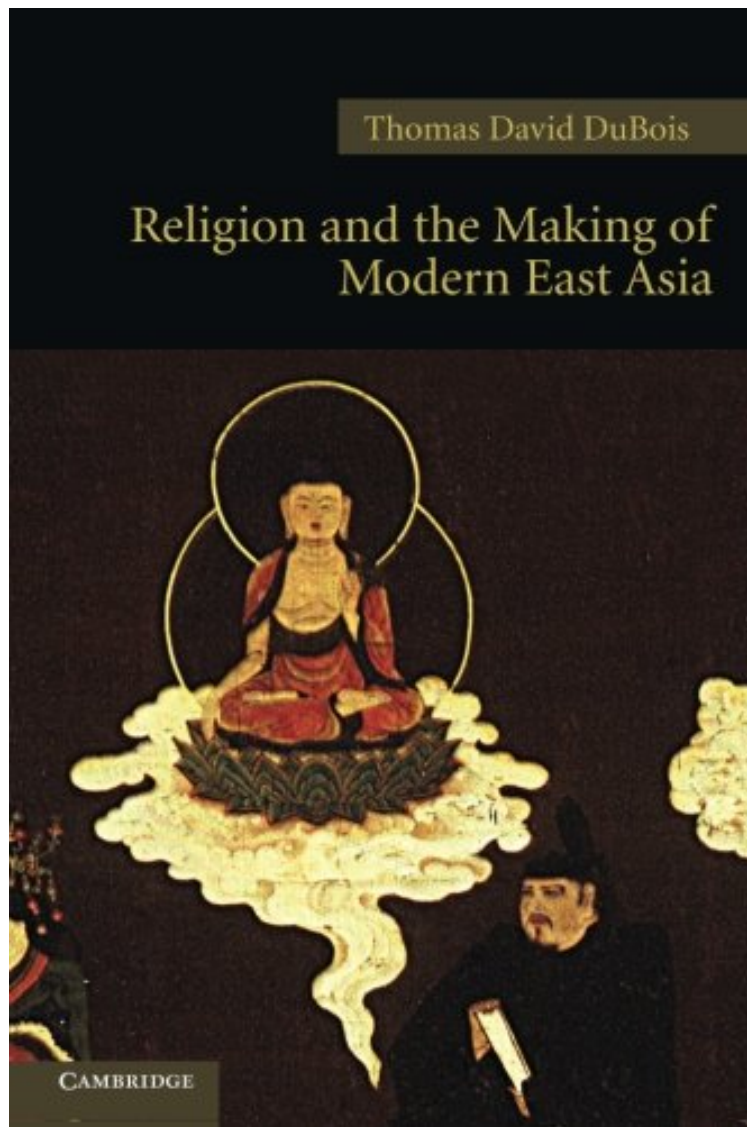


[Library ebook] Religion and the Making of Modern East Asia (New Approaches to Asian History)

Religion and the Making of Modern East Asia (New Approaches to Asian History)

Thomas David DuBois

*ePub | *DOC | audiobook | ebooks | Download PDF*



DOWNLOAD



READ ONLINE

#643603 in Books Cambridge University Press 2011-04-18 2011-06-23 Original language: English PDF # 1
8.98 x .59 x 5.981, .85 #File Name: 1107400406272 pages | File size: 79.Mb

Thomas David DuBois : Religion and the Making of Modern East Asia (New Approaches to Asian History)
before purchasing it in order to gage whether or not it would be worth my time, and all praised Religion and the Making of Modern East Asia (New Approaches to Asian History):

5 of 6 people found the following review helpful. Religion and modernization in East Asia By Wayne Lusvardi This is an outstanding book that focuses on religion as the skeleton key to unlocking the history of East Asia. There are

authors who know their stuff but write such long-winded tomes that you lose interest. This is not one of those books. It is short and you will find it hard to put the book down with its many interesting stories, witty and humorous notes in brackets, and comparisons with U.S. religious movements such as the apocalyptic Millerism movement in the 1800's. This is not a deterministic or reductionistic approach to history. DuBois writes that "religion is not just ideas: it is ideas in action." Religion is not a symptom or vehicle of economics or other historical processes. To DuBois religion both shapes and is shaped by history. Religion can't be understood by a study of "comparative religions" and religious ideas but only in lived history. To help us understand Buddhism, Daoism, and Confucianism mainly in China and Japan DuBois often uses Western religious stories or ideas. Did you know U.S. Marines once occupied the City of Beijing, China? Do you know who the "Boxers" are? No they aren't related to a famous U.S. Senator from California with the name Boxer. They weren't boxers and although the movement they led was called the "Boxer Rebellion" they did not lead a rebellion against the rulers of China. The underlying theme of the book is modernization and how East Asia responded to it. Japan closed itself off from Western contact for 200 years to resist modernization. China's pathway to modernization was shaped by a ruler named Kang Youwei whose utopianism was the forerunner of Mao's Communism. Communism was actually a countermovement to modernization but modernized its military to bring about reforms with disastrous results. Although DuBois doesn't say this, what this reader learned from the book is that Capitalism is the only historical example of modernization that hasn't destroyed indigenous cultures and religion in the process (South Korea, Japan). No Socialist example exists outside utopian ideas. There are many examples in the book of wars and civil wars where the winner forced the losers to abandon their culture and religion and accept another religion and dominant culture. The story of Catholic priest and scholar Matteo Ricci's infiltration into the Chinese Mandarin class is fascinating. How Ricci used ancient Chinese Ru literature to marry Confucianism and Christianity is seriously humorous. Did Confucius write the Analects of Confucius? Or were the Chinese Confucians "confused" by Ricci? At the back of the book is a glossary and a timeline of major events that are customarily found in such history books. But you will find the glossary and timeline in this book most helpful and not just filler. I would be intrigued if DuBois took on a project of writing about the role of religion in the Vietnam War. Was Buddhist delegitimation of South Vietnamese rule a turning point in the war no matter what happened in the U.S. with its anti-war movement? Were Buddhist priests Communist infiltrators or not? Why were many South Vietnamese leaders Catholic? Why were North Vietnam and rural farmers Communist? Did the U.S. lose the war because it lost the religious/ideological war long before it lost the war at home? What was the role of Nationalism in resisting modernization? And what role did American religions play in delegitimizing the war? I know of no historian other than DuBois who might be up to such a task. Buy the book, read it. I don't think there is anything like it. 2 of 10 people found the following review helpful. Mistitled book By T. Lee This is a mistitled book. "East Asia" in the title should be replaced by "China and Japan." It leaves out Korea in its treatment. What the book has done is similar to leaving out, say, France in a book titled "Religion and the Making of Modern Europe."

Religious ideas and actors have shaped Asian cultural practices for millennia, and have played a decisive role in charting the course of its history. In this engaging and informative book, Thomas David DuBois sets out to explain how religion has influenced the political, social, and economic transformation of Asia from the fourteenth century to the present day. Crossing a broad terrain from Tokyo to Tibet, the book highlights long-term trends and key moments, such as the expulsion of Catholic missionaries from Japan, or the Taiping Rebellion in China, when religion dramatically transformed the political fate of a nation. Contemporary chapters reflect on the wartime deification of the Japanese emperor, Marxism as religion, the persecution of the Dalai Lama, and the fate of Asian religion in a globalized world.

"DuBois provides a fresh look at East Asian history that establishes religion's rightful place therein for a broader audience. His study is highly informative and provides intriguing and insightful details for both specialists and non-specialists." Thoralf Klein, *Journal of Chinese Religions* About the Author Thomas David DuBois is Associate Professor of History at the National University of Singapore. He is the author of *Sacred Village: Social Change and Religious Life in Rural North China* (2005) and the editor of *Casting Faiths: Imperialism and the Transformation of Religion in East and Southeast Asia* (2009).