

## Subject Description Form

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| <b>Subject Code</b>                                    | CC3231 / CC3231P   |
| <b>Subject Title</b>                                   | Major Religions in China<br>中國主要宗教 (佛教、道教、基督教、伊斯蘭教)  |
| <b>Credit Value</b>                                    | 3  |
| <b>Level</b>   | 3  |
| <b>Pre-requisite /<br/>Co-requisite/<br/>Exclusion</b> | Exclusion for CC3231: CC3231P<br>Exclusion for CC3231P: CC3231   |
| <b>Objectives</b>                                      | Major religions in China are usually considered to consist of Buddhism, Daoism, Islam, Christianity, and arguably Confucianism. While part of this course expediently follows this classification, it highlights a more complicated historical and social reality, in which boundaries between these “religions” are not clear and the majority of Chinese people hardly see themselves as exclusively devoted to any of them. Therefore, the students will on the one hand learn about the essential teachings, practices, and historical outline of each of these religions, and on the other hand, explore the diversity within each religion and the shared repertoire among the different ones. Ultimately, they will be guided to reflect upon the Chinese characteristics of religion, the particular ways and key concepts to discuss Chinese religions, and the modern construction of “religion” itself. |
| <b>Intended Learning<br/>Outcomes</b>                  | Upon completion of the subject, students will be able to:<br><ul style="list-style-type: none"><li>a) understand the multi-religious and multicultural nature of Chinese society;</li><li>b) know the basic history, religious teachings, and canonical practices of Confucianism, Buddhism, Daoism, Islam, and Christianity in China;</li><li>c) comprehend the modes and conditions of acculturation;</li><li>d) acquire a clear and overall picture of the religious dimensions of Chinese culture;</li><li>e) develop critical reading and academic writing skills; and</li><li>f) familiarize themselves with key theories and concepts to describe and discuss Chinese religions scholarly.</li></ul>  |

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| <p><b>Subject Synopsis/<br/>Indicative Syllabus</b></p> | <ol style="list-style-type: none"> <li>1) Introduction to the course<br/>Unit I: Comparison and reflection: categorization and methodology</li> <li>2) Introduction to the non-Abrahamic religions in China: Buddhism and Daosim</li> <li>3) Introduction to the Abrahamic religions in China:</li> <li>4) Western misunderstanding of Chinese religions:<br/>Unit II: Daoism and Buddhism</li> <li>5) Contemporary Daoism</li> <li>6) History and doctrines of Daosim</li> <li>7) Contemporary Buddhism</li> <li>8) History and doctrines of Chinese Buddhism</li> <li>9) Field trip<br/>Unit 3: Abrahmic religions in China</li> <li>10) Islam</li> <li>11) Protestan Christianity</li> <li>12) Catholicism</li> <li>13) Conclusion and sharing</li> </ol>  |
| <p><b>Teaching/Learning<br/>Methodology</b></p>         | <p>The reading assignments consist of some of the most influential religious texts in China and scholarly case studies of intriguing religious phenomena. No general, introductory essay will be assigned for reading. Instead, the instructor will lecture in class the historical backgrounds, explain difficult terms, and relate the particular text or case to a broader societal or historical realm. She will also read together and discuss with the students some of the most intriguing excerpts from the assigned or other primary sources. Short documentaries or video clips will be screened in class to illustrate the religious experiences. The class will also take a fieldtrip to a local monastery.</p> <p>Students are required to finish the reading assignments before the class meeting, attend the lectures, , participate in classroom discussions, and submit a short midterm paper.</p> <p>Participating a UGC funded teaching and learning project, this course in the second semester of 2018/19 requires the students to conduct interviews with religious practitioners, including designing interview questions, conducting the interview, transcribing it, analysing it using what they learn from the course, and sharing it with their classmates.</p> <p>.</p> |

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| <b>Assessment Methods in Alignment with Intended Learning Outcomes</b>   | Specific assessment methods/tasks | % weighting | Intended subject learning outcomes to be assessed (Please tick as appropriate) |   |   |   |   |   |
|  |                                   |             | a  | b | c | d | e | f |
|  | 1. “Hong Kong Stories of Faith”   | 60%         | ✓  | ✓ | ✓ | ✓ | ✓ | ✓ |
|  | 2. short midterm paper            | 25%         | ✓  | ✓ | ✓ | ✓ | ✓ | ✓ |
|  | 3. class attendance               | 5%          | ✓  | ✓ | ✓ | ✓ |   | ✓ |
|  | 4. discussion participation       | 10%         | ✓  | ✓ | ✓ | ✓ |   | ✓ |
|  | Total                             | 100 %       |  |   |   |   |   |   |
| <p>Explanation of the appropriateness of the assessment methods in assessing the intended learning outcomes:</p> <ol style="list-style-type: none"> <li>1) This assignment aims at making the students test and use the historical and conceptual knowledge about religion in real life communication, understand religion not as abstract and dogmatic but vivid and concrete in individuals’ life narrative. In addition to designing and conducting the interview, it also involves writing down the analysis in a clear, convincing and critical way in the final paper.</li> <li>2) The short paper, which focuses on the comparison between Abrahamic religions and non-Abrahamic religions in China, helps the students to grasp the key categorization in religious studies and the reasons why we should not impose a Western conceptualization of religion on Chinese contexts.</li> <li>3) The lectures bring the contents of the reading assignments into their historical and religious contexts. They aim at producing a scholarly mindset regarding religions. Thus it leads to all the intended learning outcomes except (e).</li> </ol> |                                   |             |  |   |   |   |   |   |

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|                                      | 4) Active classroom participation transforms the students from mere recipients of knowledge to active learners throughout the semester. Thus it leads to all the intended learning outcomes except (e). |            |
| <b>Student Study Effort Expected</b> | Class contact:  |            |
|                                      | ▪ Lectures  | 39 Hrs.    |
|                                      | ▪ Classroom discussion  | 1 Hrs.     |
|                                      | ▪ Group presentation  | 0.5 Hrs.   |
|                                      | Other student study effort:   |            |
|                                      | ▪ Readings  | 45 Hrs.    |
|                                      | ▪ Writings  | 20 Hrs.    |
|                                      | ▪ Group project   | 10 Hrs.    |
|                                      | Total student study effort  | 115.5 Hrs. |

## Reading List and References

1. 杜瑞樂，〈西方對中國宗教的誤解——香港的個案〉，《二十一世紀》，期 27（1995 年 6 月），頁 137-149。
2. Fisher, Gareth. "Religion as Repertoire: Resourcing the Past in a Beijing Buddhist Temple," *Modern China*, 38:3 (September 2011), pp. 346–376.
3. 郭朋，〈《壇經校釋》〉，北京：中華書局，1983（2006 重印）
4. 李天綱編注，〈《明末天主教三柱石文籤注》〉。香港：道風書社。
5. Lopez, Donald S. Jr. ed., *Religions of Asia in Practice: An Anthology*. Princeton. NJ: Princeton University Press, 2002.
6. Stroup, David. "Modernization and Ethnicity in Urban China: A study of urban renewal projects in Hui minority neighborhoods." Ph.D. dissertation, University of Oklahoma, 2017.
7. Uhalley, Stephen Jr. and Xiaoxin Wu ed. *China and Christianity*, London and New York: Routledge, 2001.
8. 王明道，〈《我們是為了信仰》〉，香港：晨星書屋，1994。
9. 袁黃，〈《了凡四訓》〉。北京：中華書局，2008。
10. 志賀市子著，宋軍譯，〈第二章扶鸞結社中的神與人〉，《香港道教與扶乩信仰：歷史與認同》。香港：中文大學出版社，2013。
11. 宗樹人等編《中國人的宗教生活》，香港：香港大學出版社，2011。