



dhammo have rakkhati dhammacāriṃ
“The dhamma protects the one who lives by the dhamma”
—*Mahādhammapāla Jātaka*

Buddhism, Society, and Politics in Southeast Asia
Wednesdays, 3:55-6:55pm, Hickman Hall 211
Dr. D. Christian Lammerts
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Course Description

This course offers an exploration of the histories of Buddhist social and political culture in Southeast Asia from premodernity to the present. We read primary literary and historical texts, inscriptions, and art historical and archaeological evidence, as well as current interdisciplinary scholarship in Buddhist and Southeast Asian Studies, to consider how Buddhism has played, and continues to play, a vital role in the construction of norms and habits of the sociopolitical domain. Examples of particular thematic foci include diverse regional Buddhist practices and understandings of law, gender, class, political authority, the family, monastic institutions, colonialism, science, and economic life.

Core Learning Goals (Relevant to Undergraduates)

This course seeks to foster critical analysis and understanding of the constitutive relationship of Buddhism to social and political life in premodern, modern, and contemporary Southeast Asia. It explores Buddhist theories and practices concerning society and politics in historical and cultural context. Additionally, the course seeks to strengthen skills in social and historical analysis, academic writing, and engagement with primary documents, through written assignments and a final research paper.

The course meets the core curriculum requirements for social and historical analysis (h, k, and i). After taking this class, students will:

- 1) be able to identify and assess some of the diverse ways in which Buddhism has informed or given rise to particular social and political theories and practices (h);
- 2) have gained a considerable understanding of, and a capacity to explain via historical reasoning, the development of Buddhist social and political histories in Southeast Asia, and their continuing relevance for the present day (k, i).

The course also meets core curriculum goals regarding cognitive skills and processes (WCr, WCd, and u) by

- 1) fostering communication and writing skills appropriate to the academic study of religion and the humanities and social sciences more broadly (WCd/t);
- 2) requiring students to engage in and respond to ongoing peer and instructor review (WCr/s2);
- 3) asking students to develop independent readings of primary historical and literary documents and write about them using correct citation and bibliographic methods (u).

Assignments

1) Map Quiz

One map quiz will be held at the beginning of class on January 29. The instructions for this exercise and a reference map to use for review are online at Sakai>Resources>Map Quiz.

2) Response Papers

Students will write two three-page papers that critically engage with and respond to a particular theme addressed in the readings and examined in class. Papers should have a clear thesis statement, and argue in support of this thesis on the basis of the evidence of at least one primary and secondary source. These papers are due on March 5 and March 26. Please bring two copies of your paper with you to class on these days.

3) Peer Review

Each student will be responsible for critiquing a response paper written by another student in a short, one-page, peer review essay. Peer reviews are due on March 12 and April 2. Please bring two copies of your peer review with you to class on these days. Your peer review will be shared with the author of the paper it critiques.

Peer reviews should evaluate the successfulness of the response paper in terms of the following three areas:

- Thesis. Is the claim the author is trying to make useful, insightful, or relevant? Can we learn from it? Does it teach us something we don't already know?
- Argument. Are you convinced by the author's argument? Does the author satisfactorily support her/his thesis with evidence? Is their understanding of the evidence correct?

—Style/Presentation. Is the paper clearly written? Are there ways to improve its structure or format?

4) Research Essay and Presentation. Undergraduate students will prepare a final research essay (8-10 pages) that examines a critical theme or problem concerning the relationship between Buddhism, society, and/or politics in Southeast Asia in light of a close reading and analysis of two or more primary and secondary sources (either among those discussed in class or determined in consultation with Dr. Lammerts). This paper should be an outgrowth of one of your two response papers written earlier in the semester, and should incorporate comments and criticisms from peer and instructor review. Students will present their research before the class and solicit comments in ten-minute presentations on April 16 and April 30.

It is strongly advised that you meet with me and discuss your paper prior to March 26.

*For Graduate Students: Your research paper should be approximately 20-25 pages in length, and will engage a considerably larger bibliography of primary and secondary texts. Please schedule an appointment to meet with me before March 26 to discuss your bibliography and topic. You will present your research to the class on April 30.

Core Assessment (Relevant to Undergraduates)

Assignments 2-4 will be evaluated in light of Core Curriculum Assessment Rubrics and assigned a score of Outstanding, Good, Satisfactory, or Unsatisfactory based on the degree to which they meet the Core learning goals outlined above. Final Core assessment will be based on an evaluation of each student's complete portfolio of Core-related work at the end of the semester.

Grading

All work will receive a letter grade that contributes to a student's final grade for the course, as follows:

Participation and Attendance (20%)

Map Quiz (5%)

Response Papers (25%)

Peer Review (10%)

In-class Presentation (5%)

Research Essay (35%)

Grading System:

A=100-90, B+=89-87, B=86-80, C+=79-77, C=76-70, D=69-65, F=64 and below.

Course Policies

i) Academic Integrity

Familiarize yourself with Rutgers policies and materials concerning academic integrity and plagiarism at the following sites:

<http://academicintegrity.rutgers.edu>

<http://academicintegrity.rutgers.edu/resources>

Cheating and plagiarism are serious offenses. Any student found to have committed or aided the offence of plagiarism will be subject to penalties in accordance with the policies of the University.

ii) Use of electronic equipment

Please turn off all mobile phones, computers, and other electronic devices before class. If you must use a computer, tablet, or e-reader, for reading electronic readings please sit in the first two rows of the classroom. Recording devices are not permitted

iii) Your participation grade is based upon your daily preparedness and contribution to classroom discussion. Please ensure that you come to class having carefully read the readings assigned for the day. I recommend that all students bring electronic or paper copies of readings to class. If you are unable do this, please bring your notes on the readings. As a general guideline, I expect each student to devote at least four hours to preparing for class each week.

TOPICS AND READINGS

All readings except for one (which is on library reserve) are, or will shortly be, available as PDF documents on Sakai>Resources>Readings. Readings marked with † are considered primary sources for the purpose of the course. Recommended readings will be especially useful for developing a bibliography for your final Research Essay. Graduate Students are strongly advised to read all recommended readings.

January 22. Introduction and Orientation

January 29. History

In-class Map Quiz

Donald K. Swearer, "Buddhism in Southeast Asia." In *Buddhism and Asian History*, eds. Joseph M. Kitagawa and Mark D. Cummings, pp. 107-129. New York: Macmillan, 1989.

†Pe Maung Tin and G.H. Luce, *The Glass Palace Chronicle of the Kings of Burma*. Rangoon: Rangoon University Press, 1970, pp. 70-132.

Recommended:

J.G. de Casparis and I.W. Mabbett, "Religion and Popular Beliefs of Southeast Asia before c. 1500." In *The Cambridge History of Southeast Asia*, Vol. 1, Part 1, ed. N. Tarling. New York: Cambridge University Press, 1992, pp. 276-286, 291-304.

Georges Coedès, *The Indianized States of Southeast Asia*. Honolulu: University of Hawaii Press, 1964, pp. 14-35.

Peter Skilling, "The Advent of Theravāda Buddhism to Mainland South-east Asia." *Journal of the International Association of Buddhist Studies* 20, 1 (1997): 93-107.

February 5. Class

†Tun Nyein, *Inscriptions of Pagan, Pinya, and Ava*. Rangoon: Government Printing, 1899, pp. 3-11, 37-47, 56-58, 63, 70-71, 97.

Pe Maung Tin, “Women in the Inscriptions of Pagan.” *Journal of the Burma Research Society* XXV, iii (1935): 149-159.

Michael Aung-Thwin, “*Athi, Kyun-taw, Hpayà-Kyun*: Varieties of Commendation and Dependence in Pre-Colonial Burma.” In *Slavery, Bondage, and Dependency in Southeast Asia*, ed. Anthony Reid. New York: St. Martin’s, 1983, pp. 64-89.

Recommended:

Andrew Turton, “Thai Institutions of Slavery.” In *Asian and African Systems of Slavery*, ed. James L. Watson, pp. 252-292. Berkeley: University of California Press, 1980.

February 12. Kings

†Than Tun, *Royal Orders of Burma, A.D. 1598-1885*, 10 Vols. (Kyoto: Kyoto University, 1983-1990). *Selections*.

Peter Skilling, “King Rāma I and Wat Phra Chetuphon: the Buddha-śāsanā in Early Bangkok.” In *How Theravāda is Theravāda? Exploring Buddhist Identities*, pp. 297-352. Chiang Mai: Silkworm Books, 2012.

Recommended:

Peter Skilling, “King, *Sangha*, and Brahmins: Ideology, ritual and power in pre-modern Siam.” In *Buddhism, Power and Political Order*, ed. Ian Harris, pp. 182-215. London: Routledge, 2007.

February 19. Ethics

†Philip N. Jenner, “A Minor Khmer Ethical Text of Early Date.” *Mon-Khmer Studies VII* (1978): 111-140.

†James Gray, “The Lokanīti,” in *Ancient Proverbs and Maxims from Burmese Sources*. London: Trübner, 1886, pp. 1-36.

May Ebihara, “Societal Organization in Sixteenth and Seventeenth Century Cambodia.” *Journal of Southeast Asian Studies* 15, 2 (1984): 280-295.

David P. Chandler, “Normative Poems (*Chbap*) and Pre-Colonial Cambodian Society.” *Journal of Southeast Asian Studies* 15, 2 (1984): 271-289.

Kate Crosby, “A Theravāda Code of Conduct for Good Buddhists.” *Journal of the American Oriental Society* 126.2 (2006): 177-187.

February 26. Ritual

†Leedom Lefferts and Sandra Cate, *Buddhist Storytelling in Thailand and Laos: The Vessantara Scroll at the Asian Civilisations Museum*. Singapore: Asian Civilisations Museum, 2012, pp. 1-95.

Recommended:

Margaret Cone and Richard Gombrich, *The Perfect Generosity of Prince Vessantara*. Oxford: Clarendon Press, 1977. [On reserve in Alexander Library Undergraduate Reserve for 840:370]

March 5. Law

Paper #1 Due (Bring two copies to class)

†Christian Lammerts, “A Narrative of the Origin of Buddhist Written Law: A Translation of the Introduction to the *Manusāradhammasattha*.” Unpublished, 9 pages.

†E. Forchhammer, *King Wagaru’s Manu Dhammasattham*. Rangoon: Government Press, 1934, pp. 1, 9-14, 23-32, 38-39.

†A.B. Griswold and Prasert Na Nagara, “The Judgments of King Man Ray,” *Journal of the Siam Society*, 65, 1 (1977): 132-160.

David Wyatt, “Laws and Social Order in Early Thailand: An Introduction to the *Mangraisat*.” *Journal of Southeast Asian Studies* 15. 2 (1984): 245-252.

A. Thomas Kirsch, “Cosmology and Ecology as Factors in Interpreting Early Thai Social Organization.” *Journal of Southeast Asian Studies* 15.2 (1984): 253-265.

Recommended:

Andrew Huxley, “Buddhism and Law—The View from Mandalay,” *Journal of the International Association of Buddhist Studies*, 18, 1 (1995): 47-95.

Ryuji Okudaira, “The Burmese Dhammathat.” In *Laws of Southeast Asia*, Vol. 1, ed. M.B. Hooker. Singapore: Buttherworths, 1986, 23-142.

Yoneo Ishii, “The Thai Thammasat,” In *Laws of Southeast Asia*, Vol. 1, ed. M.B. Hooker. Singapore: Buttherworths, 1986, 142-203.

March 12. Women

Peer Review #1 Due (Bring two copies to class)

†Padmanabh S. Jaini, *Apocryphal Birth-Stories (Paññāsa-Jātaka)*. Volume 2. Oxford: Pali Text Society, 2003. “Padīpadānājātaka,” pp. 85-91.

Karen Derris, “When the Buddha was a Women: Reimagining Tradition in the Theravāda.” *Journal of Feminist Studies in Religion* 24.2 (2008): 29-44.

†Susan Fulop Kepner, *The Lioness in Bloom: Modern Thai Fiction About Women*. Berkeley: University of California Press, 1996. “Matsii,” pp. 95-103.

Charles Keyes, “Mother or Mistress but Never a Monk: Buddhist Notions of Female Gender in Rural Thailand.” *American Ethnologist* 11.2 (1984): 223-241.

Recommended:

Barbara Watson Andaya, “Localising the Universal: Women, Motherhood, and the Appeal of Early Theravada Buddhism.” *Journal of Southeast Asian Studies* 33.1 (2002): 1-30.

Steven Collins and Justin McDaniel, “Buddhist ‘nuns’ (*mae chi*) and the Teaching of Palin in contemporary Thailand.” *Modern Asian Studies* 44, 6 (2010): 1373-1408.

March 19. Spring Recess (No Class)

March 26. Cosmology

Paper #2 Due (Bring two copies to class)

Frank E. Reynolds and Mani B. Reynolds, *Three Worlds According to King Ruang: A Thai Buddhist Cosmology*. Berkeley: University of California Press, 1982. *Selections*.

Craig J. Reynolds, "Buddhist Cosmography in Thai History, with Special Reference to Nineteenth-Century Culture Change." *Journal of Asian Studies* XXXV, 2 (1976): 203-220.

Recommended:

Michael Vickery, "On Traibhūmikathā." *Journal of the Siam Society* 79, 2 (1991): 24-36.

April 2. Healing

Peer Review #2 Due (Bring two copies to class)

†Jean Mulholland, *Herbal Medicine in Paediatrics: Translation of a Thai Book of Genesis*. Canberra: Australian National University, 1997. *Selections*.

Viggo Brun, "Traditional Thai Medicine." In *Medicine Across Cultures: History and Practice of Medicine in Non-Western Cultures*, ed. Helaine Selin, pp. 115-132. New York: Kluwer, 2003.

A.B. Griswold, "The Rishis of Wat Pho." In *Felicitation volumes of Southeast-Asian studies presented to His Highness Prince Dhaninivat Kromamun Bidyalabh Bridhyakorn on the occasion of his eightieth birthday*, 2 Vols. Vol 2, pp. 319-328. Bangkok: Siam Society, 1965.

Recommended:

Viggo Brun, "Traditional Manuals and the Transmission of Knowledge in Thailand." in *The Master Said, to Study and --: to Søren Egerod on the occasion of his sixty-seventh birthday*, pp. 43-65. Copenhagen: University of Copenhagen, 1990.

Maurice Eisenbruch, "The Ritual Space of Patients and Traditional Healers in Cambodia." *Bulletin de l'Ecole française d'Extrême-Orient* 79, 2 (1992): 218-316.

April 9. Violence

Readings/videos on Buddhist politics in Modern Burma, "Communal Violence," and the Anti-Islam "969" Movement, TBA

April 16. Student Presentations I

April 23. No Class (Dr. Lammerts is attending a conference)

April 30. Student Presentations II