CHT 3513 (085H)/REL 3938 (1821)/MEM 3931 (183E)

Taoism and Chinese Culture

All readings are in English

Fall 2016

Class time: MWF 7 (1:55-2:45pm)
Classroom: MAT 0115
Instructor: Richard G. Wang
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Office: Pugh Hall 359
Office hours: Monday & Wednesday 3:00-4:30pm, 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.

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 13, 2016, 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 = 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.

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.

“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.”

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
8/22 Introduction to the course

8/24 Background to Daoism
Isabelle Robinet, Taoism: Growth of a Religion, pp. 1-23;

8/26 Background to Daoism (continued)
Foundations
Wk 2
8/29 “The Elders” — The Daode jing (Tao te ching)
Mair, trans., Tao Te Ching, pp. 59-92;
Livia Kohn and Michael

8/31 The Dao that can’t be told (Daode jing continued)
Mair, trans., Tao Te Ching, pp. 93-105, 3-25; 26-55.

9/1 Discussion
Max Kaltermark, Lao Tzu and Taoism, trans. Roger Greaves (Stanford: Stanford University Press,
1969), pp. 47-69, 107-13;
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
9/5 Holiday-Labor Day

9/7 The “Useless words” of Zhuangzi (“Chuang-tzu”)
Mair, trans., Wandering on the Way, pp. 3-41;
A. C. Graham, Disputers of the Tao: Philosophical Argument in Ancient China (La Salle: Open
Court, 1989), pp. 170-211.

9/9 At ease in perfect happiness (Zhuangzi continued)

Wk 4
9/12 Discussion
2000), pp. 30-52;
Michael Saso, “The Zhuangzi neipian: A Daoist Meditation,” in Experimental Essays on
Zhuangzi, ed. Victor Mair

9/14 Health, immortality, cosmos, gods, and governance
Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 35-50, 91-113;

9/16 Discussion

**Formation**
Wk 5

9/19 Celestial Master Daoism
Isabelle Robinet, *Taoism: Growth of a Religion*, pp. 53-77;

**Further reading**

9/21 Major schools of the middle ages: Shangqing (Highest Clarity)

9/23 Discussion
Reiter (Wiesbaden: Harrassowitz Verlag, 2007), pp. 11-28;
37-64;
180-87;
(Albany: State University of New York Press, 1993), pp. 19-54;

Wk 6
9/26  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;

9/28  Ethics and community
Barbara Hendrischke, “The Concept of Inherited Evil in the *Taiping Jing*,” *East Asian History* 2
Barbara Hendrischke 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.

9/30  Discussion
Stephen Bokenkamp, “Imagining Community: Family Values and Morality in the Lingbao
Scriptures,” in *Philosophy and
Peter Nickerson, “Abridged Codes of Master Lu for the Daoist Community,” in *Religions of China in Practice*, ed. Donald

Wk 7
*10/3 Creation and the pantheon

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

Further reading

10/5 Daoist messianism and imperial adaptations

10/7 No Class – Homecoming

Wk 8
10/10 Discussion
Charles Benn, “Religious Aspects of Emperor Hsüan-tsung’s Taoist Ideology,” in *Buddhist and

John Lagerwey, “Taoism and Political Legitimacy,” in idem, Taoist Ritual in Chinese Society and History, pp. 253-64;


10/12 Daoist Canon


Development
10/14 New texts and cults: Foundation of later Daoism


Wk 9
10/17 Test 1 (not covering the 10/12 and 10/14 topics: “Daoist Canon” and “New texts and cults”)

10/19 New texts and cults: Foundation of later Daoism (continued), and discussion
Isabelle Robinet, Taoism: Growth of a Religion, pp. 212-56;


Further reading


Livia Kohn, *Daoism and Chinese Culture*, pp. 171-85;


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


10/21 Quanzhen (Complete Perfection) order


Wk 10

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


10/26 *Seven Taoist Masters: A Folk Novel of China*


10/28 *Seven Taoist Masters: A Folk Novel of China*

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

Wk 11

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;


11/2 Zhengyi (Orthodox Unity) order


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

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11/4  Celestial Master institution, and Discussion


Further reading


Wk 12
11/7  Daoism and society


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;

*11/9  Discussion
*Deadline, #2 written analysis (s-paper) of any theme to date (3 pp.)

11/11  Holiday – Veterans Day

Wk 13
11/14  Ritual activities (film: Bored in Heaven, 80 mins.)

Further reading

11/16  Ritual activities (continued; film: Bored in Heaven, 80 mins.)

Further reading

11/18  No class – take-home assignment
Wk 14
11/21  No class – take-home assignment

11/23-11/25  No class – Thanksgiving

Wk 15
11/28  Sacred space: 中國寺廟大觀：湖北省武當山道觀 (DVD 2296 series 7, v. 6)

Further reading

11/30  Test 2

12/2  Daoist life: 中國寺廟大觀：湖北省武當山道觀 (DVD 2296 series 7, v. 6), and
Discussion
Kristofer Schipper, *The Taoist Body*, pp. 20-31, 44-71;
Ozaki Masaharu 尾崎正治, “The Taoist Priesthood: From Tsai-chia to Ch’u-chia,” in *Religion*
and the Family in East Asia,

Wk 16
12/5  Daoist art, and Conclusion

* Tuesday, December 13, 2016 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)

______. “Religious Aspects of Emperor Hsüan-tsung’s Taoist Ideology,” in Buddhist and Taoist
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Graham, A. C. *Disputers of the Tao: Philosophical Argument in Ancient China* (La Salle: Open Court, 1989), pp. 170-211.


Kohn, Livia. “Guarding the One: Concentrative Meditation in Taoism,” in *Taoist Meditation and...*
Longevity Techniques, ed.
Livia Kohn, pp. 125-56.
______. “The Tao-te-ching in Ritual,” in Lao-tzu and the Tao-te-ching, eds. Livia Kohn and
Michael LaFargue, pp. 143-59.
______. “Taoist Insight Meditation: The Tang Practice of Neiguan,” in Taoist Meditation and
Longevity Techniques, ed.
Livia Kohn, pp. 193-222.
1993.
Komjathy, Louis. Cultivating Perfection: Mysticism and Self-transformation in Early Quanzhen
Daoism. Leiden and
Kroll, Paul W. “Daoist Verse and the Quest of the Divine,” in Early Chinese Religion, Part Two:
The Period of Division
______. “Seduction Songs of One of the Perfectged.” In Religions of China in Practice, ed.
Donald S. Lopez, Jr., pp. 180-
87.
Lagerwey, John. “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.
Lindsay Jones, pp. 2192-
2202.
______. “Daoist Ritual from the Second through the Sixth Centuries,” in Foundations of Daoist
Ritual: A Berlin
______. “Daoist Ritual in Social and Historical Perspective,” in idem, China: A Religious State,
pp. 57-93.
______. “Taoism and Political Legitimacy,” in idem, Taoist Ritual in Chinese Society and
History (New York and London:
______. “What is Taoism?” In ibid., pp. 265-90.
Li Yangzheng, History of Chinese Taoism, trans. Yan Zhonghu (Beijing: Foreign Languages
Little (Chicago: Art Institute


“Visualization and Ecstatic Flight in Shangqing Taoism,” in *Taoist Meditation and Longevity Techniques*, ed. Livia Kohn, pp. 159-90;


______. “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;


