

CHT 3513 (0304)/REL 3938 (006E)/MEM 3931 (011D)
Taoism and Chinese Culture
All readings are in English
Spring 2018

Class time: T 7 (1:55-2:45pm) / R 7-8 (1:55-3:50pm)
 Classroom: TUR 2322
 Instructor: Richard G. Wang
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 Office: Pugh Hall 359
 Office hours: Tuesday 3:00-5:00pm, & Thursday 4:00-5:00pm, 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.

Course Format and Prerequisites

This course is a combination of lectures and discussions. Students are encouraged and expected to engage in class discussions and critical analysis of the course materials, especially during the discussion sessions. There are no formal prerequisites and no knowledge of Chinese language is required.

Course Requirements

Students will be asked to attend regularly, and read the assigned materials for each class meeting. In addition, each student is required to make two presentations (15-20 minutes). Two tests will be given throughout the course. There are also two “Short Papers” (3 pp. each) and one final take-home exam (4-5 pp.). **The final take-home exam (4-5 pages) will be due on Tuesday, May 1, 2018, at 5:00pm.** Late submission of the take-home exam will not be read or graded unless permission is given beforehand. It is the student’s responsibility to communicate to me any special needs and circumstances, as well as to provide written documentation for excused absences.

Required Texts

Victor Mair, trans., *Tao Te Ching: The Classic Book of Integrity and the Way*. New York: Bantam, 1990.

Victor Mair, trans., *Wandering on the Way: Early Taoist Tales and Parables of Chuang Tzu*. Honolulu: University of Hawai'i Press, 1994.

Isabelle Robinet, *Taoism: Growth of a Religion*, trans. Phyllis Brooks. Stanford: Stanford University Press, 1997.

Eva Wong, trans. *Seven Taoist Masters: A Folk Novel of China*. Boston: Shambhala, 1990.

In addition to the textbooks, there are other required readings in the Automating Reserves (Ares, available from Course Reserves under the University of Florida Libraries), Canvas, or on reserve in Library West. The Ares/Canvas materials are arranged by authors.

Course Assignments

1. Class participation & preparedness (you will be assigned issues to address in the upcoming reading) (20%).

Absences: Three “free” absences are allowed for medical and other emergencies. For *each* subsequent absence, your final grade will be affected.

2. Two tests (30%).

3. One or two presentations (10%).

4. Two short papers (3 pp. each) (20%).

5. Take-home final exam (4-5 pages) (20%).

Grading Scale

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 and 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.

CLASSROOM POLICIES:

- Attendance & makeup policy: Requirements for class attendance and make-up quizzes, assignments, and other work in this course are consistent with university policies that can be found in the online catalog at: <https://catalog.ufl.edu/ugrad/current/regulations/info/attendance.aspx>.
- Accommodations: Students requesting classroom accommodation must first register with the Dean of Students Office. The Dean of Students Office will provide documentation to the student who must then provide this documentation to the Instructor when requesting accommodation. For more information see <http://www.dso.ufl.edu/drc>.
- Course Evaluations: Students are expected to provide feedback on the quality of instruction in this course. These evaluations are conducted online at <https://evaluations.ufl.edu>. Evaluations are typically

open during the last two or three weeks of the semester, but students will be given specific times when they are open. Summary results of these assessments are available to students at <https://evaluations.ufl.edu/results>.

- Academic Integrity: 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 (<http://www.dso.ufl.edu/sccr/process/student-conduct-honorcode/>) 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 or TAs in this class.
- 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.
- 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.
- Cell phone and texting policy: Students must turn cell phones to vibrate or silence before coming to class.
- Resources Available to Students:
HEALTH AND WELLNESS
 - U Matter, We Care: umatter@ufl.edu; 392-1575
 - Counseling and Wellness Center: <http://www.counseling.ufl.edu/cwc/Default.aspx>; 392-1575
 - Sexual Assault Recovery Services (SARS): Student Health Care Center; 392-1161
 - University Police Department: <http://www.police.ufl.edu/>; 392-1111 (911 for emergencies)
 ACADEMIC RESOURCES
 - E-learning technical support: 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
 - Writing Studio: 302 Tigert Hall; <http://writing.ufl.edu/writing-studio/>; 846-1138

Policy for Requesting a Letter of Recommendation

1. I only write letters of recommendation for top students (B+ and above) in my classes; and
2. I only write letters of recommendation for either the Chinese majors who have taken at least one course with me, or non-majors who have taken two courses with me.

Short papers

See “Guidelines for Short Papers.”

Discussion

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.

Course outline (28 class meetings)

Introduction

Wk 1

1/9 Introduction to the course

1/11 Background to Daoism

Stephen Bokenkamp, “Daoism: An Overview,” in *Encyclopedia of Religion*, 2nd ed., ed. Lindsay Jones (Detroit: Macmillan, 2005), pp. 2176-92.

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

Foundations

Wk 2

1/16 “The Elders” — The *Daode jing* (*Tao te ching*)

Mair, trans., *Tao Te Ching*, pp. 59-92.

Recommended reading:

Benjamin Schwartz, “The Thought of the *Tao-te-ching*,” 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.

1/18 The Dao that can’t be told (*Daode jing* continued), and discussion

Mair, trans., *Tao Te Ching*, pp. 93-105, 3-25; 26-55.

Recommended reading:

Livia Kohn, “The *Tao-te-ching* in Ritual,” in *Lao-tzu and the Tao-te-ching*, ed. Livia Kohn and Michael LaFargue, pp. 143-59.

Wk 3

1/23 The “Useless words” of Zhuangzi (“Chuang-tzu”)

Mair, trans., *Wandering on the Way*, pp. 3-41.

Recommended reading:

A. C. Graham, *Disputers of the Tao: Philosophical Argument in Ancient China* (La Salle: Open Court, 1989), pp. 170-211.

1/25 At ease in perfect happiness (*Zhuangzi* continued), and discussion

Mair, trans., *Wandering on the Way*, pp. 42-71, 90-101, 152-73.

Recommended reading:

Victor Mair, "The *Zhuangzi* and Its Impact," in *Daoism Handbook*, ed. Livia Kohn (Leiden: Brill, 2000), pp. 30-52;

Michael Saso, "The *Zhuangzi neipian*: A Daoist Meditation," in *Experimental Essays on Zhuangzi*, ed. Victor Mair (Dunedin: Three Pines Press, 2010), pp. 137-53.

Wk 4

1/30 Health, immortality, cosmos, gods, and governance

Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 35-50, 91-113;

Livia Kohn, ed., *The Taoist Experience: An Anthology* (Albany: State University of New York Press, 1993), pp. 290-99, 351-58.

2/1 Health, immortality, cosmos, gods, and governance (continued), and discussion

Michael Loewe, *Chinese Ideas of Life and Death: Faith, Myth and Reason in the Han Period (202 BC-AD 220)* (London: Allen & Unwin, 1982), pp. 17-24, 38-47, 80-113, 159-69;

Ute Engelhardt, "Longevity Techniques and Chinese Medicine," in *Daoism Handbook*, pp. 74-108.

Recommended readings:

N. J. Girardot, *Myth and Meaning in Early Taoism: The Theme of Chaos (hun-tun)* (Berkeley and Los Angeles: University of California Press, 1974), pp. 21-43, 257-74;

Nathan Sivin, "Health Care and Daoism," *Daoism: Religion, History and Society* 3 (2011): 1-14.

Formation

Wk 5

2/6 Celestial Master Daoism

Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 53-77;

Grégoire Espeset, "Later Han Religious Mass Movements and the Early Daoist Church," in *Early Chinese Religion, Part One: Shang through Han (1250 BC-220 AD)*, ed. John Lagerwey and Marc Kalinowski (Leiden and Boston: Brill, 2009), v. 2, pp. 1061-1102.

Recommended readings:

Peter Nickerson, "The Southern Celestial Masters," in *Daoism Handbook*, pp. 256-82;

Livia Kohn, "The Northern Celestial Masters," in *Daoism Handbook*, pp. 283-308.

2/8 Major schools of the middle ages: Shangqing (Highest Clarity), and discussion

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

Stephen Bokenkamp, "Declarations of the Perfected," in *Religions of China in Practice*, ed. Donald S. Lopez, Jr. (Princeton: Princeton University Press, 1996), pp. 166-79.

Recommended readings:

Paul W. Kroll, "Seduction Songs of One of the Perfected," in *Religions of China in Practice*, ed. Donald S. Lopez, Jr., pp. 180-87;

Isabelle Robinet, *Taoist Meditation: The Mao-shan Tradition of Great Purity*, trans. Julian F. Pas and Norman J. Girardot (Albany: State University of New York Press, 1993), pp. 19-54.

Wk 6

2/13 Major schools of the middle ages: Lingbao (Numinous Treasure)

Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 149-83;

Stephen Bokenkamp, "The Silkworm and the Bodhi Tree: The Lingbao Attempt to Replace Buddhism in China and Our Attempt to Place Lingbao Daoism," in *Religion and Chinese Society: Volume 1, Ancient and Medieval China*, ed. John Lagerwey (Hong Kong: The Chinese University Press, 2004), pp. 317-39.

2/15 Ethics and community, and discussion

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

Terry Kleeman, "Community and Daily Life in the Early Daoist Church," 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.

Recommended readings:

Stephen Bokenkamp, "Imagining Community: Family Values and Morality in the Lingbao Scriptures," 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;

Peter Nickerson, "Abridged Codes of Master Lu for the Daoist Community," in *Religions of China in Practice*, ed. Donald S. Lopez Jr. (Princeton: Princeton University Press, 1996), pp. 347-59;

Barbara Hendrichske, "The Concept of Inherited Evil in the *Taiping Jing*," *East Asian History* 2 (1991): 1-30.

Wk 7

*2/20 Creation and the pantheon

Stephan Peter Bumbacher, "Cosmic Scripts and Heavenly Scriptures: The Holy Nature of Taoist Texts," *COSMOS, The Yearbook of the Traditional Cosmology Society*, 11.2 (1995): 139-53;

Stephen Bokenkamp, "Daoist Pantheons," in *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, ed. John Lagerwey and Lü Pengzhi, vol. 2, pp. 1169-1203.

***Deadline, #1 written analysis (s-paper) of any theme to date (3 pp.)**

Recommended readings:

Stephen Bokenkamp, "Word as Relic in Medieval Daoism," in *Medieval and Early Modern Devotional Objects in Global Perspective: Translations of the Sacred*, ed. Elizabeth Robertson and Jennifer Jahner (New York: Palgrave Macmillan, 2010), pp. 21-35.

John Lagerwey, "A Brief History of the Pantheon: Ancestors and Gods in State and Local Religion and Politics," in idem, *China: A Religious State* (Hong Kong: Hong Kong University Press, 2010), pp. 19-55.

2/22 Daoist messianism and imperial adaptations, and discussion

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

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

Recommended readings:

- Richard Mather, "K'ou Ch'ien-chih and the Taoist Theocracy at the Northern Wei Court 425-451." 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," in *Buddhist and Taoist Practice in Medieval Chinese Society*, ed. David Chappell (Honolulu: University of Hawai'i Press, 1987), pp. 127-45
- John Lagerwey, "Taoism and Political Legitimacy," in idem, *Taoist Ritual in Chinese Society and History*, pp. 253-64;
- Robert Hymes, "The Bureaucratic Model: A Speculation," 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.

Wk 8

2/27 *Daoist Canon*

- Kristofer Schipper, "General Introduction," 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;
- Ōfuchi Ninji, "The Formation of the Taoist Canon," in *Facets of Taoism: Essays in Chinese Religion*, ed. Holmes Welch and Anna Seidel, pp. 253-67.

Development

3/1 New texts and cults: Foundation of later Daoism

- Lowell Skar, "Ritual Movements, Deity Cults, and the Transformation of Daoism in Song and Yuan Times," in *Daoism Handbook*, pp. 413-63;
- Edward L. Davis, *Society and the Supernatural in Song China* (Honolulu: University of Hawai'i Press, 2001), pp. 21-66.

Wk 9 Spring Break

Wk 10

3/13 Test 1 (not covering the "New texts and cults")

3/15 New texts and cults: Foundation of later Daoism (continued), and discussion

- Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 212-56;
- Florian C. Reiter, "Daoist Thunder Magic (Wulei fa), Some Aspects of its Schemes, Historical Position and Developments," in *Foundations of Daoist Ritual: A Berlin Symposium*, ed. Florian C. Reiter (Wiesbaden: Harrassowitz Verlag, 2009), pp. 27-46;
- Judith M. Boltz, "Not by the Seal of Office Alone: New Weapons in Battles with the Supernatural," 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.

Recommended reading:

- Florian C. Reiter, *Basic Conditions of Taoist Thunder Magic* (Wiesbaden: Harrassowitz Verlag, 2007), pp. 13-18;
- Livia Kohn, *Daoism and Chinese Culture*, pp. 171-85;
- Zhang Guangbao, "History and Early Lineages," in *Internal Alchemy: Self, Society, and the Quest for*

Immortality, ed. Livia Kohn and Robin R. Wang (Magdalena: Three Pines Press, 2009), pp. 53-70.

Wk 11

3/20 Quanzhen (Complete Perfection) order

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

3/22 No class

Assigned readings:

Wong, trans., *Seven Taoist Masters: A Folk Novel of China*, pp. 1-88.

Wk 12

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

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

*3/29 *Seven Taoist Masters: A Folk Novel of China*, and Discussion

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

Louis Komjathy, *Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen Daoism*, pp. 147-73.

***Deadline, #2 written analysis (s-paper) of any theme to date (3 pp.)**

Wk 13

4/3 Zhengyi (Orthodox Unity) order

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

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

Vincent Goossaert, “Daoism (Zhengyi tradition),” 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,” *Asia Major* 3rd series, 17.2 (2004): 121-59.

4/5 Celestial Master institution, and Discussion

Russell Kirkland, “Tianshi (Celestial Master),” in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio (New York and London: Routledge, 2008), v. 2, pp. 979-81;

Vincent Goossaert, “Longhu shan [Mount Longhu (Jiangxi)],” in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio, v. 1, pp. 702-4;

Vincent Goossaert, “The Heavenly Master, Canonization, and the Daoist Construction of Local Religion in Late Imperial Jiangnan,” *Cahiers d’Extrême-Asie* 20 (2011): 229-45.

Recommended reading:

Vincent Goossaert, “Daoism and Local Cults in Modern Suzhou: A Case Study of Qionglongshan,” in *Chinese and European Perspectives on the Study of Chinese Popular Religions* (Taipei: Boyang wenhua shiye, 2012), pp. 200-28.

Franciscus Verellen, “The Twenty-four Dioceses and Zhang Daoling: The Spatio-liturgical Organization

of Early Heavenly Master Taoism,” in *Pilgrims, Patrons, and Place: Localizing Sanctity in Asian Religions*, eds. Phyllis Granoff, Koichi Shinohara, and Jack Laughlin (Vancouver: University of British Columbia Press, 2003), pp. 15-67.

Wk 14

4/10 Daoism and society

Kristofer Schipper, “Neighborhood Cult Associations in Traditional Tainan,” in *The City in Late Imperial China*, ed. G. William Skinner (Stanford: Stanford University Press, 1977), pp. 651-78;
Kenneth Dean, *Taoist Ritual and Popular Cults of Southeast China* (Princeton: Princeton University Press, 1993), pp. 21-53.

Recommended reading:

Richard G. Wang, “A Local Longmen Lineage in Late Ming-Early Qing Yunnan,” in *Quanzhen Daoists in Chinese Society and Culture, 1500-2010*, eds. Xun Liu and Vincent Goossaert (Berkeley: Institute of East Asian Studies, UC Berkeley, 2014), pp. 235-68.

4/12 Sacred space: 中國寺廟大觀：湖北省武當山道觀 (DVD 2296 series 7, v. 6), and discussion
Thomas Hahn, “The Standard Taoist Mountain and Related Features of Religious Geography,” *Cahiers d’Extrême-Asie* 4 (1988): 145-56;
Florian Reiter, “Some Observations Concerning Taoist Foundations in Traditional China,” *Zeitschrift der Deutschen Morgenländischen Gesellschaft* 133 (1983): 363-76;
Kristofer Schipper, *The Taoist Body*, pp. 100-12.

Recommended readings:

Kristofer Schipper, “Taoist Ritual and Local Cults of the Tang Dynasty,” 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;
Richard G. Wang, “Four Steles at the Monastery of Sublime Mystery (Xuanmiao guan): A Study of Daoism and Society on the Ming Frontier,” *Asia Major* 3rd series, 13.2 (2000): 37-82;
Volker Olles, “Stars and Legends: Some Observations about Sacred Space in Daoism,” in *Scriptures, Schools and Forms of Practice in Daoism: A Berlin Symposium*, ed. Poul Andersen and Florian C. Reiter, pp. 233-52;
Gil Raz, “Daoist Sacred Geography,” in *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, ed. John Lagerwey and Lü Pengzhi, vol. 2, pp. 1399-1442;
Sara Elaine Neswald, “Internal Landscapes,” in *Internal Alchemy: Self, Society, and the Quest for Immortality*, eds. Livia Kohn and Robin R. Wang (Magdalena: Three Pines Press, 2009), pp. 27-52.

Wk 15

4/17 Ritual activities

Kristofer Schipper, “An Outline of Taoist Ritual,” in *Essais sur le rituel*, eds. Anne-Marie Blondeau and Kristofer Schipper, v. 3 (Louvain: Peeters, 1995), pp. 97-126;
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. 135-63.

Recommended reading:

Kenneth Dean, "Daoist Ritual Today," in *Daoism Handbook*, ed. Livia Kohn, pp. 659-82.

4/19 Ritual activities (continued; film: *Bored in Heaven*, 80 mins.)

Kristofer Schipper, "Vernacular and Classical Ritual in Taoism," *Journal of Asian Studies* 45.1 (1985): 21-48;

John Lagerwey, "Daoist Ritual in Social and Historical Perspective," in idem, *China: A Religious State*, pp. 57-93.

Recommended reading:

Michael Saso, *Blue Dragon, White Tiger: Taoist Rites of Passage* (Washington, DC: Taoist Center, 1990), pp. 1-24, 193-212.

Wk 16

4/24 Test 2

*** Tuesday, May 1, 2018 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 PAPERS

Short papers:

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

Length Each 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 or phenomenon 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 historical development or a group of texts? 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.

You could choose any readings we haven't covered in class, that is, some readings labeled as "further readings" or future readings (whose topics we haven't covered yet). Or, you could identify some theme(s) we haven't covered in class. If you choose an article/chapter (or a couple of

articles/chapters) as the basis of your reaction, you may not want to summarize it too much because your paper is too short. You can summarize it to a certain extent, then analyze it, and then make your own argument (agree or disagree, why). The main point of the s-paper assignment is that I want to see your original idea regarding your readings, or your reflective feedback to the readings (again with your own understanding or idea). By analyzing an article/chapter (or articles/chapters), your paper demonstrates your understanding or your view of Daoism. If you choose to write a consistent theme in the readings, then you may want to summarize the general features of this theme(s), then do the rest of the things as I have just explained.

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

GUIDELINES FOR THE TAKE-HOME EXAM

Take-home exams papers are 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 reaction papers 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 or group of texts.

Reference for Further Reading: (Most in the Automating Reserves or on hard copy reserve at Library West)

- Akira Akahori, “Drug Taking and Immortality,” in *Taoist Meditation and Longevity Techniques*, ed. Livia Kohn (Ann Arbor: Center for Chinese Studies, University of Michigan, 1989), pp. 73-94.
- Benjamin, Schwartz. “The Thought of the *Tao-te-ching*,” 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.
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