COURSE DESCRIPTION
This course provides a focused interdisciplinary exploration of meaning-making systems in the East Asian geographical region of China, Taiwan and Sinicized areas of Southeast Asia, in particular Singapore. We will outline and compare major ideas, practices and social institutions of indigenous philosophical/religious traditions of Confucianism and Daoism, along with Buddhist, Christian and Muslim experiences within a particularly Chinese cultural context. The roles and relationships that are at the center of a Chinese worldview and construction of personhood will be a particularly helpful way to organize our multi-faceted investigation, which will include analysis of primary texts (oral/written), anthropological case studies, definitions and linguistic histories of important terms, art, film clips and performances, and political applications connected to these value systems.

COURSE WEBSITE
To access the course website, click on ‘Quick Links’ in the upper right-hand corner of the UNCA homepage (www.unca.edu). Click into “Moodle” and enter your username and password. Click on RELS 373 under ‘My Classes’ to open class website. A copy of the syllabus, announcements, assignments, and other course documents (case studies other than those from the required textbooks) will be available on the site. There is also a forum available to post questions and comments.

COURSE STUDENT LEARNING OUTCOMES:
Upon successful completion of this course, students will be able to:

- Identify and describe religious, historical, social, political and aesthetic aspects of the philosophical and religious experiences of Chinese traditions as they have shaped both individuals and societies in global contexts
- Employ a working vocabulary and critical lens for analyzing the ideas, practices and social institutions of interactive, global religious traditions
- Locate, interpret and evaluate theory and practice on relationality and personhood in transnational issues of global concern within diverse cultures
- Demonstrate the necessary skills, vocabulary and sensitivity to do effective and passionate cross-cultural work
- Translate insights into well-developed and effectively communicated written analyses

RELS SLOS: HTTP://RELIGIOUSSTUDIES.UNCA.EDU/MISSION-AND-STUDENT-LEARNING-OUTCOMES
WRITING (WI) SLOS: HTTP://WWW2.UNCA.EDU/ILS/FACULTY/WRITING%20INTENSIVE%20SLO%208_10.HTM
ASIAN STUDIES SLOS: HTTP://IST.UNCA.EDU/MISSION-AND-STUDENT-LEARNING-OUTCOMES
— COURSE SCHEDULE —

Note: All readings, videos and assignments in this syllabus are subject to change at the discretion of the professor.

WEEK ONE

**January 9:** Introduction to the course: East Asia in the spotlight – why China?
   - Frameworks: 1) Religious Studies/Philosophy/Theology – categorical issues
   - 2) Roles, Relationships and Personhood

**January 11:** Historical Overview – Streams of Influence
   - [M]: “Religion and Zongjiao,” “Religion as Culture,” in *Chinese Religion: A Contextual Approach*, by Xinhong Yao and Yanxia Zhao

WEEK TWO

**January 16:** NO CLASS: MLK Memorial Day

**January 18:** Vernacular Religion: Ancestors, gods, ghosts
   - [M]: “Introduction,” and “Deities and Ancestors in early oracle inscriptions,” in *Religions of China in Practice*
   - [M]: Yao and Zhao, “Religion in Family Contexts”
   - [M]: Johnson, “Ritual Opera in a Rural Context”

WEEK THREE

**January 23:** Emperor as Priest/Mediator – Tian
   - [M]: Zhou Ritual
   - [M]: “Confucian Creation of ‘Heaven”

**January 25:** Confucian: Filial exemplary models (Confucian Classics, Analects) master-student, ancestor
   - IN CLASS LANGUAGE INTRO: junxi, ren, li, etc.
   - [M]: Nylan, *Confucian Classics* excerpts, Duke of Zhou, etc.
   - [M]: *Analects.* 2-1, 2-2, 2-3, 4-3 through 4-6, 4-9 through 4-12, 4-17, 4-18, 4-22, 4-23, 4-24
   - [M]: Nylan, “Confucius as Sage, Ancestor, Deity”

WEEK FOUR

**January 30:** Confucian filial models, family reverence, xiao
   - In class art: Admonitions Scroll (5th-8th c. instruction to palace ladies)

**February 1:** Confucian expansions and critiques
   - Mencius, Xunxi, Mohists
   - [M]: Nylan, Lives of Confucius, chapter 2
   - [M]: Excerpts from Mencius, Xunxi and Mohists

WEEK FIVE

**February 6:** Understanding Confucian Values & Cultural Identity

**February 8:** Confucianism in Contemporary China

**RESPONSE PAPER #1 DUE February 8th in class**

**WEEK SIX**

**February 13:** Confucian Values & Cultural Identity in Sinicized Southeast Asia: The Case of Singapore
[M]: Tu Wei-Ming, *Confucian Ethics Today: The Singapore Challenge* (Federal, 1984)

**February 15:** Daoism: Cosmology, *Daodejing*
[M]: *Daodejing* excerpts
[M]: “Laozi: Ancient Philosopher, Master of Immortality, and God” in *Religions of China in Practice*

**WEEK SEVEN**

**February 20:** Daoism: *Zhuang Zi*  
**POSSIBLE FINAL PROJECT TOPICS due**

**February 22:** Daoism: Ritual and Body, Alchemy (option: Revised Paper #1 due)  
[M]: *Taoist Body*, excerpt

**WEEK EIGHT**

**February 27:** Daoism: Immortals (Men and Women)  

**February 29:** Daoism: Currents in Health, Chinese medicine? Guest speaker?  
**RESPONSE PAPER #2 DUE February 29th in class**

**WEEK NINE**

**March 5-9:** NO CLASS, SPRING BREAK

**WEEK TEN**

**March 12:** Buddhism Basics, Chinese “Accommodation and Advocacy”  
[M]: Herschock, ch 1 and 3  
In class art: Treasures of the Dunhuang Cave

**March 14:** Buddhism: Asceticism and Family  
[M]: Sutra of Filial Piety, 42 Sutras excerpts  
[M]: compare Kisagotami (Therigatha and Chinese version)  
[M]: *Vimalakirti Sutra*

*SELECTED FINAL PAPER TOPIC and INITIAL BIBLIOGRAPHY due*

**WEEK ELEVEN**

**March 19:** Buddhism: Ch’an Master-student (Option: Revised Paper #2 due)  
[M]: Platform Sutra  
[M]: Lin-chi, Mazu excerpts  
[M]: Levering, Miriam L. “Miao-tao and Her Teacher Ta-hui,” in *Buddhism in the Sung*, pp. 188-219.


**March 21:** Buddhism: Buddha-nature (Golden Lion) and Upaya (Lotus Sutra)  
[M]: *Lotus Sutra*, *Prodigal Son*, Burning House  
In class art: Mystical Conversation of Shakyamuni and Prabhutratna: bronze sculpture (518)  
[M]: Treatise on the Golden Lion?
WEEK TWELVE

March 26: Buddhism: Pure Land Bodhisattvas/Buddhas
March 28: Buddhism: Kuan-yin
[M]: “Sutra Promoting the White-robed Kuanyin as Giver of Sons”
[M]: “Biography of the Great Compassionate One”

**RESPONSE PAPER #3 DUE March 28th in class**

WEEK THIRTEEN

April 2: Buddhism: Nuns, Courtesans and Imminent people
[M]: Buddhist Nuns in Contemporary Taiwan
[M]:

**Two-Page Final Project Research Update and Expanded Bibliography due**

April 4: TBA

WEEK FOURTEEN

April 9: Chinese Muslims
[M]: Familiar Strangers, ch 1
[M]: Chinese Gleams of Sufi Light
[M]: Zheng He’s journeys

April 11: Chinese Christianities
[M]: Rubinstein, “Holy Spirit Taiwan: Pentecostal and Charismatic Christianity in the PRC”
[M]:

WEEK FIFTEEN

April 16: Peer Review in class of draft of Final Paper

**ROUGH DRAFT of FINAL PAPER due**

April 18: Three Traditions
[M]: Monkey excerpt
In class art: Three laughing men by the Tiger stream Song Dynasty painting

WEEK SIXTEEN

April 23: Wrap-up

**FINAL RESEARCH PROJECT/PAPER AND PORTFOLIO DUE ON APRIL 27TH, 5:30PM IN MY OFFICE MAILBOX, CARMICHAEL 123 (MAY BE TURNED IN EARLIER)**

COURSE REQUIREMENTS
PREPARATION AND PARTICIPATION (15%)
Attendance at each class session is required. A good classroom experience requires a collaborative effort and a student’s absence detracts from the learning process of the whole. If you are unable to attend a session, please notify me. Any more than three absences will result in a demarcation of 5 points for each absence. After six absences, I will administratively drop you from the course with a failing grade. Excused absences will be granted according to university policy and my discretion, and may involve make-up work to avoid a failing grade. Tardiness is disruptive, and an excessive amount will result in penalty. Absence from class can occur in other forms as well. The expectation is that you will come to class prepared to discuss the assigned readings and with at
least two questions or comments in mind. Discussion involves speaking, active listening, and raising questions that will move the conversation towards collaborative understanding.

In the case of inclement weather, we will follow the policies of the university regarding cancellation, make-up classes, and late start scheduling. It is the responsibility of the student to monitor weather announcements (available through radio, TV, and internet sources).

QUICK FIRE PAPERS (200-250 words each) (10%)
Class discussions are central to the course. In order to make them more effective, you will be asked to write short responses to primary and secondary source readings to bring to class for discussion, to reflect on a question after class to turn in the following class, or during an in-class assignment. This paper should NOT be a summary of the readings. Instead, you should focus on one or two key points that will help focus class discussion. This could take the form of a critique of the reading, analysis of a significant idea/contribution of the author, questions, or a connection to one of the themes of the class or to prior readings/discussion topics. The evaluation of the papers will be given a √+, √, √-, or 0. Please turn in a hard-copy in class. Word limit will be strictly adhered to.

THREE RESPONSE PAPERS (45%)
These papers (4-5 pages each, exclusive of annotations) give you an opportunity to develop a critique, argue for a pattern, analyze a significant idea, and/or integrate a few of the themes of that section of the class into a cohesive written essay. No outside research required. Topics/questions will be provided in advance. You will have an opportunity to revise either your first or second response paper. More details will be provided in class.

FINAL PROJECT - RESEARCH PORTFOLIO and PAPER (30%)
This assignment is a half-semester long project that gives you an opportunity to explore a topic in further depth that has caught your attention over the course of our inquiry into Chinese traditions that has not been covered in class. The best projects are the ones in which you develop your topic in connection with your own particular interests. The final, polished product is important, but so is the process of creating that product. So there will be several required “steps along the way” to the final product that will receive points. A complete guideline and more details will be discussed in class, and developed in individual meetings with me. The final form of the project/paper is due on April 27th, 5:30pm in my office in Carmichael 123 (may be turned in earlier).

PAPER FORMAT AND DOCUMENTATION
All papers should be: double-spaced with 11 or 12pt font and 1 inch margins, double-sided. Make sure that all of your papers are properly documented. Please follow Chicago or Turabian parenthetical style formatting for all of your papers. Sample guides for documenting parenthetical references can be found at: http://library.uncg.edu/depts/ref/handouts/turabian.asp. The important thing is to be consistent in your documentation and make sure that you provide accurate page numbers in order for readers to locate quotes. Wikipedia is not a valid resource for papers and should not be used or cited as a reference.

LATE POLICY
If you have extenuating circumstances that will prevent you from turning work in on time, please consult with me. Every day (24 hour period) an assignment is late, I will deduct 10 points.

COURSE GRADES
Grades for the course will be based on a combination of the following means of evaluating student performance, each having the value indicated:

(1) 15% (75 points) Participation and Attendance
(2) 10% (50 points) Quick Fire Writing
(2) 45% (225 points) 3 Response Papers (1000-1200 words each, exclusive of annotations)
(3) 30% (150 points) Final Project/Paper and Research Portfolio
The grading scale for the course will be as follows:

94-100% = A
90-93.9% = A-
87-89.9% = B+
84-86.9% = B
80-83.9% = B-
77-79.9% = C+
below 60% = F

With 500 points to be earned during the semester, 470 points would constitute an A, etc.
Extra credit beyond the course requirements should not be expected. If a special event of relevance such as an expert speaker or film occurs, all students will have the same opportunity to benefit from it.

Academic Dishonesty
I will penalize to the fullest extent any acts of cheating, including plagiarism, starting with giving an “F” or “zero” to the assignment or exam. All written work in this course must be original to you. If you consult outside texts, please cite these sources in the proper format. This pertains to all external sources (books, journals, lectures, websites). I am required to report all suspected cases of plagiarism to the VCAA. For further information, please review the university’s policy on academic integrity on plagiarism and other related issues at http://www.unca.edu/aa/handbook/8.htm (especially section 8.3.1)

In many cases, students do not intend to plagiarize. These examples are cited from the University of Albany website (http://www.albany.edu/undergraduate_bulletin/regulations.html#integrity):

EXAMPLES OF PLAGIARISM INCLUDE: failure to acknowledge the source(s) of even a few phrases, sentences, or paragraphs; failure to acknowledge a quotation or paraphrase of paragraph-length sections of a paper; failure to acknowledge the source(s) of a major idea or the source(s) for an ordering principle central to the paper’s or project’s structure; failure to acknowledge the source (quoted, paraphrased, or summarized) of major sections or passages in the paper or project; the unacknowledged use of several major ideas or extensive reliance on another person’s data, evidence, or critical method; submitting as one’s own work, work borrowed, stolen, or purchased from someone else.

Inclusive Language
This course seeks to be inclusive of people of all genders, races, cultures, abilities, and sexual orientations. Throughout the course, we will endeavor to embody the principles set out in the student handbook. Please be mindful that, when writing papers, you should use terms like people, world, us, human being, humanity, etc. instead of the terms man, mankind, and men. There are all types of exclusions that have taken place in the history of scholarship; as responsible scholar-citizens in contemporary society and in a global context, we want to make sure that we do not further the subtleties of exclusion. If you have questions about the policy, please feel free to consult with the professor.

If you have a documented disability and wish to discuss academic accommodations, please contact me within the first two weeks of the semester.