paatimokkha" (*R*)/(*eR*)
BIP 487-94 (chapter 38 body)
- B. BIP 32-34, 473-87, 494-502 (intro & chapter 38 remainder)
BIP 249-56, 455-72 (chapters 20 & 37)
BSI 396-404 (chapter 12, part I)

[Week 8:]

13. Worship in the Buddhist Community

- A. LCU 28-32, 93, 104-16, 154-58, 164-67 (chapter 1, 5, & 7 excerpts!)
BSI, 333-37 (chapter 10 excerpt)
- B. LCU 94-104, 145-54, 58-64 (chapter 5 & 7 remainders)
BSI 324-25, 337-44, 348-52 (chapter 10 start & end)

14. Mahaayaana in Monasteries: the Bodhisattva Ideal in Ritual Forms

- A. BIP 405-11, 184-91, 294-300 (chapter 34, 14 & 24 excerpts)
- B. BSI 404-23 (chapter 12, part II)
BIP 402-405, 183-84, 290-94 (intro & chapter 34, 14, & 24 intros)
BIP 4-9, 34-36, 284-89 (intro & chapter 23)

[Week 9:]

15. The Dharma in China I: Suutras & Sthuupas

- A. BIP 9, 64-68, 316-17, 430-36 (intro & chapter 3, 26, & 36 excerpts)
- B. Schipper, "The Sacrifice of Writings" & "The Altar" (*R*)/(*eR*)
BIP 26-32, 59-63, 314-15, 427-30, 436-51 (intro & chapter 3, 26, & 36 remainders)
BSI 325-33,44-48 (chapter 10)

16. The Dharma in China II: Settled Monks & the Lay Community

- A. BIP 260-61, 267-71, 371-77 (chapter 21 & 31 excerpts)
- B. BIP 257-60, 262-66, 359-71, 377-79 (chapter 21 & 31 remainders)
BIP 34-36, 553-62 (intro & chapter 44)

[Week 10:]

17. The Dharma in Tibet: Visualizing Nirvana

- A. BIP 321-27, 80-87 (chapters 27 excerpt & chapter 5)
- B. BIP 318-21, 139-50, 503-12 (chapters 27 remainder, chapters 10 & 39)

18. The Dharma in Japan: Just Sitting

- A. BIP 197-206, 69-76, 79 (chapters 15 & 4)
- B. BIP 216-27 OR 241-48 (chapter 17 OR 19)
- BIP 228-40 OR 563-77 (chapter 18 OR 45)

*****(Unit 2 Paper due Friday, April 18th)*****

Unit 3: Lay Buddhists in the Second Millennium (10th- 20th century CE)

[Week 11:]

19. Lay Devotion in China & Japan

- A. BIP 598-602, 176-80, 516-21 (chapter 13, chapters 48 & 40 body)
- B. BIP (chapter 47, chapters 48 & 40 remainders)

[Week 12:]

20. Southeast Asia I: Hybrid Buddhist Traditions

- A. LCU 178-82, 200-206 (chapter 8 & 9 excerpts)
- BIP 336-39 (chapter 29, part I)
- B. LCU 171-78, 82-200, 206-8 (chapter 8 & 9 remainders)
- BIP 340-42 (chapter 29 remainder)
- BIP 50-58 OR 543-52 (chapter 2 OR 43)

21. Southeast Asia II: Lay Worship

- A. LCU 226-33, 236-41, 247-52 (chapter 10 & 11 excerpts)
- BIP 343-44 (chapter 30 intro)
- B. LCU 209-26, 233-35, 241-47 (chapter 10 & 11 remainders)
- BIP 344-58 (chapter 30 body)

[Week 13:]

22. Southeast Asia III: Community Festivals & Personal Devotion

- A. LCU 253-61, 284-89 (chapter 12 & 13 excerpts)
- BIP 207-8 (chapter 16 intro)
- B. LCU 261-84, 289-95 (chapter 12 & 13 remainders)
- BIP 399-401, 209-15 (chapters 33 & 16)

23. Popular Sermons in Shree Lanka

- A. BIP 304-13 (chapter 25 body)
- B. BIP 302-304, 412-26 (chapter 25 intro & chapter 35)

[Week 14:]

24. Lay Devotion in Nepal & Tibet

- A. BIP 328-35, 170-75 (chapter 28 & 12)
- B. BIP 151-69 (chapter 11)

***** (Unit 3 Reflection due Friday, May 2nd) *****

Conclusion: Summaries & Reflections

[Week 15:]

24. Concluding Comparisons and Self-Reflection.
(Summary of traditions covered, and reflection on course themes.)