ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE: 2/12/2011

1. ACADEMIC UNIT: School of International Letters and Cultures

2. COURSE PROPOSED: CHI/REL 394 Special Topics: The Daoist Bible 1-4
   (prefix) (number) (title) (semester hours)

3. CONTACT PERSON: Name: Stephen R. Bokenkamp  Phone: 480-510-4548
   Mail Code: 870202  E-Mail: sbokenk@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. AREA(S) PROPOSED COURSE WILL SERVE. A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study. (Please submit one designation per proposal)

   Core Areas
   Literacy and Critical Inquiry--L ☑
   Mathematical Studies--MA ☑ CS ☑
   Humanities, Fine Arts and Design--HU ☑
   Social and Behavioral Sciences--SB ☑
   Natural Sciences--SQ 🅁 SG ☑

   Awareness Areas
   Global Awareness--G ☑
   Historical Awareness--H ☑
   Cultural Diversity in the United States--C ☑

6. DOCUMENTATION REQUIRED:
   (1) Course Description
   (2) Course Syllabus
   (3) Criteria Checklist for the area
   (4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

CROSS-LISTED COURSES: ☑ No ☑ Yes; Please identify courses: Chinese 394 / Religious Studies 394

Is this an unsectioned course?: ☑ No ☑ Yes; Is it governed by a common syllabus?

Professor Juliann Vitullo, Acting Director
Chair/Director (Print or Type)

Date: 2/22/2011

Chair/Professor (Signature)

Rev. 1/94, 4/95, 7/98, 4/00, 1/02, 10/08
Arizona State University Criteria Checklist for
LITERACY AND CRITICAL INQUIRY - [L]

Rationale and Objectives

Literacy is here defined broadly as communicative competence in written and oral discourse. Critical inquiry involves the gathering, interpretation, and evaluation of evidence. Any field of university study may require unique critical skills which have little to do with language in the usual sense (words), but the analysis of spoken and written evidence pervades university study and everyday life. Thus, the General Studies requirements assume that all undergraduates should develop the ability to reason critically and communicate using the medium of language.

The requirement in Literacy and Critical Inquiry presumes, first, that training in literacy and critical inquiry must be sustained beyond traditional First Year English in order to create a habitual skill in every student; and, second, that the skills become more expert, as well as more secure, as the student learns challenging subject matter. Thus, the Literacy and Critical Inquiry requirement stipulates two courses beyond First Year English.

Most lower-level [L] courses are devoted primarily to the further development of critical skills in reading, writing, listening, speaking, or analysis of discourse. Upper-division [L] courses generally are courses in a particular discipline into which writing and critical thinking have been fully integrated as means of learning the content and, in most cases, demonstrating that it has been learned.

Students must complete six credit hours from courses designated as [L], at least three credit hours of which must be chosen from approved upper-division courses, preferably in their major. Students must have completed ENG 101, 107, or 105 to take an [L] course.

Notes:

1. ENG 101, 107 or ENG 105 must be prerequisites
2. Honors theses, XXX 493 meet [L] requirements
3. The list of criteria that must be satisfied for designation as a Literacy and Critical Inquiry [L] course is presented on the following page. This list will help you determine whether the current version of your course meets all of these requirements. If you decide to apply, please attach a current syllabus, handouts, or other documentation that will provide sufficient information for the General Studies Council to make an informed decision regarding the status of your proposal.
Proposer: Please complete the following section and attach appropriate documentation.

### ASU - [L] CRITERIA

To qualify for [L] designation, the course design must place a major emphasis on completing critical discourse—as evidenced by the following criteria:

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>Identify Documentation Submitted</th>
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</thead>
<tbody>
<tr>
<td>x</td>
<td></td>
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</tbody>
</table>

**CRITERION 1:** At least 50 percent of the grade in the course should depend upon writing, including prepared essays, speeches, or in-class essay examinations. *Group projects are acceptable only if each student gathers, interprets, and evaluates evidence, and prepares a summary report.*

1. Please describe the assignments that are considered in the computation of course grades—and indicate the proportion of the final grade that is determined by each assignment.

2. Also:

   **Please circle, underline, or otherwise mark** the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process—and label this information "C-1".

**CRITERION 2:** The composition tasks involve the gathering, interpretation, and evaluation of evidence.

1. Please describe the way(s) in which this criterion is addressed in the course design.

2. Also:

   **Please circle, underline, or otherwise mark** the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process—and label this information "C-2".

**CRITERION 3:** The syllabus should include a minimum of two substantial writing or speaking tasks, other than in-class essay examinations.

1. Please provide relatively detailed descriptions of two or more substantial writing or speaking tasks that are included in the course requirements.

2. Also:

   **Please circle, underline, or otherwise mark** the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process—and label this information "C-3".
<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
<th>CRITERION 4: These substantial writing or speaking assignments should be arranged so that the students will get timely feedback from the instructor on each assignment in time to help them do better on subsequent assignments. <em>Intervention at earlier stages in the writing process is especially welcomed</em></th>
<th>Identify Documentation Submitted</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td></td>
<td>See &quot;Writing Assignments&quot; bullet #4 on syllabus and &quot;Essays&quot; topics from the last time I taught the course.</td>
<td></td>
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</tbody>
</table>

1. Please describe the sequence of course assignments—and the nature of the feedback the current (or most recent) course instructor provides to help students do better on subsequent assignments.

2. **Also:**

   Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process—and label this information "C-4".
<table>
<thead>
<tr>
<th>Course Prefix</th>
<th>Number</th>
<th>Title</th>
<th>Designation</th>
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</thead>
<tbody>
<tr>
<td>REL/CHI</td>
<td>395</td>
<td>The Chinese Bible: The Daode jing</td>
<td>L</td>
</tr>
</tbody>
</table>

Explain in detail which student activities correspond to the specific designation criteria. Please use the following organizer to explain how the criteria are being met.

<table>
<thead>
<tr>
<th>Criteria (from checksheet)</th>
<th>How course meets spirit (contextualize specific examples in next column)</th>
<th>Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)</th>
</tr>
</thead>
<tbody>
<tr>
<td>C1</td>
<td>Daily writing assignments are paragraphs on 4X6 cards. Students are provided with prompts to guide their reading and prepare. Writing assignments, two pages in length, build on these. Data collection is the same, but more interpretation and analysis is required. The final paper, for which students present a verbal prospectus, tests student ability to gather data, construct, and maintain an argument.</td>
<td>These writing assignments are central to the course and figure centrally in the syllabus under &quot;Requirements and Grading.&quot; Daily writing: 10% Two Essays: 30% Final paper: 30%</td>
</tr>
<tr>
<td>C2</td>
<td>Each of the prompts for daily readings invites students to gather specific sorts of information, analyze it, and provide a summary evaluation, whether comparative or analytical.</td>
<td>I have provided ten examples of the daily prompts that I post on Blackboard. These prompts for daily writing build student competence in analyzing the primary and secondary documents we read.</td>
</tr>
<tr>
<td>C3</td>
<td>The essay assignments are purposely short, since concision is more difficult than verbosity. The purpose of the essays is to help students &quot;read&quot; the underlying purposes of expository prose.</td>
<td>The first essay is a simple exercise whereby students are invited to explore how an imaginary author biography fits the details of a text attributed to him. The second challenges them to develop the goals and purposes of an author on their own, absent narrative support.</td>
</tr>
<tr>
<td>C4</td>
<td>Daily writing assignments, marked and returned weekly, prepare the student for the longer essays. The assignments are given them one week in advance and I grade and return them within a week. They may rewrite these essays</td>
<td>See &quot;Writing Assignments&quot; bullet #4 and &quot;Essays&quot; topics from the last time I taught the course.</td>
</tr>
</tbody>
</table>
Course Description

At 5,000 words, the Daode Jing (Tao-te ching) is arguably the shortest religious book in the world. It is also the most widely translated, after the Christian Bible. This course will introduce you to the wisdom of the Old Boy, Laozi, himself and some of the startlingly wide variety of ways his short, gnomic utterances have been interpreted.

Requirements & Grading

Each student in this course will be required to complete all readings, exercises, and a final paper (described below). Your performance will be graded on a competitive basis with that of the other students in the class. Your final grade will be computed mathematically, with proper proportional weight given to the results you have achieved in each of the three areas: class attendance (40%), essays (30%), final paper (30%). You should also note that: 1) In-class writing assignments may not be made up. 2) For all other work, late assignments will result in a single grade-point deduction for each day they are late. 3) An unexcused absence will result in a grade of zero for that day. Documented medical excuses will be the only ones considered acceptable. 4) The grade of "I" will thus be given only for attested medical reasons.

There will be no tests or quizzes for this course. Your grade will be determined entirely on the basis of your attendance, participation, and the writing assignments you complete.

Writing assignments

* “Three Minute Exercises”: During each class session, you will be given a question relating to the reading for that day. You will have three minutes to answer this question in writing. These exercises will constitute proof of your attendance and count as ten percent of your grade.

*During the course of the term, you will be asked to submit two two-page essays on specific questions related to the readings. These essays will require that you analyze either one of the original texts or a scholarly article that we will be reading.
Your final paper will be a minimum of six and no more than ten pages in length on a topic determined in consultation with the instructor. Your final paper topic must be determined by the end of class, **31 October**. On 30 November and 5 December, class time will be devoted to student presentations of final paper topics. You should be prepared to speak for five minutes on your topic. The final paper is due by 5 PM on **14 December**.

* Pending approval, all of the essays you write, except for the final paper, may be rewritten on the basis of your instructor’s comments and resubmitted for a better grade within a one-week period after the paper is returned to you. **No papers will be accepted after the one week grace period.**

**Required Texts**

Bokenkamp, *Early Daoist Scriptures*

*All readings from other works will be posted on Blackboard or on reserve in the library. It is your responsibility to check Blackboard daily for assignments, prompts, and modifications. It is my responsibility to return writing assignments with comments in a timely fashion so that you have time for possible rewrites. Listed below are secondary required readings for each class session.*

**Withdrawals, and Incompletes**

http://www.asu.edu/aad/catalogs/general/ug-enrollment.html#grading-system

**Academic Honesty**

The Department of Religious Studies abides by ASU’s Office of Student Life: “Student Academic Integrity Policy.” See: http://www.asu.edu/studentaffairs/studentlife/judicial/

**Schedule**

<table>
<thead>
<tr>
<th>Date</th>
<th>Readings</th>
<th>Readings</th>
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<tbody>
<tr>
<td>31</td>
<td>&quot;  &quot;</td>
<td>Robin Yates, <em>Five Lost Classics</em>, <em>Lao-tzu Myth</em> pp. 41-62</td>
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<tr>
<td>5 Sept</td>
<td>Labor Day</td>
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<td>7</td>
<td>&quot;  &quot;</td>
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<tr>
<td>12</td>
<td>&quot;  &quot;</td>
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<tr>
<td>14</td>
<td>Hanfeizi</td>
<td><em>Lao-tzu and the Tao-te ching</em>, [Electronic Resource]</td>
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<tr>
<td>19</td>
<td>&quot;  &quot;</td>
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<td>21</td>
<td>Mawangdui Ms.</td>
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<td>26</td>
<td>&quot;  &quot;</td>
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<td>28</td>
<td>&quot;  &quot;</td>
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<td>3 Oct</td>
<td>New Han ms. finds.</td>
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<tr>
<td>Date</td>
<td>Reading</td>
<td>Source</td>
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<tr>
<td>5</td>
<td>Heshang Gong</td>
<td>Early Daoist Scriptures [EDS], “General Introduction.”</td>
</tr>
<tr>
<td>10</td>
<td>the Daoist Religion</td>
<td>Bokenkamp, Early Daoist Scriptures [EDS], “General Introduction.”</td>
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<tr>
<td>12</td>
<td>the Xiang'er Commentary</td>
<td>EDS, pp. 29-65</td>
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<tr>
<td>17</td>
<td>“ “</td>
<td>EDS, pp. 78-96</td>
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<tr>
<td>19</td>
<td>“ “</td>
<td>EDS, pp. 96-117</td>
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<td>24</td>
<td>“ “</td>
<td>EDS, pp. 117-142</td>
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<tr>
<td>26</td>
<td>Intro to Buddhism</td>
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<tr>
<td>31</td>
<td>Deqing commentary</td>
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<tr>
<td>9</td>
<td>Modern translations</td>
<td>Bradbury, “The American Conquest of Philosophical Taoism”</td>
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<tr>
<td>14</td>
<td>Some Early English Translations</td>
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<tr>
<td>16</td>
<td>Stephen Mitchell</td>
<td></td>
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<tr>
<td>23</td>
<td>Ursula LeGuin</td>
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<tr>
<td>28</td>
<td>“ “</td>
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<tr>
<td>30</td>
<td>Student reports</td>
<td></td>
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<tr>
<td>5</td>
<td>Student reports</td>
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</tbody>
</table>

14 Dec 5 PM **Final paper due.**
Bokenkamp, **Criterion #2:**

Selected Prompts for “Three Minute Exercises” (Taken from BlackBoard, these prompts demonstrate the ways in which students are required to collect and analyze information.)

1) **“The Three Daode jings,”** 24 August

Introduction.docx (13.796 Kb)

Read through these notes, **looking up at least three of the names or terms** that you do not understand. Be prepared to answer this question:

Do you think that the art of good rule and mysticism are mutually compatible? Why or why not?

2) **31 August (Guodian #1)**

guodian translation.docx (20.341 Kb)

Be prepared to answer the following questions based on your reading of Henricks' "Introduction," pp. 1-22:

*Why does Henricks think that there was a complete *Laozi* text in existence around 300 BCE? Do you accept the likelihood of his hypothesis? Why?*

3) **7 Sept**

I hope you all had a great extended weekend! For today, read through the end of section A on page four. Your card question: **What is the "Dao" according to this text?** Simple, no?

4) **14 Sept**

We will read and discuss through section C of the Guodian text. But, for your card I want to ask something a bit different. A.C. Graham, in the online reading for today, has something interesting to say about Laozi’s "journey to the West." At any rate, **tell me the story of Laozi's last voyage from this article** (and maybe the next by Kohn).

5) **19 Sep**

Hanfeizi commentary.docx (30.97 Kb)

Read the first two and a half pages (representing ch. 38 of the LZ) in the Hanfeizi translation attached here. **Compare it with the D.C. Lau translation** of ch. 38. The question you will answer on Monday is this: The rites (ritual) was extremely important in early Confucian thought. What does Hanfeizi think about the rites?

6) **10 October**

As you read the "General Introduction" to *Early Daoist Scriptures* (pp. 1-27), keep in mind that your card question will be: **What does "the Dao" mean, as a concept, for religious Daoists?** (It’s a deceptively simple question, but not easy to answer.)
7) 31 October Deqing ch. 10
Read Deqing’s explanation of ch. 10 of the Daode jing. Your card assignment will be to explain what sort of meditation you think that he might be proposing.

8) 7 November
Deqing Explains the Daode jing.doc (52.5 Kb)
Here, finally, are the complete Deqing readings for Monday. Your card question will again be about the sorts of meditation practice and physical devotions that Deqing seems to be proposing, particularly in ch. 16. But read through the entire text again, paying special attention to those passages we have not yet discussed.

9) 9 November
bradbury american conquest.pdf (1.667 Mb)
To consider as you read: Could Bradbury’s account of Western “misinterpretations” of the Daode jing apply equally well to some of the early Chinese interpretations we have been studying? Why or why not? If you think so, then how? This reading is meant to prepare you for our move into modern translations of the DDJ. But it's a lot of fun, too. Enjoy!!

10) 14 Nov
Read the preface to the translation of D. T. Suzuki and Paul Carus at the following URL:
http://home.pages.at/onkellotus/TTK/English_Suzuki_TTK.html
Then look up the two translators on Wikipedia so that you know a little bit about them. I will be asking about the sort of “Daoist” that these two translators imagine.
Essay #1

Your first paper is to be two pages minimum, double-spaced, on the following topic. Your sources are the readings that we have done for this class. If you want to use another source, you must get my approval first.

Topic: Whether "Daoist" or "Confucian" in origin, the story of Laozi (translated in Kohn and LaFargue, *Lao-tzu and the Tao-te-ching* pp. 23-24) was most likely concocted *after* the book, the Daode jing. Assuming this to be the case, what aspects of the story make Laozi the perfect perfect author of this text? Put another way, what aspects of the Daode jing does the tale of Laozi exemplify?

Due 28 Sept, 3:30 PM (Digital Drop Box)

Essay #2

For your second essay, you are to write on the Xiang'er commentary to the passages corresponding to ch. 16 of the Laozi text (#60 in D.C. Lau’s translation of the Mawangdui version. The commentary at this point emphasizes several themes that mark it as a truly religious document. You are to pick one of these themes, show how the Xiang'er author’s analysis differs from other readings of the Laozi, including D. C. Lau’s, and discuss how this theme is developed in other parts of the Xiang'er.

Two pages, due in the drop box before class on 26 October