Final Exam Review Guide

- Review session: Tuesday, March 17 from 7 to 8 pm in Center Hall 105

(This is meant to be a review guide, not the exam itself. Ultimately, you are accountable for all the key materials in the readings and lectures.)

Time and place for final exam: Thursday, March 19 from 11:30 am to 2:30 pm in Peterson 110

- Please bring two unmarked bluebooks for exchange (only exchange one at start of exam)
- If you arrive more than 10 minutes after the start of the exam, you will forfeit your right to take the exam—please do not show up LATE!
- Final Exam will be designed for 2 hours, but you will have 3 hours to complete it.

Part I. Objective Part (Not Cumulative)
You need to be familiar with the historical context and significance of the following names and terms from the readings and lectures. Be sure you are able to address the appropriate “who?” “what?” “where?” and “when?” and most importantly, “why?” questions associated with each one. Independent understanding of the readings is expected. Multiple Choice and Matching Terms questions will be drawn from this guide, but it is also a useful reference for the exam as a whole.

Key Names & Terms for Lectures 11 through 19

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Dogen

Part II. Passage Explanations (Not Cumulative)
Three passages from the following selection will be included on the final. You will choose two to write on. In your response, you must identify the historical, economic, social or religious context, in which each passage occurs (e.g. speaker, subject, occasion, purpose, general time period). You also need to explain their relevance to key themes for their respective tradition, focusing particularly on the words and phrases highlighted in bold. Each response should be at least one full paragraph long (about ¾ page in length). Be specific and succinct! Most of all, demonstrate your own familiarity with relevant readings. The text references in parenthesis will not be provided on the actual exam.

1) “Eight million gods seemed to be listening with their ears erect for their Shinto prayers. Messengers ran off to order Sutra-reciting at various temples; thus the night was passed. On the east side of the screen [placed around the Queen’s bed] there assembled the ladies of the court. On the west side there were lying the Queen’s substitutes possessed with [or who were enticing] the evil spirits. Each was lying surrounded by a pair of folding screens.” (“The Diary of Murasaki Shikibu”)

2) “Sokkuram itself, both in its architecture and iconography, masks a sophisticated political message. It enshrines at its heart a model of the perfect, Buddhist universe, which may be seen as the mirror of the ideal political state. The Buddha, who expounds dharma, is served by his envoys and intermediaries (the bodhisattva), and attended by a large worldly community of monks whose lives are in his service. Here, then, is the model state, presided over by king, served by his political advisers and court, and loyalty followed by his nation. The worshipper at Sokkuram thus pays his respect to two parallel systems which serve one another.” (Harrell “Sokkuram: Buddhist Monument and Political Statement in Korea”)

3) “In the event that the ryoke found that he needed added prestige to further the interests of the shoen, he commended a portion of his rights to an even more influential courtier or religious institution, who was then referred to as honke (often translated as ‘guarantor’). As a rule, the honke took little active part in the affairs of the shoen, acting mainly as a name to lend prestige to the shoen’s claims. At the upper levels of the shoen structure, both the ryoke and the honke received shares of the income from the shoen.” (Sato “The Early Development of the Shoen”)

4) “Many people who seek great power have a little bit of monster in their makeup. Those who are drawn to power and believe themselves competent to wield it but are excluded by custom and prejudice, as all women were in traditional China, sometimes will become more monstrous as they thrust themselves forward.” (Wills “Empress Wu”)

5) “In China, Buddhism apparently took root among the common people before it found popularity with the elite. In Japan, despite the leading role of the state and great families in promoting Buddhism, the popular dispersion of the religion may have been greater than we realize.” (Holcombe “Trade Buddhism”)

6) “Now examine the gentlemen of the present age. They only know that wives must be controlled and that the husband’s rules of conduct manifesting his authority must be established. They therefore teach their boys to read books and study histories. But they do not in the least understand that husbands and masters must also be served, and that the proper relationship and the rites should be maintained.” (Banzhao or Pan Ch’ao “Lessons for Women”)
Part III. Essay (Cumulative 50%)
The following question will appear on the final. Be sure to prepare in a way that allows you to provide a focused thesis, concrete examples from readings and lectures, and independent analysis of your examples. I am giving you a specific topic, so please make sure you go for depth not scope, quality not quantity. You will not be rewarded for merely “dumping information.” You will be expected to develop a coherent and relevant response to the prompt. Use only material from the course. Suggested length: 5-6 blue-book pages, single-spaced.

The conventional understanding of women’s roles in classical and medieval cultures tends to emphasize a rather one dimensional perspective. We generally assume that women in most traditional, patriarchal societies were confined to the private sphere, silenced by men, and marginalized by the faiths and ideologies dominant in their time and place in history. In terms of the various cultures and religions we have covered in our course (roughly 200 B.C.E. to 1200 C.E.), how would you challenge, reinforce, or complicate those conventional assumptions regarding women’s roles in the classical and medieval world? In developing your thesis, you should consider religious, philosophical, economic, and political factors that impacted the social status and roles of women in their respective societies.

In your response, you must focus proportionally on all three major religious traditions we have studied (Christianity, Islam, and Buddhism); furthermore, the actual essay question on the exam will require you to discuss three specific examples related to the prompt (one for each major religion). You will only find out what those three examples are during the exam itself. Be assured that the required examples will be of obvious relevance and significance to the prompt. In addition, you should of course discuss other relevant examples of your own choosing.

Prepare well! Good luck on your final exam!