

**CHT 3513 (25580)/REL 3938 (21736)**  
**Taoism and Chinese Culture**  
*All readings are in English*  
**Spring 2025**

Class time: T 5-6 (11:45am-1:40pm)/R 6 (12:50-1:40pm)  
 Classroom: T: LIT 217/R: LIT 233  
 Instructor: Richard G. Wang  
 E-mail: [rwang1@ufl.edu](mailto:rwang1@ufl.edu)  
 Telephone: 846-2071  
 Office: Pugh Hall 359  
 Office hours: Tuesday 9:30-11:00am, and Thursday 2:00-3:30pm, or by appointment

### Course Description

Taoism (now often written “Daoism”) is a Chinese cultural tradition focused primarily on methods, strategies and communities for individual and socio-political integration with the totality of reality, including its transcendent dimensions. Taoism encompasses a broad array of moral, social, philosophical, religious and cultural ideas, values, and practices. Like other religions around the world, Taoism included some contemplatives, whose orientation often seems attractive to modern people—particularly to Westerners looking for alternatives to their own cultural traditions. In this course, you will learn that Taoism is an ancient and immense tradition of great subtlety and complexity. You will see how its many dimensions evolved to answer the needs of people of different periods and different propensities, and you should learn respect for, and understanding of, the teachings and practices of all those people. Taoism is not some abstract "timeless wisdom" that simply consists of a set of warm, fuzzy ideas. Rather, Taoism is a specific set of cultural traditions that evolved within the historical context of ancient, medieval, and modern China, evolving to meet the spiritual needs of people in specific historical situations. The multi-sources and complexity of Taoist belief systems and ritual practice, and the influence of Taoism upon Chinese thought, religion, art, culture and society will also be covered.

### Required Textbooks

The required text below is available at the campus bookstore and is on reserve at the UF library. All other readings will be provided via PDF on the course website in Canvas. Students are expected to complete the reading assignment for each class **BEFORE** the class begins.

- Eva Wong, trans. *Seven Taoist Masters: A Folk Novel of China*. Boston: Shambhala, 1990 (ISBN: 978-1-59030-176-0).

In addition to the textbook, there are other required readings in PDF in the Canvas course site.

### Graded Work

#### **Regular class participation**

**(10%)**

Consistent informed, thoughtful, attentive, courteous, and professional engagement with class materials, fellow students, and instructor in class. Participation will be assessed based on the rubric on the class website or pp. 13-14.

Students are expected to prepare for the reading assignment prior to the date that is marked in the Syllabus, and generate at least one question about the reading for discussion in class. Everyone is expected to actively participate in the discussion.

**Midterm exam** (25%)

Our “midterm” exam will take place on **Tuesday, March 4**, in the first class period. It will include true-and-false questions, short questions and answers, and an essay question, based on our understanding of the significant concepts and terms (and their definitions) through the assigned readings and lectures. During the first seven weeks, we will compile a list of significant concepts and terms (2–3/week) based on our readings and discussions.

**Weekly posting** (20%)

**15** response postings are due on Fridays over the course of the semester, submitted to the “Discussions” section of the course website. At least one, if not more, suggested topics will be posted for students to respond to, but you may write on whatever you wish. Postings should be one to two paragraphs in length (**about 200 words**) and reflect a thoughtful engagement with the assigned reading. They will be graded on a five-point scale as follows:

- 0 - No posting submitted.
- 1 - Posting is “very poor,” i.e., extremely short and of low quality
- 2 – Posting has missed the main points of the reading/is too short/is poorly written
- 3 – Posting is acceptable. Demonstrates some understanding of some of the reading, but also major misunderstandings with unclear writing.
- 4 – Posting is good. Addresses the main points of the text and expresses them reasonably well.
- 5 - Posting is excellent. Understands the main points of the text, addresses the topic thoughtfully, and expresses its points eloquently.

Please note that writing longer postings does not guarantee any extra points. **The score of the lowest posting will be dropped.** Late postings will be deducted one point per day from the due date. The posting is due by 12 AM on Saturday.

**Presentation(s)** (10%)

Each student is required to make one/two presentations (15-20 minutes) about the assigned reading for the day. A summary of the story is not recommended. Students are expected to provide critical analysis, raise critical questions, and lead discussion. The presentation topic should be different from your reaction paper.

**Short paper (3 pages)** (10%)

Students are encouraged to consult the instructor concerning the contents of their paper. Students may use Chicago, or MLA format and style, so long as they are consistent within the assignment. Submissions should be in hard copy. Paper will be graded according to the writing rubric at the end of this document. **Due Tuesday, March 25.** For the prompt and guideline, see “GUIDELINES FOR SHORT PAPER” on p. 12.

**Take-home Final Exam (4-5 pages)** (25%)

Students may use Chicago, or MLA format and style, so long as they are consistent within the assignment. Submissions should be in hard copy. Take-home final exam will be graded according to the writing rubric at the end of this document. The final exam will be **due on Monday, April 28, 2024, at 5:00pm**. Late exams/papers will not be read or graded unless permission is given beforehand. For the prompt and guideline, see

“GUIDELINES FOR THE TAKE-HOME FINAL EXAM” on p. 12.

### Grading Schedule

A=93-100%; A-=90-92%; B+=87-89%; B=83-86%; B-=80-82%; C+=77-79%; C=73-76%; C-=70-72%; D+=67-69%; D=63-66%; D-=60-62%; E=below 60%. S is equivalent to C or better.

### Passing Grades & Grade Points

According to university guidelines, letter grades will convert to GPA as follows: A = 4.0; A- = 3.67; B+ = 3.33; B = 3; B- = 2.67; C+ = 2.33; C = 2.0; C- = 1.67; D+ = 1.33; D = 1.0; D- = .67; E = 0; WF = 0; I = 0; NG = 0; S-U = 0

**"Students must earn a grade of C or higher to meet their major, minor, or General Education requirements. The S-U option is not counted toward their major or minor degree, nor General Education requirements."**

### Class Attendance and Makeup Policy

Class attendance is expected. Excused absences are consistent with university policies in the undergraduate catalog as noted below:

<https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>.

Late work will receive a 10% deduction per 24-hour period that passes until it is submitted.

### Accommodations

Students with disabilities requesting accommodations should first register with the Disability Resource Center (352-392-8565, [www.dso.ufl.edu/drc/](http://www.dso.ufl.edu/drc/)) by providing appropriate documentation. Once registered, students will receive an accommodation letter which must be presented to the instructor when requesting accommodation. Students with disabilities should follow this procedure as early as possible in the semester.

### Evaluations

Students are expected to provide professional and respectful feedback on the quality of instruction in this course by completing course evaluations online via GatorEvals. Guidance on how to give feedback in a professional and respectful manner is available at <https://gatorevals.aa.ufl.edu/students/>. Students will be notified when the evaluation period opens, and can complete evaluations through the email they receive from GatorEvals, in their Canvas course menu under GatorEvals, or via <https://ufl.bluera.com/ufl/>. Summaries of course evaluation results are available to students at <https://gatorevals.aa.ufl.edu/public-results/>.

### Classroom Demeanor

Students are expected to arrive to class on time and behave in a manner that is respectful to the instructor and to fellow students. Please avoid the use of cell phones and restrict eating to outside of the classroom. Opinions held by other students should be respected in discussion, and conversations that do not contribute to the discussion should be held at minimum, if at all.

- Cell phone and texting policy: Students must turn cell phones to vibrate or silence before coming to

class.

### **Materials and Supplies Fee**

There are no additional fees for this course.

### **University Honesty Policy**

UF students are bound by The Honor Pledge which states, “We, the members of the University of Florida community, pledge to hold ourselves and our peers to the highest standards of honor and integrity by abiding by the Honor Code. On all work submitted for credit by students at the University of Florida, the following pledge is either required or implied: “On my honor, I have neither given nor received unauthorized aid in doing this assignment.” The Honor Code (<https://www.dso.ufl.edu/sccr/process/student-conduct-honor-code/>) specifies a number of behaviors that are in violation of this code and the possible sanctions. Furthermore, you are obligated to report any condition that facilitates academic misconduct to appropriate personnel. If you have any questions or concerns, please consult with the instructor.

### **Health & Wellness**

Contact information for the Counseling and Wellness Center:

<http://www.counseling.ufl.edu/cwc/Default.aspx>, 392-1575

- U Matter, We Care: [umatter@ufl.edu](mailto:umatter@ufl.edu); 392-1575
- Sexual Assault Recovery Services (SARS): Student Health Care Center; 392-1161
- University Police Department: <http://www.police.ufl.edu/>; 392-1111 or 9-1-1 for emergencies

### **Other Issues**

- Procedure for Conflict Resolution: Any classroom issues, disagreements or grade disputes should be discussed first between the instructor and the student. If the problem cannot be resolved, please contact the appropriate Level Coordinator or the Department Chair. Be prepared to provide documentation of the problem, as well as all graded materials for the semester. Issues that cannot be resolved departmentally will be referred to the University Ombuds Office (<http://www.ombuds.ufl.edu>; 392-1308) or the Dean of Students Office (<http://www.dso.ufl.edu>; 392-1261). For further information refer to [https://www.dso.ufl.edu/documents/UF\\_Complaints\\_policy.pdf](https://www.dso.ufl.edu/documents/UF_Complaints_policy.pdf).
- Religious Observance: Please check your calendars against the course schedule. Any student having a conflict in the exam schedule, or feeling that they will be disadvantaged by missing a lesson or course requirement due to religious observance, should contact me as soon as possible so that we can make necessary arrangements.

### **Academic Resources**

- Writing Studio: The writing studio is committed to helping University of Florida students meet their academic and professional goals by becoming better writers. Visit the writing studio online at <http://writing.ufl.edu/writing-studio/>; 846-1138; or in 2215 Turlington Hall for one-on-one consultations and workshops.
- E-learning technical support: [Learningsupport@ufl.edu](mailto:Learningsupport@ufl.edu); <https://lss.at.ufl.edu/help.shtml>; 352-392-4357 (opt. 2)

- Career Resource Center: Reitz Union; <http://www.crc.ufl.edu/>; 392-1601
- Library Support: <http://cms.uflib.ufl.edu/ask>
- Teaching Center: Broward Hall; 392-2010 or 392-6420

## Abbreviated Schedule

T1/14 Introduction	MT3/4 Midterm exam/Daoist Canon
R1/16 Background	R3/6 New texts and cults: Foundation of later Daoism
T1/21 Background (cont'd)	T3/11 New texts and cults: Foundation of later Daoism (cont'd)/Discussion
R1/23 <i>Daodejing</i>	R3/13 Stories about Thunder Rites
T1/28 The Dao that can't be told ( <i>Daodejing</i> cont'd) /Discussion	T3/25 Quanzhen (Complete Perfection) order/Short Paper due/ <i>Seven Taoist Masters: A Folk Novel of China</i> 1
R1/30 The "Useless words" of Zhuangzi ("Chuang-tzu")	R3/27 <i>Seven Taoist Masters: A Folk Novel of China</i> 2
T2/4 At Ease in Perfect Happiness ( <i>Zhuangzi</i> cont'd)/Discussion	T4/1 <i>Seven Taoist Masters: A Folk Novel of China</i> 3
R2/6 Han Cosmology and Worldview	R4/3 Zhengyi (Orthodox Unity) order
T2/11 Celestial Master Daoism/Discussion	T4/8 Celestial Master institution/ Daoist ritual (film: <i>Bored in Heaven</i> )
R2/13 Shangqing (Highest Clarity)	R4/10 Daoist ritual (film: <i>Bored in Heaven</i> ) (cont'd)
T2/18 Lingbao (Numinous Treasure)/Discussion	T4/15 Sacred space/ Women in Daoism
R2/20 Mature Daoist Teachings	R4/17 Discussion/Daoism and the annual cycle of festivals
T2/25 Daoist messianism/Discussion	T4/22 Daoist art and conclusion: A visit to the Harn Museum of Art
R2/27 Imperial adaptations	

## Daily Schedule (27 class meetings)

All readings and assignments are due before the classes they are listed under.

### **Introduction**

Wk 1

T 1/14 Introduction to the course

R 1/16 Background to Daoism

Stephen Bokenkamp, "Daoism: An Overview," PDF, in *Encyclopedia of Religion*, 2<sup>nd</sup> ed., ed. Lindsay Jones (Detroit: Macmillan, 2005), pp. 2176-92.

**<Posting Due Friday>**

Wk 2

T 1/21 Background to Daoism (cont'd)

Gil Raz, *The Emergence of Daoism: Creation of Tradition*, PDF (London: Routledge, 2012), pp. 1-21.

### **Foundations**

R 1/23 "The Elders" — The *Daodejing* (*Tao te ching*)

Philip J. Ivanhoe & Bryan W. Van Norden, eds., *Readings in Classical Chinese Philosophy*, 3<sup>rd</sup> ed. (Indianapolis/Cambridge: Hackett, 2023), PDF, pp. 173-92 (chs. 1-41).

<Posting Due Friday>

Wk 3

T 1/28 The Dao that can't be told (*Daodejing* cont'd)  
*Readings in Classical Chinese Philosophy*, PDF, pp. 192-210 (chs. 42-81).

Discussion

Benjamin Schwartz, "The Thought of the *Tao-te-ching*," PDF, in *Lao-tzu and the Tao-te-ching*, ed. Livia Kohn and Michael LaFargue (Albany: State University of New York Press, 1998), pp. 189-210;  
 Livia Kohn, "The *Tao-te-ching* in Ritual," PDF, in *Lao-tzu and the Tao-te-ching*, ed. Livia Kohn and Michael LaFargue, pp. 143-159.

R 1/30 The "Useless words" of Zhuangzi ("Chuang-tzu")

Victor H. Mair, trans., *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu* (New York: Bantam Books, 1994), PDF, pp. 3-41.

<Posting Due Friday>

Wk4

T 2/4 At Ease in Perfect Happiness (*Zhuangzi* cont'd)  
 Mair, trans., *Wandering on the Way*, PDF, pp. 42-71, 90-101, 152-73.

Discussion

A. C. Graham, *Disputers of the Tao: Philosophical Argument in Ancient China* (La Salle: Open Court, 1989), PDF, pp. 170-211;  
 Michael Saso, "The *Zhuangzi neipian*: A Daoist Meditation," PDF, in *Experimental Essays on Zhuangzi*, ed. Victor Mair (Dunedin: Three Pines Press, 2010), pp. 137-53.

R 2/6 Han Cosmology and Worldview

William Theodore de Bary, ed., *Sources of Chinese Tradition: Vol. 1* (NY: Columbia U. P., 1999), PDF, pp. 318-24, 346-52;

Michael Loewe, *Chinese Ideas of Life and Death: Faith, Myth and Reason in the Han Period (202 BC-AD 220)* (London; Allen & Unwin, 1982), PDF, pp. 17-24, 38-47, 80-113.

<Posting Due Friday>

## Formation

Wk 5

T 2/11 Celestial Master Daoism  
 Isabelle Robinet, *Taoism: Growth of a Religion* (Stanford: Stanford University Press, 1997), PDF, pp. 53-77;  
 Stephen Bokenkamp, *Early Daoist Scriptures* (Berkeley and Los Angeles: University of California Press, 1997), PDF, 29-58.

Discussion

Barbara Hendrichske, "Early Daoist Movements," PDF, in *Daoism Handbook*, ed. Livia Kohn (Leiden: Brill, 2000), 134-59;

Terry Kleeman, "Community and Daily Life in the Early Daoist Church," PDF, in *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, ed. John Lagerwey and Lü Pengzhi (Leiden and Boston: Brill, 2010), vol. 1, pp. 395-436.

R 2/13 Major schools of the middle ages: Shangqing (Highest Clarity)

Isabelle Robinet, *Taoism: Growth of a Religion*, PDF, pp. 114-48;

Stephen Bokenkamp, "Declarations of the Perfected," PDF, in *Religions of China in Practice*, ed. Donald S. Lopez, Jr. (Princeton: Princeton University Press, 1996), pp. 166-179.

**<Posting Due Friday>**

Wk 6

T 2/18 Major schools of the middle ages: Lingbao (Numinous Treasure)

Stephen Bokenkamp, *Early Daoist Scriptures*, PDF, 8, 373-92;

Stephen Bokenkamp, "Death and Ascent in Ling-pao Taoism," PDF, *Taoist Resources* 1.2 (1989): 1-20.

Discussion

Isabelle Robinet, *Taoist Meditation: The Mao-shan Tradition of Great Purity* (Albany: State University of New York Press, 1993), PDF, pp. 19-54;

Stephen Bokenkamp, "Imagining Community: Family Values and Morality in the Lingbao Scriptures," PDF, in *Philosophy and Religion in Early Medieval China*, eds. Alan K.L. Chan and Lo Yuet-Keung (Albany, N.Y.: SUNY Press, 2010), pp. 203-26.

R 2/20 Mature Daoist Teachings

Fabrizio Pregadio, ed., *The Encyclopedia of Taoism* (London: Routledge, 2008), PDF, pp. 47-100;

Isabelle Robinet, *Taoism: Growth of a Religion*, PDF, pp. 91-113.

**<Posting Due Friday>**

Wk 7

T 2/25 Daoist messianism

Anna Seidel, "Taoist Messianism," PDF, *Numen*, 31.2 (1984): 161-74;

Stephen Bokenkamp, "Time After Time: Taoist Apocalyptic History and the Founding of the Tang Dynasty," PDF, *Asia Major*, third series, 7 (1994): 59-88.

Discussion

Isabelle Robinet, "Genesis and Pre-cosmic Eras in Daoism," PDF, in *A Daoist Florilegium*, eds. Lee Cheuk Yin and Chan Man Sing (Hong Kong: Commercial Press, 2002), pp. 144-84;

Barbara Hendrichske and Benjamin Penny, "The 180 Precepts Spoken by Lord Lao: A Translation and Textual Study," PDF, *Taoist Resources* 6.2 (1996): 17-29;

Peter Nickerson, "Abridged Codes of Master Lu for the Daoist Community," PDF, in *Religions of China in Practice*, ed. Donald S. Lopez Jr., pp. 347-59.

R 2/27 Imperial Adaptations

Richard Mather, "K'ou Ch'ien-chih and the Taoist Theocracy at the Northern Wei Court 425-451," PDF, in *Facets of Taoism: Essays in Chinese Religion*, ed. Holmes Welch and Anna Seidel (New

Haven: Yale University Press, 1979), pp. 103-22;

Charles Benn, "Religious Aspects of Emperor Hsüan-tsung's Taoist Ideology," PDF, in *Buddhist and Taoist Practice in Medieval Chinese Society*, ed. David Chappell (Honolulu: University of Hawai'i Press, 1987), pp. 127-45.

Recommended readings:

John Lagerwey, "Taoism and Political Legitimacy," PDF, in idem, *Taoist Ritual in Chinese Society and History*, pp. 253-64.

Robert Hymes, "The Bureaucratic Model: A Speculation," PDF, in idem, *Way and Byway: Taoism, Local Religion, and Models of Divinity in Sung and Modern China* (Berkeley and Los Angeles: University of California Press, 2002), pp. 171-205.

**<Posting Due Friday>**

Wk 8

T 3/4 Midterm exam

*Daoist Canon*

Kristofer Schipper, "General Introduction," PDF, in *The Taoist Canon: A Historical Companion to the Daozang*, ed. Kristofer Schipper and Franciscus Verellen (Chicago: University of Chicago Press, 2004), pp. 1-52.

### **Development**

R 3/6 New texts and cults: Foundation of later Daoism

Edward L. Davis, *Society and the Supernatural in Song China*, PDF, (Honolulu: University of Hawai'i Press, 2001), pp. 21-66;

Florian C. Reiter, "Daoist Thunder Magic (Wulei fa), Some Aspects of its Schemes, Historical Position and Developments," PDF, in *Foundations of Daoist Ritual: A Berlin Symposium*, ed. Florian C. Reiter (Wiesbaden: Harrassowitz Verlag, 2009), pp. 27-46.

**<Posting Due Friday>**

Wk 9

T 3/11 New texts and cults: Foundation of later Daoism (cont'd)

Lowell Skar, "Ritual Movements, Deity Cults, and the Transformation of Daoism in Song and Yuan Times," PDF, in *Daoism Handbook*, pp. 413-463;

Livia Kohn, *Daoism and Chinese Culture*, PDF, (Cambridge, MA: Three Pines Press, 2001), pp. 171-185.

Discussion

Kristofer Schipper, "Taoist Ritual and Local Cults of the Tang Dynasty," PDF, in *Tantric and Taoist Studies in Honour of R. A. Stein*, ed. Michel Strickmann (Brussels: Institut Belge des Hautes Etudes Chinoises, 1985), vol. 3, pp. 812-34;

Judith M. Boltz, "Not by the Seal of Office Alone: New Weapons in Battles with the Supernatural," PDF, in *Religion and Society in T'ang and Sung China*, eds. Patricia Buckley Ebrey and Peter N. Gregory (Honolulu: University of Hawaii Press, 1993), pp. 241-305.

R 3/13 Stories about Thunder Rites



*A Mangy Priest Exorcises a Den of Ghosts*

A story by Feng Menglong (1574-1646), PDF, in his *Stories to Caution the World: A Ming Dynasty Collection, Volume 2*, tr. Shuhui Yang and Yunqin Yang (Seattle: University of Washington Press, 2005), pp. 212-225, 756-757;

*Fake Immortals Throw Guanghua Temple into an Uproar*

A story by Feng Menglong, PDF, in his *Stories to Caution the World: A Ming Dynasty Collection, Volume 2*, pp. 463-473, 764-765.

<Posting Due Friday>

Wk 10      **Spring Break**

## Wk 11

\*T 3/25      Quanzhen (Complete Perfection) order

Louis Komjathy, *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism*, PDF (Leiden and Boston: Brill, 2007), pp. 33-62, 147-173.

**\*Deadline, short paper, written analysis of any theme(s) to date (3 pp.)**

*Seven Taoist Masters: A Folk Novel of China 1*

Wong, trans., *Seven Taoist Masters: A Folk Novel of China*, pp. 1-47.

R 3/27      *Seven Taoist Masters: A Folk Novel of China 2*

Wong, trans., *Seven Taoist Masters: A Folk Novel of China*, pp. 48-88.

<Posting Due Friday>

## Wk 12

T 4/1      *Seven Taoist Masters: A Folk Novel of China 3*

Wong, trans., *Seven Taoist Masters: A Folk Novel of China*, pp. 89-133; 134-76.

R 4/3      Zhengyi (Orthodox Unity) order

Vincent Goossaert, *The Taoists of Peking, 1800–1949: A Social History of Urban Clerics*, PDF (Cambridge, Mass.: Harvard University Asia Center, 2007), pp. 23-47;

Chen Yaoting, “Zhengyi (Orthodox Unity; Correct Unity),” PDF, in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio, v. 2, pp. 1258-60;

Vincent Goossaert, “Daoism (Zhengyi tradition),” PDF, in *Encyclopedia of Contemporary Chinese Culture*, ed. Edward L. Davis (New York and London: Routledge, 2005), pp. 135-36;

Vincent Goossaert, “Bureaucratic Charisma: The Zhang Heavenly Master Institution and Court Taoists in Late-Qing China,” PDF, *Asia Major* 3rd series, 17.2 (2004): 121-59.

<Posting Due Friday>

## Wk 13

T 4/8      Celestial Master institution

Russell Kirkland, “Tianshi (Celestial Master),” PDF, in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio, v. 2, pp. 979-981;

Vincent Goossaert, “Longhu shan [Mount Longhu (Jiangxi)],” PDF, in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio, v. 1, pp. 702-704;

Vincent Goossaert, “The Heavenly Master, Canonization, and the Daoist Construction of Local

Religion in Late Imperial Jiangnan,” PDF, *Cahiers d’Extrême-Asie* 20 (2011): 229-245.

Daoist ritual (film: *Bored in Heaven*, 80 mins.)

Kristofer Schipper, “An Outline of Taoist Ritual,” PDF, in *Essais sur le rituel*, eds. Anne-Marie Blondeau and Kristofer Schipper, v. 3 (Louvain: Peeters, 1995), pp. 97-126.

<Posting Due Friday>

R 4/10 Daoist ritual (film: *Bored in Heaven*, 80 mins.) (cont’d)

John Lagerwey, “Daoist Ritual from the Second through the Sixth Centuries,” in *Foundations of Daoist Ritual: A Berlin Symposium*, ed. Florian C. Reiter (Wiesbaden: Harrassowitz Verlag, 2009), pp. 135-163.

Wk 14

T 4/15 Sacred space: 中國寺廟大觀：湖北省武當山道觀 (DVD 2296 series 7, v. 6)

Thomas Hahn, “The Standard Taoist Mountain and Related Features of Religious Geography,” PDF, *Cahiers d’Extrême-Asie* 4 (1988): 145-156;

Florian Reiter, “Some Observations Concerning Taoist Foundations in Traditional China,” PDF, *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 133 (1983): 363-376;

Kristofer Schipper, *The Taoist Body*, PDF, pp. 100-112.

Women in Daoism

Catherine Despeux and Livia Kohn, *Women in Daoism*, PDF (Cambridge, MA: Three Pines Press, 2003), pp. 104-174.

R 4/17 Discussion

Suzanne Cahill, “Practice Makes Perfect: Paths to Transcendence for Women in Medieval China,” PDF, *Taoist Resources* 2.2 (1990): 23-42;

Elena Valussi, “Female Alchemy: An Introduction,” PDF, in *Internal Alchemy: Self, Society, and the Quest for Immortality*, eds. Livia Kohn and Robin Wang, pp. 141-162.

Daoism and the Annual Cycle of Festivals

Michael Saso, *Blue Dragon White Tiger: Taoist Rites of Passage* (Washington, DC: The Taoist Center, 1990), pp. 161-192.

<Posting Due Friday>

Wk 15

T 4/22 Daoist art and conclusion: A field trip to the Harn Museum of Art (located on Hull Road, near SW 34<sup>th</sup> Street, and across the street from the *Southwest Recreation Center*) (meeting at the museum at 12:00pm) (**RTS BUSES TO THE HARN & NEARBY**: Be sure to check for route changes caused by campus construction. The full schedule is here: <http://go-rts.com/#>; The real-time bus tracker is here: <https://riderts.app/map>)

Paul W. Kroll, “Daoist Verse and the Quest of the Divine,” PDF, in *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, ed. John Lagerwey and Lü Pengzhi, vol. 2, pp. 953-85; Stephen Little, “Taoism and the Arts of China,” PDF, in *Taoism and the Arts of China*, ed. Stephen Little (Chicago: Art Institute of Chicago, 2000), pp. 13-31.

**\* Monday, April 28, 2024, at 5:00pm is the deadline for the take-home exam. Place a copy under my door or in the mailbox next to my door (Pugh Hall 359). Do not email your paper.**

### GUIDELINES FOR SHORT PAPER

#### Reaction paper:

One reaction paper is required. It is to be written about reading assignments that have **not yet** been discussed in class. It may be handed in anytime prior to the due date that is marked in the Syllabus; it must be submitted before that homework assignment is discussed in class. You may consult me at anytime about a good topic for the reaction paper. Readings outside the required texts are not expected for the r-papers. The topic of your r-paper and your presentations should be different.

**Length** The s-paper must be 3 full pages in double-spaced type. Margins all around not to exceed 1.00 inch. If you find it necessary to quoted extensively from the text, make a corresponding addition in your analysis of the material (paper not to exceed 4 pages total)

**Method** Analysis of the reading is the main part (2 ½ pages or more). Address the question HOW? in this part. Begin with a general statement or hypothesis, then support it by referring to specific features of the text. For example, HOW is a certain theme developed through narration or a group of texts, use of psychological description and other techniques? HOW does the author define his standpoint through explicit statements? HOW does he compare with someone else who deals with similar subject matter, etc. A sensible start for the opening hypothesis is a critical comment from the textbook. Or you can use ideas that have come up in previous class discussions. Give a carefully reasoned interpretation of the author/text, based upon specific details of the reading. The reaction papers are supposed to be critical and analytic instead of descriptive and subjective.

**Title** Last but not the least, do not forget a proper paper title, without which a paper is incomplete.

### GUIDELINES FOR THE TAKE-HOME EXAM

The take-home exams paper is 4-5 pages in double-spaced type; 12 font. The last page should be reserved for “Endnotes” (at least three endnotes are required) and the “Bibliography” with at least three references. For the concrete form of the endnotes and bibliography, consult either the *Chicago Manual of Style* or the *MLA Handbook*. Writing the mid-term reaction paper should help you form your academic writing style you’d like to explore more fully. The take-home exam should be primarily analytical. Focus on the HOW of a text, a group of texts, or a phenomenon.

TAOISM AND CHINESE CULTURE – Classroom Discussion Rubric					
Criteria	weight	Exemplary	Effective	Minimal	Unsatisfactory

<b>Level of Engagement</b>	50%	<input type="checkbox"/> Contributes to class activities by offering quality ideas and asking appropriate questions on a regular basis <input type="checkbox"/> Actively engages others in class discussions by inviting their comments <input type="checkbox"/> Constructively challenges the accuracy and relevance of statements made <input type="checkbox"/> Effectively identifies and summarizes main points	<input type="checkbox"/> Contributes to class activities by offering ideas and asking questions on a regular basis <input type="checkbox"/> Often engages others in class discussions by inviting their comments <input type="checkbox"/> Challenges the accuracy and relevance of statements made <input type="checkbox"/> Identifies and summarizes main points	<input type="checkbox"/> Occasionally contributes to class activities by offering ideas and asking questions <input type="checkbox"/> Sometimes engages others in class discussions <input type="checkbox"/> Sometimes has an understanding of main points <input type="checkbox"/> Identifies and summarizes some of the main points	<input type="checkbox"/> Fails to contribute to class activities <input type="checkbox"/> Fails to invite comment/opinions from other students <input type="checkbox"/> Demonstrates little understanding of main points <input type="checkbox"/> Does not identify or summarize main points
<b>Preparedness</b>	25%	<input type="checkbox"/> Always prepared for class with assignments and required materials <input type="checkbox"/> Accurately expresses foundational knowledge pertaining to issues raised during the discussion	<input type="checkbox"/> Usually prepared with assignments and required materials <input type="checkbox"/> Expresses basic foundational knowledge pertaining to class discussions	<input type="checkbox"/> Seldom prepared with assignments and required materials <input type="checkbox"/> Expresses limited foundational knowledge pertaining to class discussions	<input type="checkbox"/> Consistently unprepared for class <input type="checkbox"/> Expresses no relevant foundational knowledge
<b>Attitude</b>	25%	<input type="checkbox"/> Consistently positive, cooperative attitude during class <input type="checkbox"/> Always supportive of other students' ideas	<input type="checkbox"/> Usually positive and cooperative with classroom projects and discussions <input type="checkbox"/> Often supportive of other students' ideas	<input type="checkbox"/> Seldom actively participates in classroom projects and discussions <input type="checkbox"/> Sometimes supportive of other students' ideas	<input type="checkbox"/> Rarely if ever participates in classroom projects and discussions <input type="checkbox"/> Occasional disruptive behavior

Assignment Score \_\_\_\_\_ + Beyond/Bonus \_\_\_\_\_ = Final Score \_\_\_\_\_

<b>TAOISM AND CHINESE CULTURE – Paper Grading Rubric</b> (Each category has equal weight for the final grade.)					
	<b>Excellent (A)</b>	<b>Good (B)</b>	<b>Adequate (C)</b>	<b>Poor (D)</b>	<b>Failing (F)</b>
<b>Content</b>	Significant controlling idea or assertion supported with concrete, substantial, and relevant evidence.	Controlling idea or assertion supported with concrete and relevant evidence.	Controlling idea or assertion general, limited, or obvious; some supporting evidence is repetitious, irrelevant, or sketchy.	Controlling idea or assertion too general, superficial, or vague; evidence insufficient because obvious, aimless, or contradictory.	No discernible idea or assertion controls the random or unexplained details that make up the body of the essay.
<b>Organization and Coherence</b>	Order reveals a sense of necessity, symmetry, and emphasis; paragraphs focused and coherent; logical transitions reinforce the progress of the analysis or argument. Introduction engages initial interest; conclusion supports without repeating.	Order reveals a sense of necessity and emphasis; paragraphs focused and coherent; logical transitions signal changes in direction; introduction engages initial interest; conclusion supports without merely repeating.	Order apparent but not consistently maintained; paragraphs focused and for the most part coherent; transitions functional but often obvious or monotonous. Introduction or conclusion may be mechanical rather than purposeful or insightful.	Order unclear or inappropriate, failing to emphasize central idea; paragraphs jumbled or underdeveloped; transitions unclear, inaccurate, or missing. Introduction merely describes what is to follow; conclusion merely repeats content.	Order and emphasis indiscernible; typographical rather than structural; transitions unclear, inaccurate, or missing. Neither the introduction nor the conclusion satisfies any clear rhetorical purpose.
<b>Effectiveness</b>	Always analyzes the evidence in support of the argument. Interpretation is insightful and persuasive, and displays depth of thought.	Usually analyzes the evidence in support of the argument. Interpretation is persuasive and occasionally insightful.	Sometimes analyzes the evidence in support of the argument. Interpretation is sometimes persuasive but rarely insightful.	Rarely analyzes the evidence in support of the argument. Interpretation may be implausible.	No analysis of evidence is present. Interpretation is either absent or absurd.
<b>Style</b>	Sentences varied, emphatic, and purposeful; diction fresh, precise, economical, and idiomatic; tone complements the subject, conveys the authorial persona, and suits the audience.	Sentences varied, emphatic, and purposeful; diction precise and idiomatic; tone fits the subject, persona, and audience.	Sentences competent but lack emphasis and variety; diction generally correct and idiomatic; tone acceptable for the subject.	Sentences lack necessary emphasis, subordination, and purpose; diction vague or unidiomatic; tone inconsistent with or inappropriate to the subject.	Incoherent, rudimentary, or redundant sentences thwart the meaning of the essay; diction nonstandard or unidiomatic; tone indiscernible or inappropriate to the subject.

<b>Grammar and Punctuation</b>	Grammar, syntax, punctuation, and spelling adhere to the conventions of “edited American English.”	Grammar, syntax, punctuation, and spelling contain no serious deviations from the conventions of “edited American English.”	Content undercut by some deviations from the conventions of “edited American English.”	Frequent mistakes in grammar, syntax, punctuation, and spelling obscure content.	Frequent and serious mistakes in grammar, syntax, punctuation, and spelling make the content unintelligible
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## Presentation List

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