

1: History of South Asia | Essential Humanities

East Asian Religions The contents of this page reflect requirements and guidelines for students entering the doctoral program before September Please contact an appropriate faculty member to learn more about current requirements, and check back soon for an update!

Bring fact-checked results to the top of your browser search. The regions of Asia It is common practice in geographic literature to divide Asia into large regions, each grouping together a number of countries. Sometimes the Philippines , the Malay Archipelago , and peninsular Southeast Asia, instead of being considered part of South Asia, are grouped separately as Southeast Asia. Yet another variation of the basic categories is commonly made to divide Asia into its cultural regions. Physiographic regions of Asia and New Guinea. North Asia Northeastern Siberia comprises faulted and folded mountains of moderate height, such as the Verkhoyansk , Chersky , and Okhotsk-Chaun mountain arcs, all Mesozoic structures that have been rejuvenated by geologically recent tectonic events. The Koryak Mountains are similar but have a Cenozoic origin. Volcanic activity took place in those areas during the Cenozoic. Some plateaus are found in the areas of the ancient massifs, such as the Kolyma Mountains. Traces of several former centres of mountain glaciers remain, as well as traces of lowland originally covered by the sea, such as the New Siberian Islands. The Prilenskoye and Aldan plateausâ€”comprising an ancient peneplain resting on the underlying platform that sometimes outcrops on the surfaceâ€”are located in the region. Traces of ancient glaciation also can be distinguished. They are composed of terraced and dissected mesas with exposed horizontal volcanic intrusions, plains formed from uplifted Precambrian blocks, and a young uplifted mesa, dissected at the edges and partly covered with traprock Putoran Mountains. On the eastern periphery is the Central Yakut Lowland, the drainage basin of the lower Lena River, and on the northern periphery is the North Siberian Lowland , covered with its original marine deposits. The West Siberian Plain is stratified and is composed of Cenozoic sediments deposited over thicknesses of Mesozoic material, in addition to folded bedrock. The northern part was subjected to several periods of glaciation throughout the Quaternary Period the past 2. In the south, glaciofluvial and fluvial deposits predominate. In the northern part of the region are the mountains and islands of the Asian Arctic. The archipelago of Severnaya Zemlya is formed of fragments of fractured Paleozoic folded structures. Throughout the region there has been vigorous contemporary glaciation. Most of those features were formed by folding, faulting, or broad zonal subsidence. The mountains are separated by alluvial lowlands in areas where recent subsidence has occurred. The mountain ranges are numerous, are of low or moderate elevation, and occupy most of the surface area, leaving only small, irregularly shaped plains. The islands off the coast of East Asia and the Kamchatka Peninsula are related formations. Dating from the Mesozoic and Cenozoic eras, those arcs have complex knots at their junctions, represented by the topography of the Japanese islands of Kyushu and Hokkaido. The mountains are of low or moderate height and are formed of folded and faulted blocks; some volcanic mountains and small alluvial lowlands also are to be found. Vfp15 Kamchatka is a mountainous peninsula formed from fragments of the Kamchatka-Koryak and Kuril-Kamchatka arcs, which occur in parallel ranges. The geologically young folds enclose rigid ancient structures. Cenozoic including contemporary volcanism is pronounced, and the peninsula has numerous geysers and hot springs. Vast plains exist that are composed of alluviums and volcanic ashes. Central Asia and South Siberia Central Asia consists of mountains, plateaus, and tablelands formed from fragments of the ancient platforms and surrounded by a folded area formed in the Paleozoic and Mesozoic eras. The mountains of southern Siberia and Mongolia were formed by renewed uplift of old faulted and folded blocks; ranges are separated by intermontane troughs. The Alpine mountainsâ€”the Altai , Sayan , and Stanovoy mountainsâ€”are particularly noticeable. They have clearly defined features resulting from ancient glaciation; contemporary glaciers exist in the Altai. Relief features vary from surfaces leveled by erosion in the Mesozoic and Cenozoic to plateaus with low mountains, eroded plateaus on which loess had accumulated, and vast sandy deserts covered with wind-borne alluvium and lacustrine deposits. The Pamirs and the eastern Hindu Kush are sharply uplifted mountains dissected into ridges and gorges in the west. The Kunlun Mountains, the

Tien Shan, and the Gissar and Alay ranges belong to an alpine region that was formed from folded structures of Paleozoic age. Glaciers are present throughout the region but are most concentrated at the western end of the Himalayas and in the Karakoram Range. Some of the highlands are covered with sandy and rocky desert; elsewhere in that region, alpine highlands are dissected by erosion or are covered with glaciers. The Karakoram Range and the Himalayas were uplifted during late Cenozoic times. Their erosion has exposed older rocks that were deformed during earlier tectonic events. The Indo-Gangetic Plain is formed from the combined alluvial plains of the Indus, Ganges Ganga, and Brahmaputra rivers, which lie in a deep marginal depression running north of and parallel to the main range of the Himalayas. It is an area of subsidence into which thick accumulations of earlier marine sediments and later continental deposits have washed down from the rising mountains. The sediments provide fertile soil in the Ganges and Brahmaputra basins and in irrigated parts of the Indus basin, while the margins of the Indus basin have become sandy deserts. Peninsular India and Sri Lanka are formed of platform plateaus and tablelands, including the vast Deccan plateau, uplifted in the Mesozoic and Cenozoic. The region includes tablelands with uplifted margins, such as the Western and Eastern Ghats, and terraced and dissected plateaus with lava mantles or intrusions. The mainland consists of the western mountain area and the central and eastern mountains and plains. The western mountain area of Myanmar Burma is a fold belt of Cenozoic age. Mountains of medium elevation constitute folded blocks that decrease in size and elevation to the south; the valleys are alluvial and broaden out to the south. Central and eastern Thailand and central and southern Vietnam are characterized by mountains of low and moderate height that have been moderately fractured. The region is one of Mesozoic structures surrounding the ancient mass known as the Kontum block, which comprises plateaus and lowlands filled with accumulated alluvial deposits. The Indian Ocean arcs—Sumatra, Java, and the Lesser Sunda Islands—consist of fragments of Alpine folds that constitute a complex assemblage of rock types of different ages. Vigorous Cenozoic volcanic activity, continuing up to the present, has formed volcanic mountains, and their steady erosion has filled the adjacent alluvial lowlands with sediment. Borneo and the Malay Peninsula are formed from fractured continental land situated at the junction of the Alpine-Himalayan and East Asiatic downwarp regions. The mountains are composed of folded and faulted blocks; the lowlands are alluvial. The Pacific Ocean island arcs, including Celebes Sulawesi, the Moluccas Maluku, the Philippine Islands, and Taiwan, have been built by ongoing tectonic processes, particularly volcanism. Mountain areas of moderate height, volcanic ranges, alluvial lowlands, and coral reef islets are present throughout those regions. Taiwan An aerial tour of Taiwan. That area is composed of flat plains on continental platforms of folded Paleozoic and Mesozoic bedrock. Thick accumulations of alluvium have been transported by the wind, forming sandy deserts in the south. Original marine and lacustrine sediments adjoin the shores of the Caspian and Aral seas and Lake Balkhash. The highlands of Anatolia—the Pontic Mountains that parallel the Black Sea, and the Taurus and Anatolian tablelands—are areas of severe fragmentation, heightened erosional dissection, and isolated occurrences of volcanism. The Greater Caucasus Mountains are a series of upfolded ranges generally running northwest to southeast between the Black and Caspian seas. The Armenian Highland is a region of discontinuous mountains including the Lesser Caucasus and the Kurt mountains. Geologically recent uplifting, in the form of a knot of mountain arcs, took place during a period of vigorous volcanism during the Cenozoic. The region is seismically active and is known for its destructive earthquakes. There are isolated volcanoes of Cenozoic origin, a predominance of accumulated remnants resulting from ancient erosion, and saline and sandy deserts in the depressions and stony deserts hammadas on the tablelands. Southwest Asia Southwest Asia, like much of southern Asia, is made up of an ancient platform—the northern fragments of Gondwanaland—in which sloping plains occur in the marginal downwarps. Its principal components are the Arabian Peninsula and Mesopotamia. The Arabian Peninsula is a tilted platform, highest along the Red Sea, on which the stratified plains have undergone erosion under arid conditions. Plateaus with uplifted margins, Cenozoic lava plateaus, stratified plains, and cuestas long, low ridges with a steep face on one side and a long, gentle slope on the other all occur. Ancient marine sands and alluvium, resulting from previous subsidence and sedimentation, now take the form of vast sandy deserts. The original lowland is covered with late Cenozoic sedimentation; the elevated plain, on the other hand, has been dissected by erosion and denudation under the continental

conditions prevailing in the late Cenozoic.

2: Southeast Asia - Wikipedia

PART V New religions of South, Southeast and East Asia. chapter 10 PART IV NRMs in South and Central America and the Caribbean PART V New religions of South.

Asia-Pacific The number of Muslims in the Asia-Pacific region “ which, for purposes of this report, includes not only East Asian countries such as China but also countries as far west as Turkey ” is projected to increase from about 1 billion in to about 1. Nearly three in- ten people living in the Asia-Pacific region in This is because the Muslim population in Asia-Pacific is not growing as fast as the Muslim population in some other regions, such as sub-Saharan Africa and the Middle East-North Africa. The number of Muslims in the Asia-Pacific region is expected to grow at a slower pace in the next two decades than it did in the previous two decades. From to , the number of Muslims in the region increased by The number is projected to increase by Although Muslim population growth in the region is slowing, it is expected to remain significantly higher than the annual rate of growth of the non-Muslim population in the region. Pakistan, India and Bangladesh. Far fewer Muslims live in Australia, New Zealand and other parts of the Pacific, which includes many small, island nations. Muslims are expected to make up a third of the population of South Asia in The number of Muslims in Southeast-East Asia is projected to increase by about Muslims are expected to make up a slightly larger share of the population of the Southeast-East Asia sub-region as a whole in Indeed, more than nine-in-ten people living in Central-Western Asia are Muslim; this percentage is projected to increase slightly over the next 20 years, to Countries in Asia-Pacific Six of the 10 countries in the world that have the largest number of Muslims in are in the Asia-Pacific region: All six are expected to remain in the top 10 in The Muslim population in China is projected to increase from Of all the countries in the world where Muslims live as religious minorities, only three others “ India, Nigeria and Ethiopia ” have more than 20 million Muslims. From to , the number of Muslims in China increased by 6. The country is expected to add a similar number of Muslims from to , but because the base number in is larger than it was in , the projected percentage increase is smaller The fertility rate for Muslims in China is higher than the fertility rate for non-Muslims. Muslim women in China have an average of 1. Muslims in China are somewhat less urbanized and less educated than the general population. These characteristics are often associated with higher fertility rates. At the time of the census, In the same year, Muslims in China attended school an average of 6. Muslims are not a new presence in China. A substantial number of Muslims live in the cities of Beijing, Tianjin and Shanghai.

Footnotes 1 As discussed elsewhere in this report, Nigeria will become a Muslim-majority country by The United Nations estimates that the rate is 1. Like Pakistan, India and Bangladesh are also each projected to have larger increases in the number of Muslims than Indonesia from to In Pakistan, by contrast, the fertility rate among Muslim women remains relatively high an estimated average of 3. India is expected to have nearly as many Muslims as Indonesia by This would be the second-largest projected increase in the number of Muslims in the Asia-Pacific region; Pakistan is the only country in the region expected to have a larger increase. For more information on India , see sidebar. In Bangladesh, the Muslim population is expected to grow by nearly 39 million, from Bangladesh now has the fourth-largest Muslim population in the world and in the Asia-Pacific region; it is expected to remain in the fourth spot in Iran and Turkey are each expected to add roughly 15 million Muslims to their populations in the next 20 years. While most people living in Afghanistan are Muslim, Muslims live as minorities in some of the Asia-Pacific countries that are projected to have the greatest proportional increases in the size of their Muslim populations, including New Zealand, Australia and the Philippines. The Muslim population in India is projected to increase from The Muslim population in India increased by In , for example, Muslims in India are poorer and less educated than other religious groups. For instance, according to the census, only 3. The literacy rate among Muslim women Muslim women also are less likely to work outside the home than non-Muslim women, and employment is associated with lower fertility. Muslims have lived in India since the advent of Islam. Muslims live throughout India. According to the census, a large concentration of Muslims lives in two of the largest and poorest states, Uttar Pradesh and Bihar; Although Muslims constitute a small minority in most Indian states, they make up roughly a third of

the population in Assam Muslims constitute a majority of the population in the northernmost state of Jammu and Kashmir, where they make up However, the new estimate for takes into account differential fertility rates between Muslims and non-Muslims in India and arrives at a higher estimate than in the previous report. With few exceptions, there is not expected to be much change among the Asia-Pacific countries in the percentage of their populations that is Muslim. Kyrgyzstan, in Central- Western Asia, is projected to have the biggest increase. Fertility Fertility rates have fallen in most of the Muslim-majority countries in the Asia-Pacific region in recent decades. Yet they remain, on average, somewhat higher than in other less-developed countries in the region and considerably higher than in more-developed Asia-Pacific countries. The Asia-Pacific countries classified as more-developed " including Japan, Australia and New Zealand " already have fertility rates significantly below the replacement level of 2. By , it is projected to reach 2. However, the rate for Muslim-majority countries in the region is still expected to be somewhat higher than the rate for other developing countries in the region 1. Among the Muslim-majority countries in the Asia-Pacific region, the highest total fertility rate is in Afghanistan, where the average woman has more than six children during her lifetime. The lowest rate among Muslim-majority countries in the region is in Iran, where the Total Fertility Rate is 1. Life Expectancy at Birth Life expectancy at birth for Muslims in the Asia-Pacific region has been steadily increasing. However, average life expectancy at birth in the more-developed countries in the region is expected to be 85 " more than a decade longer than in Muslim-majority and other less-developed countries in the region. Brunei has the highest life expectancy at birth 78 among Muslim-majority countries in the region today, and Afghanistan has the lowest Life expectancy in Afghanistan is projected to rise to 53 by Migration On average, more people are leaving Muslim-majority countries in the Asia-Pacific region than migrating to them. Although the rate of people leaving has declined significantly since , Muslim-majority countries in the region are still losing part of their populations to emigration, a trend that is projected to continue over the next 20 years. By , Muslim-majority countries in the region are expected to have average annual net losses of 52 people per , in the general population, down from net losses of 60 people per , annually in As recently as , Muslim-majority countries in the region were losing people per , annually. Of course, not all people who move from Muslim-majority countries are Muslims. Studies have shown that religious minorities sometimes migrate in larger proportions than religious majorities. See migration section on page While some of the people leaving these countries are Muslims moving to other parts of the former Soviet Union, a significant number are ethnic Russians, Germans, Armenians and Jews. In Pakistan, for example, a net loss of people per , population would amount to a loss of roughly , people annually. In Azerbaijan, by contrast, this rate of loss would amount to fewer than 9, people annually. A few Muslim-majority countries in the Asia-Pacific region, including Turkey, are experiencing a net inflow of migrants. Previously, Turkey lost more people than it gained, but as the economic situation in the country has improved, population losses have been balanced by population gains, including Turks returning from abroad. Age Structure Muslim-majority countries in the Asia-Pacific region have more-youthful populations than other countries in the region. People ages make up At the same time, as fertility rates drop " meaning that fewer children are born per woman " and life expectancies rise, the Muslim population in the Asia-Pacific region is aging. This is reflected in the median age in Muslim-majority countries in the region, which has climbed from 20 to 25 in the past two decades and is expected to reach 32 years in Although median ages are rising, Muslim-majority countries in Asia-Pacific are projected to remain relatively youthful in comparison with other countries in the region. The portion of the population that is ages is expected to rise more substantially, from The fastest growth of all will likely be among those age 60 and older, who are projected to rise from 8. Footnotes 23 South Asia includes seven countries and territories: Southeast-East Asia includes 19 countries and territories: Central-Western Asia includes 11 countries and territories: The Pacific includes 24 countries and territories: The 15 Muslim-majority countries and territories in the Asia- Pacific region are in green. In countries with relatively low infant and child mortality, a fertility rate of 2. In countries with high infant and child mortality, the replacement rate may be much higher than 2.

3: East Asian Religions | Department of Religion

Southeast Asia or Southeastern Asia is a subregion of Asia, consisting of the countries that are geographically south of Japan and China, east of India, west of Papua New Guinea and north of Australia.

Religion has a strong influence on culture and traditions. Religion has some importance in all cultures throughout the world. Religion is constantly influencing society and geography. This sidebar is a short summary of the three major religions of South Asia: Buddhism, Hinduism, and Islam. These three religions are all in the top four religions in the world. Behind Christianity, Islam is the second largest religion, Hinduism is the third, and Buddhism is the fourth largest religion in the world by number of adherents. He then decided that his new mission would be to seek enlightenment. This quest took Siddhartha a long time to achieve. After a long, lonely quest Siddhartha finally reach enlightenment in BCE. After reaching enlightenment Siddhartha acquired the title of "Buddha" or awakened one. Over time Buddha began to gather a group of disciples who followed him to the time of his death in BCE at age His large group of disciples continued to follow him even after his death and years later formed the religion now known as Buddhism. Buddhism is a religion that has a number of beliefs and traditions. Unlike Christianity and other religions, Buddhists do not believe in a god or gods. They also do not believe in prayer, the need for eternal life or salvation. However, they do believe in reincarnation, which is the cycle of rebirth. Buddhists believe they go through many cycles of birth, life and death before they reach their ultimate goal of nirvana. Buddhists believe that reincarnation continues if they are not able to let go of attachment and desires. They will be reborn over again and again until they are able to let go of their attachments and desires. When they are able to succeed in letting go of everything then they will reach nirvana. Buddhists also believe in the four noble truths, which are: The eight-fold-path is as follows: Buddhism can be divided into three major categories: According to Peter A. Pardue, author of Buddhism, the three sects of Buddhism can be divided by their location. Buddhism started in many of these countries when missionaries came over from India. Mahayana Buddhism is also known as eastern Buddhism and is predominantly found in China, Japan, Korea, and some of Vietnam. It was first practiced by the working class and then began to spread to the rulers of China. Missionaries traveled to surrounding countries and where it soon became popular. Tibetan Buddhism began in Tibet around CE. In the beginning, there were many conflicts with the native Tibetan religion on Bon. After the Cultural Revolution, Tibetan Buddhism began its revival. Today Buddhism is the fourth largest religion in the world, with approximately million adherents. Buddhism became increasingly more popular and it spread throughout the Indian sub-continent over many centuries. Buddhism entered China during the first century A. D and became popular in Japan soon after. The following is the ten largest Buddhist populations in the world today. The follow is a chart of the largest Buddhist communities.

4: Religion in Asia - Wikipedia

Asia is the largest and most populous continent, with a wide variety of religions, and was the birthplace of many religions such as Hinduism, Buddhism, Confucianism, Islam, Jainism, Christianity, Judaism, Shintoism, Sikhism, Taoism, and Zoroastrianism. All major religious traditions are practiced in the region and new forms are constantly emerging.

Confucianism Confucianism was founded in ancient China by Confucius B. Confucianism is a complex of moral , social , political , philosophical , and religious concerns that permeated the culture and history of East Asia. Confucianism emphasizes family, social hierarchy, and personal integrity and is manifested in practices and attitudes rather than institutions and is centered on the family and local society. It was, however, considered the state religion of East Asian countries in some periods. Today the Chinese , Korean , Japanese and Vietnamese diasporas have brought Confucianism to all parts of the world. Taoism Taoism also romanized Daoism is a diverse philosophical and religious tradition that emphasizes living in harmony with the Tao also romanized "Dao" , a term that means "way", "path" or "principle". The concept is shared with other Chinese philosophies and religions. In Taoism, however, Tao denotes both the source and the driving force inherent in everything that exists. It is ultimately ineffable: Chinese folk religion[edit] Main article: Chinese folk religion is sometimes categorized with Taoism, since over the world institutional Taoism has been attempting to assimilate or administer local religions. More accurately, Taoism can be defined as a component of Chinese religion, since it sprang out of folk religion and Chinese philosophy. Chinese folk religion is sometimes seen as a constituent part of Chinese traditional religion, but more often, the two are regarded as synonymous. With around million adherents, or about 6. Shintoism Kami-no-michi is almost unique to Japan and the Japanese diaspora. It is a set of practices carried out to establish a connection between present-day Japan and its ancient past. Shinto practices were first recorded and codified in the written records of the Kojiki and Nihon Shoki in the 7th and 8th century. Still, these earliest Japanese writings do not refer to a unified "Shinto religion", but rather to disorganized folklore , history , and mythology. Shinto today applies to public shrines suited to various purposes such as war memorials , harvest festivals , romance, and historical monuments, as well as various sectarian organizations. Korean Shamanism Muism "religion of the Mu" [24] [25] or sometimes Sinism Shingyo, "religion of the gods", with shin being the Korean character derivative of the Hanja , [26] encompasses a variety of indigenous religious beliefs and practices of the Korean people , the Korean sphere and the Korean diaspora. The role of the mudang, usually a woman, is to act as intermediary between a spirit entity, spirits or gods and human beings. Women are enlisted by those who want the help of the spirit world. Such services are also held to guide the spirit of a deceased person to higher realms. Today this religion is a minority, but has in recent years seen a resurgence.

5: Region: Asia-Pacific | Pew Research Center

--Accounting for hostility to NRMs --Part II: New religions in the west --Europe --North America --Australia, New Zealand and Melanesia (New Guinea) --Part III: New religions: North Africa and the Middle East, and Africa, south of the Sahara --North Africa and the Middle East --Africa, south of the Sahara --Part IV: NRMs in South and.

Indic people settle northern South Asia and develop Indian culture ca. During this period, South Asia was generally covered in a patchwork of kingdoms hence the name of the period, as opposed to being dominated by a single great empire. Indeed, great empires emerged only twice: During the second half, Buddhism dwindled, leaving Hinduism as the majority faith of the region which it remains today. L47 By this time, however, Buddhism had been widely dispersed by traders, settlers, and missionaries, notably to Bhutan, Sri Lanka, Indochina, and parts of East Asia especially Tibet and Mongolia. In all of these regions, Buddhism remains the majority religion. The Indian kingdom age was followed by the Islamic age of India, which lasted ca. This age opened with the early Islamic period ca. The early Islamic period began with the rise ca. Though limited to northern India for most of its history, the Delhi Sultanate did briefly swell to encompass most of India. Ethnically speaking, these invaders came in various blends of Iranian, Turkic, and Mongolic; culturally speaking, they belonged to the Persianate branch of the Islamic world see History of the Islamic Middle East. While South Asia remained politically fragmented during the early Islamic period, the late Islamic period featured a single great power: Only when civil conflict caused largely by aggressive Islamic efforts to convert the majority Hindu population sent the empire into decline did Britain extend its control over India. A,3 Throughout the long Islamic period, Hinduism stubbornly retained its position as the predominant religion of India. Only two large areas of South Asia became majority Islamic: As the British occupation drew on, vigorous independence movements both Hindu and Muslim developed. The best-known figure of these struggles is Mohandas Gandhi, who emerged as a Hindu independence leader during the interwar period. Hundreds of thousands were killed in the course of riots and mass migrations, as many Hindus moved from Pakistan to India, and many Muslims did the opposite. The chiefly Muslim region of Kashmir remains disputed by India and Pakistan. K,2 India became a democracy and remained neutral in the Cold War. Accessed May, at [http: An Inventory to](http://An Inventory to) ", George Modelski.

6: Asia - The regions of Asia | www.enganchecubano.com

South Asia's dynamic religious present is manifested throughout the world, since the South Asian diaspora is a vital and growing community. Religious traditions are transformed by this increasingly small world, influenced by economic and political change, new media, and altering social expectations.

Get the answer of: Indian missionaries, merchants, scholars and many adventurous and ambitious rulers played an important part in establishing Indian colonies across the high mountains and the deep seas and had a hand in moulding the civilization and culture of many countries including Tibet, China, Bactria, Khotan, Burma, Nepal, and the East Indies. The process reached its climax during the Gupta Age. In the East Indies, i. Ceylon and many south eastern countries of Asia like Cambodia, Champa, Burma and Siam, the Indians had planted their colonies and consequently the Indian culture left a deeper and more powerful impression on these countries. The culture of some of these countries especially that of Bali, still resembles to the Indian culture even after the lapse of thousands of years. In the words of Dr. In short, the people were lifted to a higher place of civilization. The demands of trade with Rome had encouraged Indian enterprise in South-East Asia, since it provided many of the commodities the Romans wanted-gold, spices, scented resins and woods. Siberian gold ceased coming to India when the Romans came to control Parthia, and thus India sought gold elsewhere. Having once discovered the potentialities of South-east Asia, Indian traders developed this trade on a large scale, even after the decline of commerce with Rome. Trade led to settlements, which slowly developed into colonies. Indian influence permeated the local pattern of life, particularly in the regions today known as Thailand, Cambodia, and Java: Chinese annals of the time, referring to Indian activities in Southeast Asia, mention Funan the Mekong delta as the first sphere of activity. The west coast ports also shared in the Southeast Asian trade. The nature of the Indian impact varied according to the region from where it came. Initially, both Buddhists and Hindus visited and settled in these regions. Gradually the tradition of Hinduism became stronger when brahmanical rites and ceremonies and the use of Sanskrit were adopted in court circles. Some of the finest Sanskrit inscriptions come from these areas. Geographical place names associated with the new religions were adopted: Indian iconography was repeated in the images, which were made in these countries. Yet, with all this, they maintained their indigenous culture as well. The local culture was visible in all aspects of life in these countries, whether it was the Javanese version of the Ramayana where only the bare bones of the Indian story have been retained, the rest being the incorporation of traditional Javanese legends, or whether it was the conception of the god-king amongst the Khmer rules of Cambodia, where the idea of the god-king both had a pre-Indian origin and was also influenced by Indian thought on the subject. Burma or Myanmar was known as Subarnabhumi during those days Indian culture reached there through Buddhism. Slowly and slowly the Indians established their colonies at various places. Hari Vikram, Surya Vikram, Anirudha were some of the rulers who did a lot in spreading the Indian religion, culture and civilization in Burma. Many Buddhist monasteries and temples of the Hindu gods were erected there. Merchants of Bharoach, Varanasi and Champa were involved in commercial activities with Subarnabhumi. Siam maintained close connection with India from the third century onward. From this up to the sixteenth century A. It was first a vassal of the great Funan Empire and then it became independent in about the sixteenth century Indraditya was the greatest Indian ruler who ruled over this territory. One the language and literature of this territory the Indian influence is still clearly visible. Champa is a small state lying to the north-east of Cambodia. The Hindu colonization of this territory began in the second century A. From the second to the fifteenth century A. Hinduism was the dominant religion and the people were the followers of Shiva. The rulers of Champa were powerful who successfully checked the onslaughts of the Cambodian rulers for a very long time. The Hindus colonized Cambodia in the first century A. Under the Kambuja Monarchs this kingdom made a great progress that conquered the neighbouring territories of Indo-China Siam and other islands. The Hindu Art and Literature greatly flourished under them. Bali is a small island that lies to the east of Java and retains up to this day so many traits of the Hindu civilization and culture. Thus, there is no denying the fact that the Hindus must have occupied this island for many centuries and that they took great part in civilizing the people of this island.

Borneo is the biggest island in the East Indies. The Hindus colonized it in about the first century A. Many great rulers patronized Hinduism and consequently beautiful temples of Hindu gods were built here. Java was one of the most important colonies of the Hindus in ancient India. They had settled in Java in about the first century A. In about A. When Fahein visited this Island in about A. The chief deities of the people were Shiva, Vishnu and Brahma, etc. The Hindu colonization of Sumatra began even earlier than the Christian era but it came into prominence in the third century A. From the third to eight centuries A. Sri Vijaya dynasty was all-powerful in this island. Buddhism was very powerful here and according to It sing more than a thousand Buddhist monks were residing there.

7: Spread of Buddhism in Asia – Study Buddhism

This sidebar is a short summary of the three major religions of South Asia: Buddhism, Hinduism, and Islam. These three religions are all in the top four religions in the world. Behind Christianity, Islam is the second largest religion, Hinduism is the third, and Buddhism is the fourth largest religion in the world by number of adherents.

Whenever it reached a new culture, the Buddhist methods and styles were freely modified to fit the local mentality, without compromising the essential points of wisdom and compassion. Buddhism never developed an overall hierarchy of religious authority with a supreme head. Instead, each country to which it spread developed its own forms, its own religious structure, and its own spiritual head. At present, the most well-known and internationally respected of these authorities is His Holiness the Dalai Lama of Tibet. Hinayana the Modest Vehicle, which emphasizes personal liberation, and Mahayana the Vast Vehicle, which stresses working to become a fully enlightened Buddha to be able to benefit others. Both the Modest and Vast vehicles have many sub-divisions. At present, only three major forms survive: These forms of Hinayana were later combined with Mahayana aspects that came through this same route from India, with the Mahayana eventually becoming the dominant form of Buddhism in China and most of Central Asia. The Tibetan Mahayana tradition started in the 7th century CE, inheriting the full historical development of Indian Buddhism. None of them are extant today. Shakyamuni Buddha, as a travelling teacher sharing his insights with those who were receptive and interested from the nearby kingdoms, set the precedent. He instructed his monks to go forth in the world and expound his teachings. He did not ask others to denounce and give up their own religion and convert to a new one, for he was not seeking to establish his own religion. Later generations of followers were inspired by his example, and shared with others his methods that they found useful in their lives. Sometimes, the process evolved organically. This process also occurred with Buddhism in the oasis states along the Silk Route in Central Asia, during the two centuries before and after the common era. Another organic method was through the slow cultural assimilation of a conquering people, such as the Greeks into the Buddhist society of Gandhara in present-day central Pakistan, during the centuries following the 2nd century BCE. Often, the dissemination was due primarily to the influence of a powerful monarch who had adopted and supported Buddhism himself. In the mid-3rd century BCE, for example, Buddhism spread throughout northern India as a result of the personal endorsement of King Ashoka. King Ashoka also actively proselytized outside his kingdom by sending missions to distant lands, sometimes acting upon the invitation of foreign rulers, such as King Devanampiya Tissa of Sri Lanka. Other times he would send monks as envoys at his own initiative. This is evidenced by the fact that in such places as South India and southern Burma, Buddhism soon took root, while in places such as the Greek colonies in Central Asia, there is no record of any immediate impact. Other religious kings, such as the 16th century Mongol potentate Altan Khan, invited Buddhist teachers to their realm and proclaimed Buddhism the official creed of the land, in order to help unify their people and consolidate their rule. In the process, they may have prohibited certain practices of non-Buddhist, indigenous religions, and even persecuted those who follow them, but these rare heavy-handed moves were largely politically motivated. Such ambitious rulers still never forced subjects to adopt Buddhist forms of belief or worship. This is absolutely not part of the religious creed. Summary Arrow down Arrow up Shakyamuni Buddha told people not to follow his teachings out of blind faith, but to only do so after examining them carefully. In the early 17th century, Neiji Toyin tried to bribe eastern Mongol nomads into following Buddhism by offering livestock for each verse they memorized. The nomads complained to the authorities, and the overbearing teacher was punished and exiled. In various ways, Buddhism managed to peacefully spread throughout much of Asia, carrying its message of love, compassion and wisdom, while fitting in to the needs and dispositions of different people.

8: Map of Southeast Asia, Southeast Asia Political Map, Southeast Asia Travel Map

Religion plays a large part in shaping the different cultural regions of the world. Central and South Asia, East Asia, and Southeast Asia share some of the same religions and religious history, though none of them is a distinct cultural region.

Graduate Student Conference East Asian Religions The contents of this page reflect requirements and guidelines for students entering the doctoral program before September. Please contact an appropriate faculty member to learn more about current requirements, and check back soon for an update! This field seeks to train the specialist in the major religious traditions of East Asia. Emphasis is placed on the study of Taoism, Confucianism and Buddhism on the one hand, and their interactions with popular religious traditions. Those students who plan to specialize in the religions of Korea must consult with the examination committee members for appropriate alterations of the regular examination topics. Scope of Examination The student is provided with the following two options with regard to the scope of examination: Concentration in a single religious tradition. The student is also encouraged to acquire the essential knowledge of the chosen religious tradition in Korea. Students intending to be specialists of Japanese and Chinese Buddhism must pursue their goal in the appropriate subprograms in the Buddhist Studies Program of our department. The specialization in Chinese or Japanese religions. The student who intends to be a specialist in the religions of China or Japan must demonstrate an equal degree of mastery in at least two of the four subfields described below: Taoism, Buddhism, Confucianism, popular religions Japanese religions: Examination Format The first field examination comprises two parts. In the first part the student takes three one-week take-home examinations in the areas of i history, ii doctrine and iii method of study. In response to the questions in each of the three areas, the student produces three written essays, about 15 pages in length respectively. Upon completion of the relevant course work, in consultation with the members of the examination committee, the student produces a bibliography of essential monographs and articles. The bibliography must be topically arranged according to the selected field and subfields and be approximately ten pages in length. Based upon the proposed bibliography, members of the examination committee formulate questions for the take-home exams. The student is expected to complete the first field exam by the end of the third academic year. Under the guidance of one of the members of the examination committee, the student writes an essay of approximately fifty pages in length. The oral examination is approximately two hours in length. The student must complete the second field examination by the end of the fourth academic year. The examination committee may decide on one of three courses of action: Language Requirements By the time of the completion of the first field exam, the student should acquire at least either three years of modern Chinese plus two years of modern Japanese or three years of modern Japanese plus two years of modern Chinese. Before the completion of the second field exam, students must fulfill at least two of the following three requirements:

Race and religion in South-East Asia The plural society and its enemies. Our departing South-East Asia correspondent explains how the "plural society" remains key to understanding the region.

Patterns of a colonial age Crisis and response In the last half of the 18th century, all the major states of Southeast Asia were faced with crisis. The great political and social structures of the classical states had begun to decay, and, although the reasons for this disintegration are not altogether clear, the expanded size of the states, the greater complexity of their societies, and the failure of older institutions to cope with change all must have played a part. The most serious circumstances were undoubtedly those of Vietnam, where from to there raged a struggle—the Tay Son rebellion—over the very nature of the state. This rebellion threatened to sweep away the entire Confucian establishment of Vietnam, and perhaps would have done so if its leader had not attempted to accomplish too much too quickly. Elsewhere, war and confusion held societies in their grip for much shorter periods, but everywhere rulers were compelled to think of changed circumstances around them and what they meant for the future. In the mainland states three great rulers of three new dynasties came to the fore: All three were fully aware of the dangers, internal as well as external, that faced them and their people, and their efforts were directed at meeting these challenges. As their armies extended their reach beyond earlier limits, these rulers vigorously pursued a combination of traditional and new policies designed to strengthen their realms. Of particular importance were efforts to bring villages under closer state control, curb shifting patron-client relationships, and centralize and tighten the state administrative apparatus. The institution of kingship itself seemed to become more dynamic and intimately involved in the direction of the state. In retrospect, some of these policies had a recognizably modern ring to them, and, taken together, they represented, if not a revolution, at least a concerted effort at change. Even Gia Long, whose conscience and circumstance both demanded that he give special attention to reviving the classical Confucian past, quietly incorporated selected Western and Tay Son ideas in his government. Nor were the changes ineffectual, for by the large mainland states stood at the height of their powers. Nevertheless, it was uncertain whether these efforts would be sufficient to withstand the pressures of the immediate future. Heinrich Damm In insular Southeast Asia the Javanese state confronted a similar crisis, but it had far less freedom with which to respond. The Gianti Agreement had divided the realm and given the Dutch decisive political and economic powers. Though resistance was not impossible, it was difficult, especially since the rulers and their courts were now largely beholden to the Dutch for their positions. The Javanese culture and society of earlier days was no longer serviceable, and court intellectuals sought to find a solution in both a revitalization of the past and a clear-eyed examination of the present. Neither effort was successful, though not for want of trying. The idea of opposing Dutch rule, furthermore, was not abandoned entirely, and it was only the devastating Java War—30 that finally tamed the Javanese elite and, oddly enough, left the Dutch to determine the final shape of Javanese culture until the mid-century. Western dominance Except in Java and much of the Philippines, the expansion of Western colonial rule in most of Southeast Asia was a phenomenon only of the 19th and the beginning of the 20th centuries. In the earlier period Europeans tended to acquire territory as a result of complicated and not always desired entanglements with Southeast Asian powers, either in disputes or as a result of alliances. After about 1800, Western forces generally were more invasive, requiring only feeble justification for going on the attack. The most important reasons for the change were a growing Western technological superiority, an increasingly powerful European mercantile community in Southeast Asia, and a competitive scramble for strategic territory. Only Siam remained largely intact and independent. By the rest of the region had been divided among the British, French, Dutch, and Spanish who soon were replaced by the Americans, with the Portuguese still clinging to the island of Timor. More peaceful Western encroachments on local sovereignty also occurred until the 1850s. Full-blown, modern colonial states existed for only a short period, in many cases for not much more than a generation. British territorial acquisitions in Burma. These colonial regimes, however, were not insubstantial, as they put down strong bureaucratic roots and—though often co-opting existing administrative apparatuses—formed centralized disciplined structures of great power. They were backed by

the enormous economic resources of the industrialized Western nations, and by the early 20th century, having effectively disarmed the indigenous societies, they possessed a monopoly on the means of violence. There is no mistaking the impact of Western colonial governments on their surroundings, and nowhere is this more evident than in the economic sphere. Production of tin, oil, rubber, sugar, rice, tobacco, coffee, tea, and other commodities burgeoned, driven by both government and private activity. This brought rapid changes to the physical and human landscape and coupled Southeast Asia to a new worldwide capitalist system. Indeed, colonial domination was only a variant condition in a rapidly changing world. Siam, which through a combination of circumstance and the wise leadership of Mongkut ruled 1850 and Chulalongkorn 1868 avoided Western rule, nevertheless was compelled to adopt policies similar to, and often even modeled on, those of the colonial powers in order to survive. Modernization appeared to require such an approach, and the Thai did not hesitate to embrace it with enthusiasm. Bangkok in the late 19th century surpassed even British Singapore as a centre of such modern amenities as electric lighting and medical facilities, and the state itself had achieved an enviable degree of political and economic viability among its colonial neighbours. They were unable, however, to avoid other concomitants of state expansion and modernization. Transformation of state and society It was not the purpose of the new states to effect rapid or broad social change. Boundaries were drawn, villages defined, laws rewritten—all along Western lines of understanding, often completely disregarding indigenous views and practices—and the new structure swiftly replaced the old. Social change was desired only insofar as it might strengthen these activities. Thus, the Thai began early on to send princes to Europe for their education, employing them throughout the government on their return. The Dutch created exclusive schools for the indigenous administrative elite—a kind of petty royalty—and invented ways of reducing social mobility in this group, as, for example, by making important positions hereditary. But the new governments did not provide Western-style learning to most Southeast Asians, primarily because it was an enormous, difficult, and expensive task and also because policymakers worried about the social and political consequences of creating an educated class. Except in the Philippines, by the mid-19th century only a small percentage of indigenous children attended government-run schools, and only a fraction of those studied above the primary-school level. Some Southeast Asian intellectuals soon drew the conclusion that they had better educate themselves, and they began establishing their own schools with modern, secular courses of study. The newer generation, however, was more certain in its opposition to colonial rule or, in Siam, rule by the monarchy, clearer and far more political in its conception of a nation, and unabashedly determined to seize leadership and initiative in their own societies. In Burma this group called themselves thakin Burmese: These new intellectuals were not so much anti-Western as they were anticolonial. They accepted the existing state as the foundation of a modern nation, which they, rather than colonial officials, would control. This was the generation that captained the struggles for independence in Siam, independence from the monarchy and emerged in the post-World War II era as national leaders. The chief problem facing the new intellectuals lay in reaching and influencing the wider population. Colonial governments feared this eventuality and worked to prevent it. Another obstacle was that the ordinary people, especially outside cities and towns, inhabited a different social and cultural world from that of the emerging leaders. Communication was difficult, particularly when it came to explaining such concepts as nationalism and modernization. Still, despite Western disbelief, there was considerable resentment of colonial rule at the lower levels of society. This was based largely on perceptions that taxes were too numerous and too high, bureaucratic control too tight and too prone to corruption, and labour too coercively extracted. In many areas there also was a deep-seated hatred of control by foreigners, whether they be the Europeans themselves or the Chinese, Indians, or others who were perceived as creatures of their rule. Most of the new intellectual elite were only vaguely aware of these sentiments, which in any case frequently made them uneasy; in a sense they, too, were foreigners. In the 1920s, however, a series of anticolonial revolts took place in Burma, Vietnam, and the Philippines. Though they failed in their objectives, these revolts made it clear that among the masses lay considerable dissatisfaction and, therefore, radical potential. The revolts, and the economic disarray of the Great Depression, also suggested that European rule was neither invulnerable nor without flaws. When the outbreak of war in Europe and the Pacific showed that the colonial powers were much weaker militarily than had been imagined, destroying colonial rule and harnessing the power of the

masses seemed for the first time to be real possibilities. Japanese occupation The arrival of the Japanese armed forces in Southeast Asia in 1942 did not, however, occasion independence. A few leaders perhaps had been naive enough to think that it might—and some others clearly admired the Japanese and found it acceptable to work with them—but on the whole the attitude of intellectuals was one of caution and, very quickly, realization that they were now confronted with another, perhaps more formidable and ferocious, version of colonial rule. The Japanese had no plans to radicalize or in any way destabilize Southeast Asia—which, after all, was slated to become part of a Tokyo-centred Greater East Asia Co-prosperity Sphere ; in the short term they sought to win the war, and in the long run they hoped to modernize the region on a Japanese model. Continuity served these purposes best, and in Indochina the Japanese even allowed the French to continue to rule in return for their cooperation. Japanese expansion in the late 19th and 20th centuries. Still, for two distinct reasons the period does represent a break from the past. First, the Japanese attempted to mobilize indigenous populations to support the war effort and to encourage modern cooperative behaviour on a mass scale; such a thing had never been attempted by Western colonial governments. Virtually all of the mobilization efforts, however, were based on Japanese models, and the new rulers were frustrated to discover that Southeast Asians did not behave in the same fashion as Japanese. Frequently the result was disorder, corruption, and, by the end of the war, a seething hatred of the Japanese. It was also the case that, both because the war was going against them and because the response to other approaches was unenthusiastic, the Japanese were compelled before long to utilize local nationalism in their mobilization campaigns, again something quite impossible under European rule. The consequences were to benefit local rather than Japanese causes and, ironically, to contribute handsomely to the building of anti-Japanese sentiments. A second difference between Western and Japanese colonialism was in the opportunities the occupation provided the new educated elite. The Japanese were wary of these people because of their Western orientation but also favoured them because they represented the most modern element in indigenous society, the best partner for the present, and the best hope for the future. Nor could Southeast Asians who found themselves in these positions easily fault the policies they now accepted responsibility for carrying out or at least supporting, since many of these policies were in fact—if not always in spirit—similar to ones they had endorsed in earlier decades. In short, the Western-educated elite emerged from the Japanese occupation stronger in various ways than they had ever been. By August they stood poised to inherit or, given the variety of political conditions at the end of the war, to struggle among themselves over inheriting the mantle of leadership over their own countries. Southeast Asia was changed in an evolutionary, rather than revolutionary, way by the Japanese occupation. Japanese rule, indeed, had destroyed whatever remained of the mystique of Western supremacy, but the war also had ruined any chances that it might be replaced with a Japanese mystique. There was clearly little clinging to Japanese concepts except where they could be thoroughly indigenized; even the collaboration issue, so important to Europeans and their thinking about the immediate postwar era, failed to move Southeast Asians for long. Contemporary Southeast Asia Struggle for independence The swift conclusion of the war in the Pacific made it impossible for the former colonial masters to return to Southeast Asia for several weeks, in some areas for months. During the interim , the Japanese were obliged by the Allies to keep the peace, but real power passed into the hands of Southeast Asian leaders, some of whom declared independence and attempted with varying degrees of success to establish government structures. For the first time since the establishment of colonial rule, firearms in large numbers were controlled by Southeast Asians. Such was the groundwork for the establishment of new independent states. Prewar nationalism had been most highly developed in Vietnam and Indonesia, and the colonial powers there were least inclined to see the new realities created by the war, perhaps because of the large numbers of resident French and Dutch and because of extensive investments. The result in both countries was an armed struggle in which the Western power was eventually defeated and independence secured. The Indonesian revolution, for all its internal complexities, was won in little more than four years with a combination of military struggle and civilian diplomacy. The revolution of the Vietnamese, who had defeated the French by , continued much longer because of an internal political struggle and because of the role Vietnam came to play in global geopolitics, which ultimately led to the involvement of other external powers, among them the United States. In both cases, however, independence was sealed in blood,

and a mythologized revolution came to serve as a powerful, unifying nationalist symbol. In the rest of Southeast Asia, the achievement of independence was, if not entirely peaceful, at least less violent. For better or worse, these conflicts were no substitutes for a genuine revolutionary experience. Whether by revolution or otherwise, decolonization proceeded rapidly in Southeast Asia. The newly independent states all aspired toward democratic systems more or less on the Western model, despite the lack of democratic preparation and the impress of nationalist sentiment. For another, the new leadership retained the commitment to modernization that it had developed earlier. They looked forward to a new world, not an old one. The difficulty, however, was that there was as yet little consensus on the precise shape this new world should take, and colonial rule had left indigenous societies with virtually no experience in debating and reaching firm decisions on such important matters.

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