Class time: T 7 (1:55-2:45pm) / R 7-8 (1:55-3:50pm)
Classroom: MAT 0115
Instructor: Richard G. Wang
E-mail: rwang1@ufl.edu
Telephone: 846-2071
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, December 10, 2019, 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


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
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

“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/.”

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
8/20 Introduction to the course

8/22 Background to Daoism

Foundations
Wk 2
8/27 “The Elders” — The *Daode jing* (*Tao te ching*)

Recommended reading:

8/29 The Dao that can’t be told (*Daode jing* cont’d), and discussion

Recommended reading:

Wk 3
9/3 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.

9/5 At ease in perfect happiness (Zhuangzi cont’d), and discussion

Recommended reading:

Wk 4
9/10 Health, immortality, cosmos, gods, and governance
Isabelle Robinet, Taoism: Growth of a Religion, pp. 35-50, 91-113;

Formation
9/12 Celestial Master Daoism, and discussion
Isabelle Robinet, Taoism: Growth of a Religion, pp. 53-77;

Recommended readings:
Peter Nickerson, “The Southern Celestial Masters,” in Daoism Handbook, pp. 256-82;

Wk 5
9/17 Major schools of the middle ages: Shangqing (Highest Clarity)
Isabelle Robinet, Taoism: Growth of a Religion, pp. 114-48;

9/19 Major schools of the middle ages: Lingbao (Numinous Treasure), and discussion
Isabelle Robinet, Taoism: Growth of a Religion, pp. 149-83;

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;

Wk 6
9/24 Ethics, and discussion

Recommended readings:

9/26 Daoist messianism and imperial adaptations, and discussion

Recommended readings:
Richard Mather, “K’ou Ch’ien-chih and the Taoist Theocracy at the Northern Wei Court 425-451,” in

Wk 7  
*10/1 Daoist Canon  
*Deadline, #1 written analysis (s-paper) of any theme to date (3 pp.)

Development  
10/3 New texts and cults: Foundation of later Daoism  
Edward L. Davis, Society and the Supernatural in Song China (Honolulu: University of Hawai‘i Press, 2001), pp. 21-66;  

Wk 8  
10/8 Test 1 (not covering the “Daoist Canon” and the “New texts and cults”)  
10/10 New texts and cults: Foundation of later Daoism (cont’d), and discussion  
Isabelle Robinet, Taoism: Growth of a Religion, pp. 212-56;  

Recommended reading:
Livia Kohn, Daoism and Chinese Culture, pp. 171-85.

Wk 9
10/15 An Iron Tree at Jingyang Palace Subdues Demons

10/17 An Iron Tree at Jingyang Palace Subdues Demons (cont’d) and discussion
A story by Feng Menglong, 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. 709-744, 770-771 (in Ares/Canvas);

Wk 10
10/22 Quanzhen (Complete Perfection) order

10/24 Seven Taoist Masters: A Folk Novel of China,

Wk 11
10/29 Seven Taoist Masters: A Folk Novel of China
Wong, trans., Seven Taoist Masters: A Folk Novel of China, pp. 89-133.

*10/31 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 12
11/5 Zhengyi (Orthodox Unity) order
Chen Yaoting, “Zhengyi (Orthodox Unity; Correct Unity),” in *The Encyclopedia of Taoism*, ed. Fabrizio Pregadio, v. 2, pp. 1258-60;

11/7 Celestial Master institution, and Discussion

Recommended reading:

Wk 13

11/12 Sacred space: 中國寺廟大觀：湖北省武當山道觀 (DVD 2296 series 7, v. 6)

11/14 Daoist ritual (film: Bored in Heaven, 80 mins.)
and Kristofer Schipper, v. 3 (Louvain: Peeters, 1995), pp. 97-126;

Wk 14

11/19  Daoism and society

11/21  No class
Assigned readings:

Wk 15

11/26  No class
Assigned readings:

11/28  Holiday—Thanksgiving

Wk 16

12/3  Test 2

* Tuesday, December 10, 2019 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)


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


“Guarding the One: Concentrative Meditation in Taoism,” in *Taoist Meditation and*
Longevity Techniques, ed. Livia Kohn, pp. 125-56.


Kroll, Paul W. “What is Taoism?” In ibid., pp. 265-90.


Robinet, Isabelle. Taoism: Growth of a Religion.


Saso, Michael. Blue Dragon, White Tiger: Taoist Rites of Passage (Washington, DC: Taoist Center,


______. “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;

______. “Qiyunshan as a Replica of Wudangshan and the Religious Landscape of the Ming Empire,” Journal of Chinese Religions 42.1 (2014): 28-66;

