

Term Information

Effective Term Summer 2026

General Information

Course Bulletin Listing/Subject Area Chinese
Fiscal Unit/Academic Org East Asian Languages & Lit - D0527
College/Academic Group Arts and Sciences
Level/Career Undergraduate
Course Number/Catalog 3797
Course Title Beliefs and Transformations in Taiwan
Transcript Abbreviation Taiwan Stdy-Abroad
Course Description Through an array of engaging activities including academic reading, video-viewing, cultural excursion, filming project, and self-reflection paper writing, and lectures by instructors and local scholars, participants are immersed in the rich tapestry of Taiwanese communities, cultural heritage, and belief systems.
Semester Credit Hours/Units Fixed: 4

Offering Information

Length Of Course 4 Week
Flexibly Scheduled Course Never
Does any section of this course have a distance education component? No
Grading Basis Letter Grade
Repeatable No
Course Components Field Experience
Grade Roster Component Field Experience
Credit Available by Exam No
Admission Condition Course No
Off Campus Always
Campus of Offering Columbus

Prerequisites and Exclusions

Prerequisites/Corequisites
Exclusions
Electronically Enforced No

Cross-Listings

Cross-Listings

Subject/CIP Code

Subject/CIP Code 16.0301
Subsidy Level Baccalaureate Course
Intended Rank Freshman, Sophomore, Junior, Senior

Requirement/Elective Designation

Traditions, Cultures, and Transformations; Intercultural and Global Awareness

Course Details

Course goals or learning objectives/outcomes

- discern the contemporary Taiwanese and Chinese cultures, despite their long-shared traditions,
- understand the development of Taiwanese identities and how and why they are shifting away from being "Chinese,"
- analyze the impact of ideologies and beliefs on social transformations, for instance how popular religious and folk beliefs in Taiwan helped the democratic transformation while atheism and communism in China hinders the process,
- understand how traditions and belief practices make impact on perceptions of heaven, earth, humanity, authority, and human right, etc., and how the change of concepts and perceptions transforms society.
- emerge from this course with a broader perspective as global citizens to comprehend the dynamic nature of traditions and cultures, and the social functions of beliefs and ideologies in modernization and democratic transformations.

Content Topic List

- Tradition
 - Culture
 - Taiwan
 - Chinese
 - East Asia
 - Migration
- No

Sought Concurrence

Attachments

- Chinese 3797 TCT ELO table.pdf: GE Themes Rationale
(Other Supporting Documentation. Owner: Smith, Jeremie S)
- Chinese 3797 Credit hour rationale.xlsx: Credit Hour Rationale
(Other Supporting Documentation. Owner: Smith, Jeremie S)
- Chinese3797-Beliefs and Transformations in Taiwan(1).docx: Revised Syllabus
(Syllabus. Owner: Smith, Jeremie S)
- Global_Intercultural_Learning_Inventory.pdf: Global and Intercultural Learning Inventory
(Other Supporting Documentation. Owner: Smith, Jeremie S)
- Chinese minor curricular map_C3797.xlsx: Minor Curriculum Map
(Other Supporting Documentation. Owner: Smith, Jeremie S)
- Chinese major curricular map_C3797.xlsx: Major Curriculum Map
(Other Supporting Documentation. Owner: Smith, Jeremie S)

Comments

- - If this course will count toward the Chinese major (even as an elective), please provide an updated curriculum map.
- The filled out form for the requested High Impact Practice (Global and Intercultural Learning: Abroad, Away, or Virtual) has not been provided. *(by Vankeerbergen, Bernadette Chantal on 08/09/2025 03:53 PM)*

COURSE REQUEST
3797 - Status: PENDING

Last Updated: Vankeerbergen,Bernadette
Chantal
09/24/2025

Workflow Information

Status	User(s)	Date/Time	Step
Submitted	Smith,Jeremie S	04/11/2025 02:19 PM	Submitted for Approval
Approved	Bender,Mark A	07/28/2025 12:39 PM	Unit Approval
Revision Requested	Vankeerbergen,Bernadette Chantal	08/09/2025 03:53 PM	College Approval
Submitted	Smith,Jeremie S	09/23/2025 01:07 PM	Submitted for Approval
Approved	Sieber,Patricia A	09/23/2025 05:37 PM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	09/24/2025 10:34 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	09/24/2025 10:34 AM	ASCCAO Approval



Chinese 3797 Syllabus

Course Title: Beliefs and Transformations in Taiwan

Term: May 2026, Study Abroad in Taiwan

Time: May 4 - May 31, 2026 (Pre-departure orientation takes place on Apr. 30, 2026, on Columbus campus. Classes begin in Taiwan on May 4, 2026, and end on May 30, 2026)

Location: The program takes place primarily in Taichung, Taiwan, but students will go on field trips and cultural excursions to other cities in Taiwan including Tainan, Kaohsiung, and Taipei.

Host Institution in Taiwan: Feng Chia University (FCU), Taichung, Taiwan

Host Institution Contact Person: Ms. Amanda Chen

Office of International Affairs
Feng Chia University (FCU)
No.100, Wenhua Rd.,Xitun District, Taichung City, 407102,
Taiwan(R.O.C.)
Tel: +886-4-2451-7250 ext. 2505
Fax: +886-4-2451-1577

Email: oia@fcu.edu.tw

OSU Resident Director: Prof. Jianqi Wang (The Ohio State University)

Email: wang.551@osu.edu; Cellphone in Taiwan: TBA

OSU OIA Coordinator: TBA

Accommodation: Students will be placed in an economic hotel in Taichung near FCU through FCU that have negotiated discounted rates with the hotel.

Facilities at Feng Chia University:

Student will have a student I.D. issued by FCU to gain access to the internet, library, gyms, clinics, and other campus facilities at FCU, as well as the



discounted fares for public transports such as buses and subway in Taichung (first ten kilometers free of charge).

Course overview

Credit Bearing: 4 Credit Hours

Prerequisites: There are no course prerequisites. Students of any major are welcome.

Instructor:

- Name: Prof. Jianqi Wang
- Email Address: wang.551@osu.edu
- Phone Number: 614-292-5871; Cell in Taiwan: TBA
- Office Hours: TBA or By appointment

Note: My preferred method of contact is: email or message via Carmen while in U.S.; but Cellphone or Groupme message while in Taiwan.

Course description:

This course falls within the theme of “Traditions, Cultures, and Transformations” of general education, introducing students to the dynamics of Taiwan in terms of spiritual and social structures, beliefs, and the interplay of tradition and modernity. Through an array of engaging activities including academic reading, video-viewing, cultural excursion, filming project, and self-reflection paper writing, and lectures by instructors and local scholars, participants are immersed in the rich tapestry of Taiwanese communities, cultural heritage, and belief systems. Field trips to museums, temples, shrines, churches, and other significant historical and cultural sites such as the National Palace Museum and TSMC, enrich students’ understanding of Taiwan’s traditional past and modern present and the interplay of both in transforming the Taiwanese society. Throughout the program, participants are to interact and collaborate with local Taiwanese study partners in documenting a local Taiwanese spiritual institution, fostering cultural exchanges and academic inquiries alongside self-discovery and development. Instructions including the invited speeches by local scholars are conducted in English. Mandarin Chinese learning is integrated into the program and tailored to participants’ need of immersing in Taiwanese culture.



Course expected learning outcomes

This course helps students understand the traditions, cultures, and transformations in Taiwan, focusing on the influence of religions and folk beliefs in transforming Taiwan into a modern democracy. From a comparative perspective, the course delves into the shared traditions and diverged trajectories in ideologies, beliefs, and political systems between China and Taiwan, especially the pivotal moments in Taiwan since 1945 and 1987. Students are to study the underlying causes of the successes and failures in the attempts to modernize Taiwan and China, especially the roles played in the process by spiritual institutions, spiritual leaders and believers, and more importantly how beliefs shape concepts and perceptions on societies.

By the end of this course, students should successfully be able to:

1. discern the contemporary Taiwanese and Chinese cultures, despite their long-shared traditions,
2. understand the development of Taiwanese identities and how and why they are shifting away from being “Chinese,”
3. analyze the impact of ideologies and beliefs on social transformations, for instance how popular religious and folk beliefs in Taiwan helped the democratic transformation while atheism and communism in China hinders the process,
4. understand how traditions and belief practices make impact on perceptions of heaven, earth, humanity, authority, and human right, etc., and how the change of concepts and perceptions transforms society.
5. emerge from this course with a broader perspective as global citizens to comprehend the dynamic nature of traditions and cultures, and the social functions of beliefs and ideologies in modernization and democratic transformations.

General education goals and expected learning outcomes

This course counts toward the **Legacy GE** requirements for Global and Cultural Studies or the **New GE** requirements for GE-Theme ‘Traditions, Cultures, and Transformations.’

- I) Legacy GE: Global and Cultural Studies



General Education Goal and Expected Learning Outcomes for Global and Cultural Studies

Goal: Successful students will evaluate significant cultural phenomena and ideas to develop capacities for aesthetic and cultural response, judgment, interpretation, and evaluation.

Expected Learning Outcomes: Successful students are able to:

1. Analyze and interpret selected major forms of human thought, culture, ideas, or expression.
2. Describe and analyze selected cultural phenomena and ideas across time using a diverse range of primary and secondary sources and an explicit focus on different theories and methodologies.
3. Use appropriate sources and methods to construct an integrated and comparative perspective of cultural periods, events or ideas that influence human perceptions, beliefs, and behaviors.
4. Evaluate social and ethical implications in cultural studies.

Expected Learning Outcomes for this course:

1. Students understand the philosophical foundations that greatly influenced Taiwanese culture and Chinese culture (e.g. Taoism, Buddhism, Confucianism). Students become able to discern the differences among these foundations and evaluate their influences on Taiwanese and Chinese cultures.
2. Students understand Taiwan and China (esp. Fu Jian province) had shared traditions, but diverged trajectories, manifested in the function of temples in communities, the relation of spiritual leaders and political leaders, and the scope and independence of spiritual institutions.
3. Through integrated readings, curated videos, immersive site visits, lectures by local scholars, and collaborative group investigations into local folk beliefs, students construct their own understanding and perspective of Taiwan's tradition and cultures, especially its social and spiritual structures.
4. Students critically evaluate the Taiwanese and Chinese governments on religion and folk beliefs, assessing their policies and the consequent impacts on the spiritual lives of citizens.
5. Students recognize and describe the similarities, differences, and interconnections between Taiwan and the U.S in contrast to that between China



and the U.S. and understand how the cross-national relations are carved by shared or disparate social and spiritual values, and vice versa.

6. Reflecting on their immersive experiences abroad, students articulate how their time in Taiwan has enriched their academic journey and deepened their understanding of both Taiwanese and Chinese cultures as well as American multiculturalism.

7. Students cultivate appreciations for international diversity and global attitudes and perspectives, fostering a more inclusive and interconnected global citizenship.

II) New GE-Theme: Traditions, Cultures, and Transformations

Goals:

1. Successful students will analyze “Traditions, Cultures, and Transformations” at a more advanced and in-depth level than in the Foundations component.
2. Successful students will integrate approaches to understanding traditions, cultures, and transformations by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.
3. Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact historically and contemporarily.
4. Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals’ experience within traditions and cultures.

Learning outcomes:

Successful students are able to:

- 1.1 Engage in critical and logical thinking about the topic of traditions, cultures, and transformations in Taiwan, by juxtaposing and critiquing the concept of the shared traditions and cultures of Taiwanese and Chinese and their transformations over time.
- 1.2 Engage in an advanced, in-depth, scholarly exploration of the topics traditions, cultures, and transformations by engaging directly with local scholars, religious institutions and academic readings and writings to construct an advanced and in-depth understanding of Taiwanese culture and belief system, especially the role that religion and folk beliefs play in transforming Taiwan into a modern society.



2.1 Identify, describe, and synthesize approaches or experiences as they apply to traditions, cultures, and transformations by investigating and filming a Taiwanese local religious institution, its history, structure (both administrative and financial), affiliation, community, and belief practices, and its role in the transformation of Taiwan into a modern society.

2.2 Student constructs a new self through reflections including reflection paper writing and verbal reflective discussions.

3.1 Describe how religious or folk beliefs help Taiwan to transform into a modern democratic society, such as the Formosa incident in Kao-Hsiung and their leaders' beliefs.

3.2 By analyzing the important concepts of "Heaven," "Human," etc. and their interplays in forming and developing the religious and folk belief systems of China and Taiwan, students understand how big ideas can cast long lasting impacts on cultures and societies.

3.3 Examine the interactions between Chinese culture and Taiwanese culture to explore the relationship and development of Chinese culture and Taiwanese culture in modern times, and how Taiwanese culture feeds back and influences Chinese culture esp. in language expressions and religious practices.

3.4 Explore how Taiwanese culture and society change over time, esp. after the lift of the Martial Law in 1987 and how the new identity of Taiwanese and social democracy grows over time.

4.1 Identifying the differences, similarities, and disparities among Taiwanese religious and folk belief institutions, students create their own categorization and spectrum based on the studied criteria to form an overall understanding about Taiwanese culture, religion, and folk beliefs.

4.2 Explain how Taiwanese identity influences their collective perception of Taiwanese culture: transforming from being Chinese culture, to a sub-culture of the Chinese culture, to an independent culture over time, esp. since the lift of the Martial Law in 1987 and the first universal suffrage of president in 1996.

Participation requirements

Because this course is in a study-abroad program, attendance and active participation in all classes and field trips is essential. To fully engage in class discussions and excursions, it is imperative that you complete the assigned readings and watch the required videos. An unexcused absence will be accommodated once; for each subsequent absence, a deduction of 1% will be applied to the final grade. No points will be deducted for absences due to medical reasons or other extenuating circumstances -- evidence is required.

Course communication guidelines



In this course, students are expected to communicate with both the teachers, lecturers, and peers including the local study peers in a respectful, thoughtful, and constructive manner in discussions, group projects, email exchanges, or field trips. Formal communications, such as emails to the instructor and guest lecturer, should include a clear subject line, professional tone, and appropriate salutations. Informal interactions, such as group chats or in-class conversations, should still maintain civility, cultural sensitivity, and openness to diverse perspectives, especially in our cross-cultural context while studying abroad in Taiwan. Disrespectful language, dismissive behavior, or failure to engage mindfully with others' ideas will not be tolerated, as our goal is to foster a supportive, inclusive, and intellectually curious learning environment with global citizenship.

Writing style

Students are expected to use clear, grammatically correct, and well-structured language in all written assignments and formal communications. Proper punctuation, sentence structure, and academic tone should be observed, especially when submitting reflective essays, discussion posts, or communicating via email. Informal writing (e.g., in-class brainstorming or group messaging) may be more relaxed but should remain respectful and coherent. For example, a formal email should begin with a greeting ("Dear Professor..."), clearly state the purpose, and end with a polite closing ("Best regards, [Your Name]"). Slang, emojis, or overly casual phrasing should be avoided in academic and instructor-directed writing. Groupme chats are exceptions.

Tone and civility

Students are expected to uphold a respectful tone and practice civility in all interactions—both in the classroom and in the host community in Taiwan. This includes thoughtful engagement with study peers, instructors, guest lecturers, and local individuals, as well as a sensitivity to cultural differences and social norms. Maintaining a respectful attitude, listening actively, and communicating with humility and openness are essential for fostering meaningful cross-cultural dialogue and creating a supportive, inclusive learning environment abroad.

Citing your sources



All source material used in course assessments—whether primary, secondary, or digital—must be properly cited using a consistent academic citation style (either MLA, or APA). References should include full details such as the author's name, title of the work, publication date, publisher, and page numbers when applicable. For online sources, a stable URL or DOI should be provided. Students are expected to clearly distinguish their own ideas from those of others and to give credit to any material that informs their work. Failure to properly cite sources may be considered a form of academic dishonesty or plagiarism.

Course materials and technologies

List of Required Readings (24 articles in total. List is attached in the second to the last section and embedded in the Schedule section of the syllabus)

List of Assigned Videos (13 videos in total. List is attached in the last section and embedded in the Schedule section of the syllabus).

Course technology

Technology support

For help with your password, university email, Carmen, or any other technology issues, questions, or requests, contact the Ohio State IT Service Desk. Standard support hours are available [at it.osu.edu/help](https://it.osu.edu/help), and support for urgent issues is available 24/7.

- Self-Service and Chat support: it.osu.edu/help
- Phone: 614-688-4357(HELP)
- Email: 8help@osu.edu
- TDD: 614-688-8743

Technology skills needed for this course

- Basic computer and web-browsing skills
- Navigating Carmen (go.osu.edu/canvasstudent)
- CarmenZoom virtual meetings (go.osu.edu/zoom-meetings)

Required Equipment



- Computer: current Mac (MacOs) or PC (Windows 10 or higher) with high-speed internet connection
- Webcam: built-in or external webcam, fully installed and tested
- Microphone: built-in laptop or tablet mic or external microphone
- Other: a mobile device (smartphone or tablet) to use for BuckeyePass authentication
- A camera or smartphone for shooting videos

Required software

- Microsoft Office 365: All Ohio State students are now eligible for free Microsoft Office 365. Full instructions for downloading and installation can be found at go.osu.edu/office365help.

Carmen Access

You will need to use BuckeyePass (buckeyepass.osu.edu) multi-factor authentication to access your courses in Carmen. To ensure that you are able to connect to Carmen at all times, it is recommended that you take the following steps:

- Register multiple devices in case something happens to your primary device. Visit the BuckeyePass website for more information: <https://buckeyepass.osu.edu/>
- Request passcodes to keep as a backup authentication option. When you see the Duo login screen on your computer, click **Enter a Passcode** and then click the **Text me new codes** button that appears. This will text you ten passcodes good for 365 days that can each be used once.
- Download the Duo Mobile application to all of your registered devices for the ability to generate one-time codes in the event that you lose cell, data, or Wi-Fi service

If none of these options will meet the needs of your situation, you can contact the IT Service Desk at 614-688-4357(HELP) and IT support staff will work out a solution with you.

Grading and instructor response

How your grade is calculated



Assignment Category	Points and/or Percentage
#1. Integrated Immerging Mandarin Chinese Language and Local Etiquette Learning	30%
#2. Reading and Video Quizzes on Carmen (all in multiple choice format)	20%
#3. Group project of investigating and filming a spiritual institution	20%
#4. Final presentation of group project in English	10%
#5. Self-reflection paper on 'Traditions, Cultures, and Transformations'	20%
Total	100%

Description of major course assignments

Assignment #1: Mandarin Chinese Language and Local Etiquette Learning

- **Description**

Students are expected to participate in Mandarin Chinese language classes offered by the host institution for a total of 15 hours per week, held in the mornings. These lessons are designed to complement the study abroad experience and support the learning objectives of the course. The goal is to equip students with essential language skills and cultural etiquette needed to navigate daily life in Taiwan and to engage meaningfully with local study partners, guest lecturers, community and



spiritual leaders, as well as residents and believers. Language instruction is contextually tailored to align with students' experiences living and studying in Taiwan, including the group project investigating and filming a local spiritual institution. Participation in these morning sessions accounts for 30% of the final course grade and is also a prerequisite for receiving the Huayu Scholarship from Taiwan's Ministry of Education.

- **Language and cultural study guidelines**

Your performance in the morning Mandarin language and cultural etiquette sessions will be assessed by your instructors at the host institution, and your cumulative grade from these classes will constitute 30% of your final course grade. A language instructor from OSU will oversee your progress and may also teach portions of the morning sessions. If you have prior experience in Mandarin and believe you are beyond the beginner level, you may request a placement test from the OSU language instructor to qualify for more advanced language classes offered by the host institution.

Assignment #2: Reading and Video Quizzes on Carmen Guidelines

Reading and video quizzes on Carmen are in a multiple-choice format, with each quiz corresponding to a specific assigned reading or video listed in the course schedule. The quiz titles match the titles of the assigned materials for easy reference. All required readings can be found on Carmen, while assigned videos are available either on YouTube or directly through Carmen, as indicated in the schedule section of the syllabus.

- **Academic integrity and Carmen quiz guidelines**

Students are expected to watch assigned videos, read the required articles, and complete the corresponding quizzes at least a week—or no later than a day—before the due dates to ensure a strong foundation for meaningful class participation. Each student is allowed one make-up opportunity for a missed quiz, except in cases where unforeseen circumstances beyond the student's control prevent timely completion. Quizzes may be retaken up to two times, with the highest score recorded. Collaborating on quizzes or completing them on behalf of others constitutes a violation of academic integrity and will be treated accordingly.



Assignment #3: Academic Integrity and Group project of investigating and filming a spiritual institution in the local community.

For this assignment, you are asked to investigate and document a spiritual institution—such as a temple, shrine, church, or mosque—in Taichung or a nearby area in Taiwan. Your final product should be a 15–20-minute video. Each group will consist of two OSU students paired with two FCU student study partners, forming a team of four. Together, your group will research and visually document the institution’s history, physical environment, deities or sacred figures, daily practices, rituals, festivals, financial operations, membership, and affiliations. Importantly, your project should also explore the role this institution—or its affiliated religious organization—plays in Taiwan’s democratic transformation, as seen through the perspectives of its spiritual leaders or members. With the assistance of your Taiwanese partners, you are responsible for obtaining permission to film at the site and to upload your video to YouTube. If the institution does not grant permission for public sharing, you must secure consent to screen the video in class. Be sure to approach this process respectfully and skillfully. If you rely on other team members, including your Taiwanese study partners and your OSU peer, to do the work for you, you violate the academic integrity and will be treated accordingly.

○ **Rubrics for this group project of filming**

Your film should focus on one temple/shrine/church/mosque (‘temple’ hereafter). It should provide the following information:

- a. The history and the evolution of, and the deities worshipped at the temple.
- b. The communities associated with the temple, and the temple’s financial operation and organizational structure.
- c. The temple’s routines, rituals, and ways of communicating with its deities.
- d. If the temple worships any cross-religion divine (any ‘odd’ or ‘out of place’ statues there?), then record and account it.
- e. Is the temple affiliated with any other religious organizations?
- f. What does a spiritual leader say about this temple and its role in transforming Taiwan?



- g. What does its believer(s) say about this temple and its role in transforming Taiwan?

Assignment #4: Final Presentation of Group Project

Your project group present your documentary with members' commentary, explaining why your group choose this institution. A comparative perspective with the following rubrics is essential for your group presentation:

- h. Compare the temple filmed with any one previously visited in cultural excursions or featured in the assigned videos.
- i. Identify similarities or related aspects between the two or among the temples in comparison.
- j. Design a spectrum that encompasses all temples your group has studied over the past weeks, including those featured in the assigned videos, define and explain the opposite ends on your spectrum.
- k. Give reasons for placement of some representative temples on your spectrum and whether you detect evolution or historical/cultural connections across institutions or religions or beliefs.
- l. Propose categories and sub-categories for classifying the temples in Taiwan or Taichung – within a domain defined by your group and outline your criteria for the categorization. Explain why your group choose to film the specific temple from your spectrum.
- m. Study and account how the specific religious or folk belief has influenced Taiwanese people in transforming Taiwan into a modern democratic society. (You may argue conversely such as “it doesn't cast any influence on the transformation process at all”).

Further discussion (**optional**): study the potential evolution of China's belief system, considering the traditional connections in beliefs and practices between Taiwan and the southeast coastal areas in China, and discuss your group' understanding about the preconditions for China to be transformed into a modern democratic society.

Assignment #5: Self-reflection paper (1,000-1,500 words)

Self-reflection paper on 'Traditions, Cultures, and Transformations'. This individual assignment invites you to reflect personally—rather than as part of a group—on the key concepts of *tradition*, *culture*, and *transformation* as they relate to belief systems and societal change in



Taiwan. Drawing from your group project, group presentation (especially the “Comparative Perspectives” component), and your four-week study abroad experience, you will synthesize your own discoveries and insights. Your reflection should consider how your understanding has evolved through interactions with OSU peers, Feng Chia University partners, and members of the local Taiwanese community. You are encouraged to explore both the similarities and differences in how you and others interpret these concepts, and to assess the personal growth and perspective shifts you experienced throughout the program.

Academic integrity and Rubrics for Self-reflection Paper

A successful reflection paper should

- a. Define ‘tradition’ and ‘culture’ through the perspectives of belief and institution on a dynamically evolving scheme.
- b. Compare Taiwanese and Chinese traditions and cultures including beliefs and social structures.
- c. Whenever you detect a shift or change in your defined scheme and/or prism as expressed in ‘a’ or ‘b’ in the above, you should appeal to the concept of ‘transformation’ to define and account the causes and/or reasoning why the transformation takes place in the way, in the time, and in the space it does.
- d. Relate your experience in Taiwan to your experience in the U.S. and account the reasons why they are so, what you had expected them to be, and what you think now, and..
- e. How would you interact with those who hold different beliefs from you in the future.

Late assignments

Late assignments will receive a maximum of 85% of the total possible points. Missing assignments will receive zero points. However, one missed assignment may be submitted late without penalty of a zero, but it will still be capped at 85% of the assignment’s total value.



Grading Scale

- 93-100: A
- 90-92: A–
- 87-89: B+
- 83-86: B
- 80-82: B–
- 77-79: C+
- 73-76: C
- 70-72: C–
- 67-69: D+
- 60-66: D
- Under 60: E

Instructor feedback and response time

Grading and feedback

Quizzes are automatically graded. You should see the results immediately on Carmen. Your group filming project and final group presentation are 50% peer-graded onsite, and 50% graded by the instructor no later than 5 days after. Peer-grading is done anonymously on a 1-5 points scale, 5 being the highest score. You are allowed to grade your own group project and your own group presentation. Instructor grading on the group project and group presentation will consider the relevance between the project and the presentation while peer-grading assessing them intuitively. Your self-reflection paper is graded by the instructor no later than five days after your submission to Carmen. Feedback is provided in the corresponding Carmen comment windows. Your final grade will be posted within 7 days after the program ends.

Peer Grading rubrics or group project and group presentation:

You should base scoring on the reaction of the audience and your own as well as your experience in the past four weeks in studying and filming spiritual institutions. To grade the video screened and the presentation that accompanies it, you should focus on the visual presentation of spiritual institution on the group project, and the logic and reasoning on the group presentation. You need only to put down with one score for both the video and the presentation of the video, 1 being the lowest, and 5 being the highest.



Preferred contact method

While we are in the U.S., the preferred communication method is messages sent via Carmen or email. You should receive a response within 2 days if not sooner. While we are in Taiwan, the preferred communication method is either Groupme message or phone message. You should expect a response within 24 hours if not sooner.

Academic policies

Academic Misconduct policy

Academic integrity is essential to maintaining an environment that fosters excellence in teaching, research, and other educational and scholarly activities. Thus, The Ohio State University and the [Committee on Academic Misconduct](#) (COAM) expect that all students have read and understand the University's [Code of Student Conduct](#), and that all students will complete all academic and scholarly assignments with fairness and honesty. Students must recognize that failure to follow the rules and guidelines established in the University's Code of Student Conduct and this syllabus may constitute Academic Misconduct.

The Ohio State University's Code of Student Conduct (Section 3335-23-04) defines academic misconduct as: Any activity that tends to compromise the academic integrity of the University or subvert the educational process. Examples of academic misconduct include (but are not limited to) plagiarism, collusion (unauthorized collaboration), copying the work of another student, and possession of unauthorized materials during an examination. Ignorance of the University's Code of Student Conduct is never considered an excuse for academic misconduct, so please review the Code of Student Conduct and, specifically, the sections dealing with academic misconduct.

If an instructor suspects that a student has committed academic misconduct in this course, the instructor is obligated by University Rules to report those suspicions to the Committee on Academic Misconduct. If COAM determines that a student violated the University's Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in the course and suspension or dismissal from the University.

If you have any questions about the above policy or what constitutes academic misconduct in this course, please contact me.



Other sources of information on academic misconduct (integrity) to which you can refer include:

- Committee on Academic Misconduct web page (go.osu.edu/coam)
- Ten Suggestions for Preserving Academic Integrity (go.osu.edu/ten-suggestions)

Copyright for instructional materials

The materials used in connection with this course may be subject to copyright protection and are only for the use of students officially enrolled in the course for the educational purposes associated with the course. Copyright law must be considered before copying, retaining, or disseminating materials outside of the course.

Statement on title IX

Title IX makes it clear that violence and harassment based on sex and gender are Civil Rights offenses subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories (e.g., race). If you or someone you know has been sexually harassed or assaulted, you may find the appropriate resources at <https://civilrights.osu.edu/title-ix> or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu or by contacting the Ohio State Title IX Coordinator at titleix@osu.edu.

Commitment to a diverse and inclusive learning environment

The Ohio State University affirms the importance and value of diversity of people and ideas. We believe in creating equitable research opportunities for all students and to providing programs and curricula that allow our students to understand critical societal challenges from diverse perspectives and aspire to use research to promote sustainable solutions for all. We are committed to maintaining an inclusive community that recognizes and values the inherent worth and dignity of every person; fosters sensitivity, understanding, and mutual respect among all members; and encourages each individual to strive to reach their own potential. The Ohio State University does not discriminate on the basis of age, ancestry, color, disability, gender identity or expression, genetic



information, HIV/AIDS status, military status, national origin, race, religion, sex, gender, sexual orientation, pregnancy, protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment.

Your mental health

As a student you may experience a range of issues that can cause barriers to learning, such as strained relationships, increased anxiety, alcohol/drug problems, feeling down, difficulty concentrating and/or lack of motivation. These mental health concerns or stressful events may lead to diminished academic performance or reduce a student's ability to participate in daily activities. The Ohio State University offers services to assist you with addressing these and other concerns you may be experiencing. If you or someone you know are suffering from any of the aforementioned conditions, you can learn more about the broad range of confidential mental health services available on campus via the Office of Student Life's Counseling and Consultation Service (CCS) by visiting ccs.osu.edu or calling 614-292-5766. CCS is located on the 4th Floor of the Younklin Success Center and 10th Floor of Lincoln Tower. You can reach an on-call counselor when CCS is closed at 614-292-5766 and 24 hour emergency help is also available 24/7 by dialing 988 to reach the Suicide and Crisis Lifeline.

Accessibility accommodations for students with disabilities

Requesting accommodations

The university strives to maintain a healthy and accessible environment to support student learning in and out of the classroom. If students anticipate or experience academic barriers based on a disability (including mental health and medical conditions, whether chronic or temporary), they should let their instructor know immediately so that they can privately discuss options. Students do not need to disclose specific information about a disability to faculty. To establish reasonable accommodations, students may be asked to register with Student Life Disability Services (see below for campus-specific contact information). After registration, students should make arrangements with their instructors as soon as possible to discuss your accommodations so that accommodations may be implemented in a timely fashion.



If students are ill and need to miss class, including if they are staying home and away from others while experiencing symptoms of viral infection or fever, they should let their instructor know immediately. In cases where illness interacts with an underlying medical condition, please consult with Student Life Disability Services to request reasonable accommodations.

You can connect with them at slds@osu.edu; 614-292-3307; or slds.osu.edu.

Religious accommodations

Ohio State has had a longstanding practice of making reasonable academic accommodations for students' religious beliefs and practices in accordance with applicable law. In 2023, Ohio State updated its practice to align with new state legislation. Under this new provision, students must be in early communication with their instructors regarding any known accommodation requests for religious beliefs and practices, providing notice of specific dates for which they request alternative accommodations within 14 days after the first instructional day of the course. Instructors in turn shall not question the sincerity of a student's religious or spiritual belief system in reviewing such requests and shall keep requests for accommodations confidential.

With sufficient notice, instructors will provide students with reasonable alternative accommodations with regard to examinations and other academic requirements with respect to students' sincerely held religious beliefs and practices by allowing up to three absences each semester for the student to attend or participate in religious activities. Examples of religious accommodations can include, but are not limited to, rescheduling an exam, altering the time of a student's presentation, allowing make-up assignments to substitute for missed class work, or flexibility in due dates or research responsibilities. If concerns arise about a requested accommodation, instructors are to consult their tenure initiating unit head for assistance.



A student's request for time off shall be provided if the student's sincerely held religious belief or practice severely affects the student's ability to take an exam or meet an academic requirement and the student has notified their instructor, in writing during the first 14 days after the course begins, of the date of each absence. Although students are required to provide notice within the first 14 days after a course begins, instructors are strongly encouraged to work with the student to provide a reasonable accommodation if a request is made outside the notice period. A student may not be penalized for an absence approved under this policy.

If students have questions or disputes related to academic accommodations, they should contact their course instructor, and then their department or college office. For questions or to report discrimination or harassment based on religion, individuals should contact the Office of Civil Rights Compliance:

<https://civilrights.osu.edu/>

Policy: [Religious Holidays, Holy Days and Observances](#)

OSU AI Statement:

All students have important obligations under the [Code of Student Conduct](#) to complete all academic and scholarly activities with fairness and honesty. Our professional students also have the responsibility to uphold the professional and ethical standards found in their respective academic honor codes. Specifically, students are not to use “unauthorized assistance in the laboratory, on field work, in scholarship or on a course assignment” unless such assistance has been authorized specifically by the course instructor. In addition, students are not to submit their work without acknowledging any word-for-word use and/or paraphrasing” of writing, ideas or other work that is not your own. These requirements apply to all students — undergraduate, graduate, and professional



Course Schedule

(course schedule is subject to adaptation to local situations while in Taiwan. For instance, a Friday activity might have to be switched to Thursday due to museum schedule, and vice versa).

Refer to our Carmen course page for up-to-date assignment due dates.

Week 0

- Apr. 1 Establish contacts with your Taiwanese study partner in Feng Chia University (FCU), Taichung, Taiwan (contact info. will be given to you by the program before Apr. 1) through email exchanges.
- Apr. 30 Pre-departure orientation (in-person with optional Zoom participation)
- May 1-3 Departure to Taichung, Taiwan on your own or self-organized grouping.
- May 3 Arrival in Taichung, Taiwan

Week 1 **The Differences between Taiwanese and Chinese Cultures: governmental policies on religion and folk beliefs**

Monday, May 4

9:00 a.m.-12:00 noon Overview of the Course. Learn and practice basic etiquette in interacting with Feng Chia students, and greetings in Mandarin Chinese language (For more Mandarin language advanced learners, corresponding lessons are organized in different groupings – this arrangement applies to all morning sessions)

12:00- Meet and greet your FCU partner in Mandarin Chinese, lunch with your FCU partner and begin your Campus tour. Learn about FCU student associations and clubs, library, gyms, clinic, nearby eateries, subway stations, and bus stops...

Tuesday, May 5

8:00 a.m.-12:00 noon Basic etiquette and survival expressions in Mandarin Chinese (such as “Please take me to Feng Chia University” for taxi riding)

12:00-1:00 Lunch

1:00-3:00 An Overview of history of Taiwan and Its relationship with China: the shared traditions and the trajectories of divergence



Assigned Reading #1, Take Quiz 1 (for both Readings #1a and #1b)

#1a. Frettingham, Edmund and Yih-Jye Hwang. (2017). Religion and National Identity in Taiwan State Formation and Moral Sensibilities. In Cheng-tian Kuo ed. *Religion and Nationalism in Chinese Societies*

#1b. Brown, Melissa (2010) Changing Authentic Identities: Evidence from Taiwan and China, *The Journal of the Royal Anthropological Institute*, 16.3, 459-479

Assigned video: #1, Taiwan and China (not quizzed)

https://www.youtube.com/watch?v=a2a4yR4P_Vk

3:00 ~

Join a FCU student association/club that fits your interest. Form a group of four (two OSU students with two FCU students) and explore your shared interests, esp. in the studies of beliefs, social changes, or artistic and cultural expressions in societies. Identify your shared interests in the surroundings.

Wednesday, May 6

8:00 a.m.-12:00 noon Differences in script and spelling systems between Taiwan and Mainland China. Explore the implications that the script might have on the psychology of naming. Explore the hybrid (Mandarin + another language) shop names in Taiwan and the implication of them. Learn the names of Taiwanese cuisines and basic ordering techniques and eating/dinning etiquette in Mandarin.

12:00-1:00

Lunch

1:00-3:00

An Overview of contemporary Taiwanese society and culture in Contrast to Chinese society and culture

Assigned Reading #2, Take Quiz 2 (for readings #2a and #2b)

#2a. Yang, Fenggang & Anning Hu (2012) Mapping Chinese Folk Religion in Mainland China and Taiwan. *Journal for the Scientific Study of Religion*. 51(3), 505-521

#2b. Chaguan (2019). China's Atheist Communist Party Encourages Folk Religion: Officials Pray the Goddess Mazu Will Help Them Woo Taiwan. *The Economist*. (September issue, accessible online at:

<https://www.economist.com/china/2019/09/19/chinas-atheist-communist-party-encourages-folk-religion>) (not quizzed)



Assigned video: #II, *Food Culture in Taiwan* (not quizzed)

https://www.youtube.com/watch?v=z9_hTouNWVE

3:00~ Discuss with your FCU partners about the similarities and differences between Chinese and Taiwanese cultures and societies. Look for the discussed similarities and differences in your surroundings.

Thursday, May 7

8:00am-12:00 noon Learn to ask for directions in Mandarin Chinese and learn the etiquette when interacting with the locals in Taichung, Taiwan

12:00-1:00 Lunch

1:00-3:00 Governmental policies on religion and the development of religion and folk beliefs in Taiwan

Assigned Reading #3a, #3b; Take Quiz 3 (for readings #3a and #3b)

#3a Yunfeng Lu, Byron Johnson and Rodney Stark. (2008) Deregulation and the Religious Market in Taiwan and China: A Research Note. *The Sociological Quarterly* , 49(1), 139-153

#3b. Zhuo, Xinping. (2015). Religious Policy and the Concept of Religion in China. In Max Deeg and Bernhard Scheid ed. *Religion in China: Major Concepts and Minority Positions*. pp51-64. Austrian Academy of Sciences Press

Assigned video: #III, *Temples in Lu Gang* (not quizzed)

https://www.youtube.com/watch?v=omcCxLcm_lk

#IV, *How Taiwan Became a Democracy* (not quizzed)

<https://www.youtube.com/watch?v=Rt4LeJXYtxE&t=292s>

Friday, May 8

Excursion One: Lu Gang; Chang Hua; Take Quiz 4 on Video #V

9:00am-4:00 pm Historic Lu Gang and Temples in Lu Gang; Shun Tse Temple in Pu Yan, Chang Hua

12:00 noon Lunch at the traditional market

Lu Gang Temple of the City God; Temple of the Sea Goddess, and Temple of Forever Peace; Shun Tse Temple in Pu Yan, Chang Hua

Watch Assigned video: #V and Take Quiz 4, *Between Heaven and Earth, the Temples of Taiwan* (this video is Quizzed)



<https://www.youtube.com/watch?v=ngEmpOAX21E&t=7s>

Week 2

Folk Beliefs and Communities in Taiwan

Monday, May 11

9:00 a.m.-12:00 noon Basic etiquette and expressions on public transports in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Philosophical and Religious Traditions in Societies of Taiwan and China: the converged and the diverged

Invited Speaker: (Kao Cheng-shu 高承恕?)

Assigned Readings #5a & #5b, Take Quiz 5 (for readings #5a & #5b)

#5a. Tavor, Ori. (2020). Ancestors, Kings, and the Dao by Constance A. Cook (book review), *Journal of Chinese Religion*, 48(2), 285-287

#5b. Katz, Paul R. (2015). Mutations and Adaptations of Chinese Communal Religious Structures. *Journal of Chinese Religions*, 43(1), 3-4

Assigned Video: #VI, What do you know about Taiwan (not quizzed)

<https://www.youtube.com/watch?v=5xeCd1lQuXs>

Tuesday, May 12

8:00 a.m.-12:00 noon Etiquette, Techniques and expressions of inquiring and buying in communal markets in Mandarin Chinese. Observe how markets and temples are linked to form public spaces (and sphere?) in the communities

12:00-1:00 Lunch

1:00-3:00 Gods and Goddesses in Taiwan Temples

Assigned Readings #6, Take Quiz 6 (for reading #6a only)

#6a. Homola, Stéphanie (2013). "Pursue Good Fortune and Avoid Calamity: The Practice and Status of Divination in Contemporary Taiwan. *Journal of Chinese Religions*, 41(2), 124-147

#6b. Tsai, Yen-zen (2017). 'We Are Good Citizens' Tension between Protestants and the State in Contemporary China. in Cheng-tian Kuo ed. *Religion and Nationalism in Chinese*



Societies. Amsterdam University Press. (not quizzed)

Assigned video: #VII, *Discover the Beauty of Taiwan Temples*

<https://www.youtube.com/watch?v=gznIWKCbzio> (not quizzed)

Wednesday, May 13

8:00 a.m.-12:00 noon Basic etiquette and expressions in hotel reservations, check-in, and check-out in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Statues in Temples, and the transformation of the mundane into divination in Taiwanese culture

Assigned Readings #7a and #7b, Take Quiz 7 (for both #7a & 7b)

#7a. Lin, Wei-ping. (2008). Conceptualizing Gods through Statues: A Study of Personification and Localization in Taiwan. *Comparative Studies in Society and History*, 55(2), 454-477

#7b, Cao, Nanlai (2018). Chinese Religions on the Edge: Shifting Religion-State Dynamics. *China Review*. 18(4), 1-10.

Thursday, May 14

8:00 a.m.-12:00 noon Basic etiquette and expressions in exchanges when talking to religious or folk believers in Taiwan in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Human-centric philosophy, culture, and folk beliefs in Taiwan

Assigned reading #8 and Take Quiz 8.

#8. Brose, Benjamin (2018). The Pig and the Prostitute: The Cult of Zhu Bajie in Modern Taiwan. *Journal of Chinese Religions*, 46(2), 167-196

Assigned videos:

#VIII. *The Ancestry Temple of Zheng Chenggong*: (not quizzed)
<https://www.youtube.com/watch?v=AzNHc8pF8Yg>

#IX. *Zheng Chenggong turns into the 19th Jade Emperor*: (not quizzed)



<https://www.youtube.com/watch?v=YEWR8Ggsz0E>

Friday, May 15 **Excursion Two: Tainan**

9:00 a.m.-5:00 p.m. Site visits in Tainan: the Ancestry Temple of Zheng Chenggong, Chihkan Tower (Fort Provintia), Confucius Temple, National Museum of Taiwan Literature, the site for the February 28 Incident, and Anping Fort.

Week 3 Taoism, Buddhism, and Confucianism in Taiwan

Monday, May 18

9:00 a.m.-12:00 noon Greetings, gestures, inquiries and etiquette at Taoist temples and shrines in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Relationship between Taoism, Buddhism and Confucianism in Taiwan.

Assigned Reading #9 and Take Quiz 9

#9 Jana S. Rošker, (2019). Modernization of Confucian ontology in Taiwan and mainland China. *Asian Philosophy*. 29(2), 160-176.

Assigned video: #X: Bao'an Temple and Confucius Temple in Taipei

<https://www.youtube.com/watch?v=WNVTpbx2dBI>(not quizzed)

Tuesday, May 19

8:00 a.m.-12:00 noon Greetings, gestures, inquiries and etiquette at Buddhist Temples, and Confucius temples in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Is Confucianism a religion? Is it popular in comparison to folk beliefs in Taiwan?

Assigned reading: #10. Take Quiz 10

#10 Chen, Yong. (2017). Conceptualizing "Popular Confucianism": The Cases of Ruzong Shenjiao, Yiguan Dao, and De Jiao. *Journal of Chinese Religions*, 45(1), 63-83.

Assigned video #XI. Confucianism in Taiwan (not quizzed)

<https://www.youtube.com/watch?v=RH9LJEq9p70>



Wednesday, May 20

8:00 a.m.-12:00 noon Politely and skillfully requesting permissions for photographing and or videotaping in Mandarin Chinese, and requesting permissions to upload your video on Youtube in Mandarin Chinese.

12:00-1:00 Lunch

1:00-3:00 Buddhism in Taiwan in comparison to Taoism

Assigned reading #11, take Quiz 11 (for readings #11a and #11b)

#11a, Ritzinger, Justin R. (2023). Vernacular Modernism: Humanistic Buddhism from Below in Bade, Taiwan. *Journal of Chinese Religions*, 51(1), 137-159

#11b, Shigenori, Terazawa (2015). Multi-Dimensional Religiosity and Volunteering in Contemporary Taiwan: Analyses of the Taiwan Social Change Survey, *Asian Journal of Social Science*, 43(4), 466-487.

Assigned video #XII: Religions in Taiwan 1900-2020 (not quizzed)

<https://www.youtube.com/watch?v=vb2q5LrHhac>

Thursday, May 21

8:00 a.m.-12:00 noon Common greetings and expressions, and common etiquette in religious institutions in Taiwan. Politely and skillfully requesting permissions for photographing or videotaping a religious institution in Mandarin Chinese, and requesting permissions to upload your video on Youtube in Mandarin Chinese.

12:00-1:00 Lunch

1:00-3:00 Beliefs and religions in Taiwan: trajectories and transformations
Invited speaker: Chiu Hei-yuan 瞿海源 or a scholar from Taichung?)

Assigned reading #12, Take Quiz 12. (for #12a only)

#12a. Anning Hu and Felicia F. Tian (2018). Still under the Ancestors' Shadow? Ancestor Worship and Family Formation in Contemporary China. *Demographic Research* (38) 1-36



#12b. Huang, Christine and Kelsey Starr (2024). The percentage of Taiwanese identifying themselves as ‘Chinese’ decreased significantly.

<https://www.pewresearch.org/short-reads/2024/01/16/most-people-in-taiwan-see-themselves-as-primarily-taiwanese-few-say-theyre-primarily-chinese/> (not quizzed)

Assigned video #XIII: *Chi-chin Mazu Temple* (not quizzed)

<https://www.youtube.com/watch?v=MCFg7KXWBmQ>

<https://www.youtube.com/watch?v=fgHeYoVCXx0&t=118s>

Friday, May 22

9:00 a.m.-5:00 p.m.

Excursion Three: Kaohsiung

Site visits in Kaohsiung: The Kaohsiung Incident site, Chi-chin Mazu Temple, Zhen-nan Temple, Zuoying temple complex, Fo Guang Mountain

Week 4

Monday, May

9:00 a.m.-12:00 noon

12:00-1:00

1:00-3:00

Transformation into a Modern Society

25

How to politely ask questions in academic contexts in Mandarin Chinese

Lunch

The democratic movements and spiritual beliefs in Taiwan

Invited speaker: Ching-Hsing Wang (王靖興)?

Assigned reading: #13a and #13b (not quizzed)

#13a, Lee, Junhan (2002). Primary Causes of Asian Democratization: Dispelling Conventional Myths. *Asian Survey*, 42(6), 821-837.

#13b, Furst Rudolf (2005). A Maturing Chinese Democracy. *Perspectives*, (24), 42-60.

Tuesday, May

8:00 a.m.-12:00 noon

12:00-1:00

1:00-3:00

26

Expressions of compliments, appreciation, recognition, and gratitude in Mandarin Chinese in academic contexts

Lunch

Presbyterianism, Christianity, religion, folk beliefs, and Taiwan democratic transformation

Invited speaker: Chang Yuh-fang (張玉芳) ?

Assigned reading: #14 (not quizzed)



#14. Katz, Paul R. (2003). Religion and the State in Post-War Taiwan. *The China Quarterly* (174) 395-412.

Wednesday, May 27

8:00 a.m.-12:00 noon Proper responses in Mandarin Chinese to other people's comments and compliments on you or your work

12:00-1:00 Lunch

1:00-5:00 Finalizing your projects.

Thursday, May 28

8:00 a.m.-12:00 noon Mandarin Chinese and etiquette at the airport and in the flights

12:00-1:00 lunch

1:00-5:00 group project presentation

Friday, May 29 **Excursion Four: Taipei (I)** (stay overnight in Taipei. No return to Taichung)

9:00 a.m. – 5:00 p.m. Site visits in Taipei: Da Long Tong Bao'an Temple and Confucius Temple, Freedom Square, Kiang's Shilin Official Residence

Saturday, May 30, **Excursion Five: Taipei (II)**

9:00 a.m. – 4:00 p.m. Site visits in Taipei: National Palace Museum, TSMC
Evening group dinner time of May 30: Reflection on this study abroad experiences (verbally at the dinner table).

May 31 Return to the U.S. (board your aircrafts in Taoyuan International Airport)

List of Assigned Readings (24 total, mostly quizzed):

#1a. Frettingham, Edmund and Yih-Jye Hwang. (2017). Religion and National Identity in Taiwan State Formation and Moral Sensibilities. In Cheng-tian Kuo ed. *Religion and Nationalism in Chinese Societies*

#1b. Brown, Melissa (2010) Changing Authentic Identities: Evidence from Taiwan and China, *The Journal of the Royal Anthropological Institute*, 16.3, 459-479

#2a. Yang, Fenggang & Anning Hu (2012) Mapping Chinese Folk Religion in Mainland China and Taiwan. *Journal for the Scientific Study of Religion*. 51(3), 505-521



#2b. Chaguan (2019). China's Atheist Communist Party Encourages Folk Religion: Officials Pray the Goddess Mazu Will Help Them Woo Taiwan. *The Economist*. (September issue, accessible online at: <https://www.economist.com/china/2019/09/19/chinas-atheist-communist-party-encourages-folk-religion>)

#3a Yunfeng Lu, Byron Johnson and Rodney Stark. (2008) Deregulation and the Religious Market in Taiwan and China: A Research Note. *The Sociological Quarterly* , 49(1), 139-153

#3b. Zhuo, Xinping. (2015). Religious Policy and the Concept of Religion in China. In Max Deeg and Bernhard Scheid ed. *Religion in China: Major Concepts and Minority Positions*. pp51-64. Austrian Academy of Sciences Press

#5a Tavor, Ori. (2020). Ancestors, Kings, and the Dao by Constance A. Cook (book review), *Journal of Chinese Religion*, 48(2), 285-287

#5b. Katz, Paul R. (2015). Mutations and Adaptations of Chinese Communal Religious Structures. *Journal of Chinese Religions*, 43(1), 3-4

#6a. Homola, Stéphanie (2013). "Pursue Good Fortune and Avoid Calamity: The Practice and Status of Divination in Contemporary Taiwan. *Journal of Chinese Religions*, 41(2), 124-147 (quizzed)

#6b. Tsai, Yen-zen (2017). 'We Are Good Citizens' Tension between Protestants and the State in Contemporary China. in Cheng-tian Kuo ed. *Religion and Nationalism in Chinese Societies*. Amsterdam University Press. (not quizzed)

#7a. Lin, Wei-ping. (2008). Conceptualizing Gods through Statues: A Study of Personification and Localization in Taiwan. *Comparative Studies in Society and History*, 55(2), 454-477

#7b, Cao, Nanlai (2018). Chinese Religions on the Edge: Shifting Religion-State Dynamics. *China Review*. 18(4), 1-10.

#8. Brose, Benjamin (2018). The Pig and the Prostitute: The Cult of Zhu Bajie in Modern Taiwan. *Journal of Chinese Religions*, 46(2), 167-196

#9 Jana S. Rošker, (2019). Modernization of Confucian ontology in Taiwan and mainland China. *Asian Philosophy*. 29(2), 160-176.



#10 Chen, Yong. (2017). Conceptualizing “Popular Confucianism”: The Cases of Ruzong Shenjiao, Yiguan Dao, and De Jiao. *Journal of Chinese Religions*, 45(1), 63-83.

#11a, Ritzinger, Justin R. (2023). Vernacular Modernism: Humanistic Buddhism from Below in Bade, Taiwan. *Journal of Chinese Religions*, 51(1), 137-159

#11b, Shigenori, Terazawa (2015). Multi-Dimensional Religiosity and Volunteering in Contemporary Taiwan: Analyses of the Taiwan Social Change Survey, *Asian Journal of Social Science*, 43(4), 466-487.

#12a. Anning Hu and Felicia F. Tian (2018). Still under the Ancestors’ Shadow? Ancestor Worship and Family Formation in Contemporary China. *Demographic Research* (38) 1-36

#12b. Huang, Christine and Kelsey Starr (2024). The percentage of Taiwanese identifying themselves as ‘Chinese’ decreased significantly.

<https://www.pewresearch.org/short-reads/2024/01/16/most-people-in-taiwan-see-themselves-as-primarily-taiwanese-few-say-theyre-primarily-chinese/>

#13a, Lee, Junhan (2002). Primary Causes of Asian Democratization: Dispelling Conventional Myths. *Asian Survey*, 42(6), 821-837.

#13b, Furst Rudolf (2005). A Maturing Chinese Democracy. *Perspectives*, (24), 42-60.

#14. Katz, Paul R. (2003). Religion and the State in Post-War Taiwan. *The China Quarterly* (174) 395-412.

List of Assigned Videos: (13 total, #V is quizzed. Served as background information for you to understand Taiwan, and reference for your group project).

#I, *Taiwan and China* (not quizzed)

https://www.youtube.com/watch?v=a2a4yR4P_Vk

#II, *Food Culture in Taiwan* (not quizzed)

https://www.youtube.com/watch?v=z9_hTouNWVE



#III, *Temples in Lu Gang* (not quizzed)

https://www.youtube.com/watch?v=omcCxLcm_lk

#IV, *How Taiwan Became a Democracy* (not quizzed)

<https://www.youtube.com/watch?v=Rt4LeJXYtxE&t=292s>

#V, *Between Heaven and Earth, the Temples of Taiwan* (this video is Quizzed)

<https://www.youtube.com/watch?v=ngEmpOAX21E&t=7s> (Take Quiz 4 for this video)

#VI, *What do you know about Taiwan* (not quizzed)

<https://www.youtube.com/watch?v=5xeCd1lQuXs>

#VII, *Discover the Beauty of Taiwan Temples*

<https://www.youtube.com/watch?v=gznIWKCbzio> (not quizzed)

#VIII. *The Ancestry Temple of Zheng Chenggong*: (not quizzed)

<https://www.youtube.com/watch?v=AzNHc8pF8Yg>

#IX. *Zheng Chenggong turns into the 19th Jade Emperor*: (not quizzed)

<https://www.youtube.com/watch?v=YEWR8Ggsz0E>

#X: *Bao'an Temple and Confucius Temple in Taipei*

<https://www.youtube.com/watch?v=WNVTpbx2dBI> (not quizzed)

#XI. *Confucianism in Taiwan* (not quizzed)

<https://www.youtube.com/watch?v=RH9LJEq9p70>

#XII: *Religions in Taiwan 1900-2020* (not quizzed)

<https://www.youtube.com/watch?v=vb2q5LrHhac>

#XIII: *Chi-chin Mazu Temple* (not quizzed)

<https://www.youtube.com/watch?v=MCFg7KXWBmQ>

<https://www.youtube.com/watch?v=fgHeYoVCXx0&t=118s>

Goals and ELOs for Theme in Traditions, Cultures and Transformations

Goals	Expected Learning Outcomes	In this course, students will...
GOAL 1: Successful students will analyze an important topic or idea at a more advanced and in-depth level than in the Foundations component. [Note: In this context, "advanced" refers to courses that are e.g., synthetic, rely on research or cutting-edge findings, or deeply engage with the subject matter, among other possibilities.]	ELO 1.1: Engage in critical and logical thinking about the topic or idea of the theme. The course will build skills needed to engage in critical and logical thinking about the successful but painful history of Taiwan in transformation from an authoritarian society to a democracy against the backdrop of the failures of China with similar attempts in modern history.	This course builds skills in analytical thinking on a more advanced level by teaching students to analyze and use range of sources (textual and visual materials as well as field investigation) to build arguments about the cultural, social, and religious trajectories of the modern Taiwan. To achieve this goal, students will produce a documentary and a reflection paper in addition to taking daily quizzes on assigned readings and videos.
		The course will achieve these goals through primary and secondary-source readings and videos assigned. Quizzes are required daily for these readings and selected videos to ensure that the students get what the materials intend.

	ELO 1.2: Engage in an advanced, in-depth, scholarly exploration of the topic or idea of the theme.	To achieve this goal, students will partner with Taiwanese study partners (two OSU student and Two FCU students forming into one group) to produce collaboratively a documentary film about a local Taiwanese spiritual institution and write a reflection paper individually on their study and investigation experiences, requiring the students to synthesize and critically evaluate what they have read, seen, experience, and learn from the daily readings, regular lectures, weekly invited lectures, and weekly excursions, as well as daily interactions with the Taiwanese study partners. The documentary is to be 15-20 minute in length and the reflection paper is of 1500 words. The documentary must account the target institution's role and function in the community where it is situated, its financials, and the perspectives of their leaders and believers on the democratic transformation of Taiwan, especially what the institution and its believers did/do during this social transformation. In this way the students build their skills in investigating what they encounter, collecting and compiling empirical data, and analyzing their interactions with the local spiritual leaders and believers with a referencing perspective provided by their Taiwanese study partners and the assigned academic readings.
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GOAL 2: Successful students will integrate approaches to the theme by making connections to out-of-classroom experiences with academic knowledge or across disciplines and/or to work they have done in previous classes and that they anticipate doing in future.	ELO 2.1: Identify, describe, and synthesize approaches or experiences as they apply to the theme. Most students do not speak Mandarin. To help students engage more deeply and effectively with the locals, the course provides study-partners, i.e. equivalent number of students from the host institution, and basic Mandarin training to facilitate students' interaction with the locals and enhance their investigation in the local spiritual institution and lives.	To achieve this goal, students will work with their Taiwanese study partners to produce a documentary on a local Taiwanese spiritual institution and write individually a reflection paper on the investigation with the reference framework provided by the academic papers like #6a Homola, Stéphanie (2013). "Pursue Good Fortune and Avoid Calamity: The Practice and Status of Divination in Contemporary Taiwan. <i>Journal of Chinese Religions</i>, 41(2), 124-147 #7a. Lin, Wei-ping. (2008). Conceptualizing Gods through Statues: A Study of Personification and Localization in Taiwan. <i>Comparative Studies in Society and History</i>, 55(2), 454-477
	ELO 2.2: Demonstrate a developing sense of self as a learner through reflection, self-assessment, and creative work, building on prior experiences to respond to new and challenging contexts.	Students will write a reflection paper (1,500 words) exploring how their study abroad experience—particularly their interactions with their Taiwanese study partners, local spiritual leaders, local scholars, and religious or folk believers—have shaped the understanding of their own belief system and their ability to work with individuals who hold different beliefs.

GOAL 3: Successful students will engage in a systematic assessment of how cultures and sub-cultures develop and interact, historically or in contemporary society.	ELO 3.1: Describe the influence of an aspect of culture (religious belief, gender roles, institutional organization, technology, epistemology, philosophy, scientific discovery, etc.) on at least one historical or contemporary issue.	This course focuses on how religious and folk beliefs have helped Taiwan transform into a modern democratic society. The students are tasked to work with their Taiwanese study partners to investigate a local spiritual institution and produce a documentary on the institution, analyze and reflect on these interactions, investigations, and personal experiences before and after, with the academic framework provided in readings like #5a Tavor, Ori. (2020). Ancestors, Kings, and the Dao by Constance A. Cook (book review), <i>Journal of Chinese Religion</i>, 48(2), 285-287 #5b. Katz, Paul R. (2015). Mutations and Adaptations of Chinese Communal Religious Structures. <i>Journal of Chinese Religions</i>, 43(1), 3-4 #8. Brose, Benjamin (2018). The Pig and the Prostitute: The Cult of Zhu Bajie in Modern Taiwan. <i>Journal of Chinese Religions</i>, 46(2), 167-196
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	ELO 3.2: Analyze the impact of a “big” idea or technological advancement in creating a major and long- lasting change in a specific culture.	Students will compare the impact of the ideologies such as capitalism vs. communism, and democracy vs. totalitarianism/authoritarianism, on the shared traditions in modern Taiwan and China and how Confucianism, Buddhism, and Taoism adapt under different ontological and ideological frameworks. Students are tasked to discuss these issues with the locals such as their Taiwanese study partners and write in a reflection paper individually with the framework provided in academic papers like #9 Jana S. Rošker, (2019). Modernization of Confucian ontology in Taiwan and mainland China. <i>Asian Philosophy</i>. 29(2), 160-176. #10, Chen, Yong. (2017). Conceptualizing “Popular Confucianism”: The Cases of Ruzong Shenjiao, Yiguan Dao, and De Jiao. <i>Journal of Chinese Religions</i>, 45(1), 63-83. #11a, Ritzinger, Justin R. (2023). Vernacular Modernism: Humanistic Buddhism from Below in Bade, Taiwan. <i>Journal of Chinese Religions</i>, 51(1), 137-159 #13a, Lee, Junhan (2002). Primary Causes of Asian Democratization: Dispelling Conventional Myths. <i>Asian Survey</i>, 42(6), 821-837.
	ELO 3.3: Examine the interactions among dominant and sub-cultures.	The students will analyze the gradual transformation of Taiwanese people from identifying their culture to the Chinese culture, to a sub-culture of the Chinese culture, and then to a culture independent from the Chinese culture since the termination of the Martial Law in 1987. The underlining academic inquiry in this course is “why China tried but failed, while Taiwan succeeded in transforming into a democracy.” The perspective provided in this course is comparative in ‘spiritual institutions and believes.’ The students are tasked to work with their Taiwanese study partners to investigate this issue and produce a collaborative documentary film and an individual reflection paper with the

		framework provided in academic papers like #1a. Frettingham, Edmund and Yih-Jye Hwang. (2017). Religion and National Identity in Taiwan State Formation and Moral Sensibilities. In Cheng-tian Kuo ed. <i>Religion and Nationalism in Chinese Societies</i> #2a. Yang, Fenggang & Anning Hu (2012) Mapping Chinese Folk Religion in Mainland China and Taiwan. <i>Journal for the Scientific Study of Religion</i>. 51(3), 505-521
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		#2b. Chaguan (2019). China's Atheist Communist Party Encourages Folk Religion: Officials Pray the Goddess Mazu Will Help Them Woo Taiwan. <i>The Economist</i> (September 2019) #11b, Shigenori, Terazawa (2015). Multi-Dimensional Religiosity and Volunteering in Contemporary Taiwan: Analyses of the Taiwan Social Change Survey, <i>Asian Journal of Social Science</i>, 43(4), 466-487.
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	ELO 3.4: Explore changes and continuities over time within a culture or society.	Examining the evolution of Taiwanese society since 1945, the students are taken on trips to experience ‘history’ of changes happening in Taiwan from the Dutch missionary site in Tainan to Buddhist Mountain in Kaohsiung. Students are tasked to document the changes and continuities of a local religious or folk belief institution, its relationship with the local community, and its self-perceived role in assisting Taiwanese society in the transformation to the democracy. The students are tasked to collaborate with their Taiwanese study partners to record the institution’s perspective and narrative, its history and changes since 1945 or since its inception in Taiwan, and write a reflection paper individually with the framework provided in academic papers such as #7b. Cao, Nanlai (2018). Chinese Religions on the Edge: Shifting Religion-State Dynamics. <i>China Review</i>. 18(4), 1-10. #6b. Tsai, Yen-zen (2017). ‘We Are Good Citizens’ Tension between Protestants and the State in Contemporary China. in Cheng-tian Kuo ed. <i>Religion and Nationalism in Chinese Societies</i>. Amsterdam University Press. #13b, Furst Rudolf (2005). A Maturing Chinese Democracy (Taiwan). <i>Perspectives</i>, (24), 42-60.
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GOAL 4: Successful students will engage in a systematic assessment of differences among societies, institutions, and individuals' experience within traditions and cultures.	ELO 4.1: Recognize and explain differences, similarities, and disparities among institutions, organizations, cultures, societies, and/or individuals.	Identifying the differences, similarities, and disparities among Taiwanese religious and folk beliefs, students are tasked to compare Buddhist, Taoist, Confucianist and Christianity traditions and their relative influences on modern Taiwanese and Chinese societies, especially in relation to the success of Taiwanese transformation to a democracy and the failure of the Chinese attempts in modern times with the assistance of academic papers such as #3a Yunfeng Lu, Byron Johnson and Rodney Stark. (2008) Deregulation and the Religious Market in Taiwan and China: A Research Note. <i>The Sociological Quarterly</i> , 49(1), 139-153 #3b. Zhuo, Xinpeng. (2015). Religious Policy and the Concept of Religion in China. In Max Deeg and Bernhard Scheid ed. <i>Religion in China: Major Concepts and Minority Positions</i>. pp51-64. Austrian Academy of Sciences Press
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	ELO 4.2: Explain ways in which categories such as race, ethnicity, and gender and perceptions of difference, impact individual outcomes and broader societal issues.	This course is focused on the belief system in relation to the social transformation of Taiwanese society. Ethnicity identification is dealt as a sub-issue that accompanies the process of social transformation of Taiwan from an authoritarian society to a democracy. The percentage of Taiwanese identifying themselves as ‘Chinese’ decreased significantly as noted by Pew researchers (2024) Christine Huang and Kelsey Starr (https://www.pewresearch.org/short-reads/2024/01/16/most-people-in-taiwan-see-themselves-as-primarily-taiwanese-few-say-theyre-primarily-chinese/) during the process. Students are to read the research report (#12b) with the assistance of academic paper #1b. Brown, Melissa (2010). Changing Authentic Identities: Evidence from Taiwan and China, <i>The Journal of the Royal Anthropological Institute</i>, 16.3, 459-479. #2b. an article from the <i>Economist</i> by Chaguan (2019): China’s Atheist Communist Party Encourages Folk Religion: Officials Pray the Goddess Mazu Will Help Them Woo Taiwan. #12a. Anning Hu and Felicia F. Tian (2018). Still under the Ancestors’ Shadow? Ancestor Worship and Family Formation in Contemporary China. <i>Demographic Research</i> (38) 1-36 #14. Katz, Paul R. (2003). Religion and the State in Post-War Taiwan. <i>The China Quarterly</i> (174) 395-412. Students are also to visit the families of their Taiwanese partners to investigate the correlation between the ethnic
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		identity of Taiwanese people and the transformation of Taiwanese society as the families have witnessed.
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This course will fulfill the current GE Theme: Traditions, Cultures, and Transformations in the following ways:

The course requires students to evaluate the belief system of Taiwanese society, its continuity in cultural tradition with the Chinese and its transformation in modern times, especially its roles in Taiwan transformation from an authoritarian society to a democracy.

This course falls within the theme of “Traditions, Cultures, and Transformations” of general education, introducing students to the dynamics of Taiwan in terms of spiritual and social structures, beliefs, and the interplay of tradition and modernity. Through an array of engaging activities including academic reading, video-viewing, cultural excursion, filming project, and self-reflection paper writing, and lectures by instructors and local scholars, participants are immersed in the rich tapestry of Taiwanese communities, cultural heritage, and belief systems. Field trips to museums, temples, shrines, churches, and other significant historical and cultural sites such as the National Palace Museum and TSMC, enrich students’ understanding of Taiwan's traditional past and modern present and the interplay of both in transforming the Taiwanese society. Throughout the program, participants are to interact and collaborate with local Taiwanese study partners in documenting a local Taiwanese spiritual institution, fostering cultural exchanges and academic inquiries alongside self-discovery and development.

Global and Intercultural Learning Course Inventory

Overview

The GE allows students to take a single, 4+ credit course to satisfy a particular GE Theme requirement if that course includes key practices that are recognized as integrative and high impact. Courses seeking one of these designations need to provide a completed Integrative Practices Inventory at the time of course submission. This will be evaluated with the rest of the course materials (syllabus, Theme Course submission document, etc). Approved Integrative Practices courses will need to participate in assessment both for their Theme category and for their integrative practice.

Please enter text in the boxes below to describe how your class will meet the expectations of Global and Intercultural Learning Courses. Expectations for workload and credit-hours for Global and Intercultural Learning courses are outlined by the Office of International Affairs and described in the Arts and Sciences Curriculum and Operations Manual. It also may be helpful to consult the Description & Expectations document for this pedagogical practice or to consult your Director of Undergraduate Studies or appropriate support staff person as you complete this Inventory and submit your course.

Please use language that is clear and concise and that colleagues outside of your discipline will be able to follow. You are encouraged to refer specifically to the syllabus submitted for the course, since the reviewers will also have that document. Because this document will be used in the course review and approval process, you should be as specific as possible, listing concrete activities, specific theories, names of scholars, titles of textbooks etc.

Accessibility

If you have a disability and have trouble accessing this document or need to receive it in another format, please reach out to Meg Daly at daly.66@osu.edu or call 614-247-8412.

Pedagogical Practices for Global and Intercultural Learning

Course subject & number

Performance expectations set at appropriately high levels, engaging in both academic and experiential exploration of the setting in which they study. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Global & Intercultural Learning Course Inventory

Significant investment of effort by students over an extended period of time (e.g., Program length meets high academic standards and allows students to build meaningful connections with local community members and to develop a deep understanding of intercultural context).

Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Interactions with faculty and peers about substantive matters including cultural self-awareness, intercultural empathy, and academic content. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Global & Intercultural Learning Course Inventory

Students will get frequent, timely, and constructive feedback on their work, from all appropriate sources, on their intercultural interactions and academic learning. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Periodic, structured opportunities to reflect and integrate learning, especially on their cultural self-awareness and their experience with difficult differences. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Opportunities to discover relevance of learning through real-world applications and the integration of course content to contemporary global issues and contexts. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Public Demonstration of competence both in academic settings and, if possible, in the intercultural context. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Global & Intercultural Learning Course Inventory

Experiences with diversity wherein students demonstrate intercultural competence and empathy with people and worldview frameworks that may differ from their own. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Explicit and intentional efforts to promote inclusivity and a sense of belonging and safety for students, e.g. universal design principles, culturally responsive pedagogy, structured development of cultural self-awareness. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Global & Intercultural Learning Course Inventory

Clear plans to promote this course to a diverse student body and increase enrollment of typically underserved populations of students. Please link this expectation to the course goals, topics and activities and indicate *specific* activities/assignments through which it will be met. (50-500 words)

Chinese 3797 Credit Hour Rationale

Formalized Instruction

Week 1 Monday
Week 1 Tuesday
Week 1 Wednesday
Week 1 Thursday
Week 2 Monday
Week 2 Tuesday
Week 2 Wednesday
Week 2 Thursday
Week 3 Monday
Week 3 Tuesday
Week 3 Wednesday
Week 3 Thursday
Week 3 Monday
Week 3 Tuesday
Week 3 Wednesday
Week 3 Thursday

Structured Educational Experiences

Week 1 - Monday
Week 1 - Tuesday
Week 1 - Friday
Week 2 - Friday
Week 3 - Friday
Week 4 - Friday
Week 4 - Saturday
Week 4 - Sunday

TOTAL

ASC dictates 1,500 minutes of structured educational experience

Allocation & Rationale

The proposed syllabus contains 5,060 minutes or 84.33 hours. Successful completion of Chinese 3797 earns 4 semester credit hours.

credit hour calculation:

$$5,060 / 1500 = 3.73$$

$$1480 / 1980 \times 1.32 = 0.99$$

$$3.73 + 0.99 = 4.72$$

Activity

1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class
1 class

Activity (site visits, excursions)

Meeting with local FCU study peers, Campus tour
Join a FCU students association/club
Excursion: Lu Gang historical port and Temples
Excursion: Tainan; Ancestry Temple of Zheng Chenggong,
Excursion: Kaohsiung; Chi-chin Mazu Temple, Chen-nan Temple
Excursion: Taipei; Da Long Tong Temple, Confucius Temple
Excursion: Taipei; National Palace Museum and National Museum
Return to the U.S.

5 days of activities

experiences per credit hour; 1,980 minutes of structured education

hours of formalized instruction and 1,480 minutes or 24.67 hours of credits.

Hours

180 minutes
360 minutes
360 minutes
360 minutes
300 minutes
360 minutes
360 minutes
360 minutes
300 minutes
360 minutes
360 minutes
360 minutes
300 minutes
360 minutes
160 minutes
160 minutes

Hours (excluding travel time)

0 minutes
0 minutes
approximately 310 minutes (excluding 50 minutes of travel time and 60 minutes of lunch time)
approximately 310 minutes (excluding 110 minutes of travel time and 60 minutes of lunch time)
approximately 300 minutes (excluding 120 minutes of travel time and 60 minutes of lunch time)
approximately 240 minutes (excluding 240 minutes of travel time and 60 minutes of lunch time)
approximately 320 minutes (excluding 40 minutes of travel time and 60 minutes of lunch time)
0 minutes

approximately 1,980 minutes

ional experience fulfills 1.32 credit hours

Total struc

hours of structured educational experiences. The

180
360
360
360
360
360
360
360
300
360
360
360
300
360
160
160

total formalized I: 5060

310
310
300
240
320

ctured E: 1480

I				Goal #1	Goal # 2	Goal # 3	Goal #4	Goal # 5	Goal # 6
	Course #	Course Title	Course Description	consideration of multiple critical approaches to an issue	sensitivity to cultural diversity based on what one has studied	knowledge or cultural traditions and behaviors sufficient to situate the material studied in larger contexts	a critical literacy in media	ability to interpret materials and behaviors that are presented orally and in writing	ability to express oneself clearly, orally and in writing
PREREQS									
	1101.01	Level One Chinese I: Classroom Track	Mandarin Chinese spoken communication and writing system. Classroom Track. Au Sem.	NA	B	B	NA	B	B
	1101.02	Level One Chinese I: Summer Intensive Track	Mandarin Chinese spoken communication and writing system. Summer Intensive Track.	NA	B	B	NA	B	B
	1101.51	Level One Chinese I: Individualized Track	Mandarin Chinese spoken communication and writing system. Individualized Track. Au, Sp, Su Sem.	NA	B	B	NA	B	B
	1102.01	Level One Chinese II: Classroom Track	Continuation of 1101.01. Classroom Track.	NA	B	B	NA	B	B
	1102.02	Level One Chinese II: Summer Intensive Track	Continuation of 1101.02. Summer Intensive Track.	NA	B	B	NA	B	B
	1102.51	Level One Chinese II: Individualized Track	Continuation of 1101.51. Individualized Track.	NA	B	B	NA	B	B
	1103.01	Level Two Chinese I: Classroom Track	Mandarin Chinese second level spoken communication, development of reading skills, and written composition. Classroom Track. Au Sem.	NA	B	B	NA	B	B
	1103.02	Level Two Chinese I: Summer Intensive Track	Continuation of 1102.02. Summer Intensive Track.	NA	B	B	NA	B	B
	1103.51	Level Two Chinese I: Individualized Track	Mandarin Chinese second level spoken communication, development of reading skills, and written composition. Classroom Track. Au Sem.	NA	B	B	NA	B	B

	2141.01	Intensive Level Two Chinese - Oral: Classroom Track	First course in the sequence of intensive intermediate Chinese language courses focusing on speaking and listening. Au Sem.	NA	B	B	NA	B	B
	2141.02	Intensive Level Two Chinese - Oral: Summer Intensive Track	First course in the sequence of intensive intermediate Chinese language courses focusing on speaking and listening. Su.	NA	B	B	NA	B	B
	2231.	Traditional Chinese Culture	Chinese institutions, philosophical trends, religion, literature, and visual and performing arts prior to the 20th century.	B	B	B	B	B	B
	2232.	Modern Chinese Culture	Modern Chinese culture as reflected in family life, language, literature, art, etc, viewed from the perspective of modern Chinese history. Taught in English. GE arts and hums cultures and ideas course.	B	B	B	B	B	B
REQUIRED/ ELECTIVES									
	2102.	Level Two Chinese II: Classroom Track	Continuation of 1103. Sp Sem.	B	B	B	NA	B	B
	2151.01	Intensive Level Two Chinese - Written: Classroom Track	First in the sequence of intensive intermediate Chinese language courses focusing on written Chinese. Classroom track. Au sem.	B	B	B	NA	B	B
	2151.51	Intensive Level Two Chinese - Written: Individualized Track	First in the sequence of intensive intermediate Chinese language courses focusing on written Chinese. Individualized track. Au, Sp, Su.	B	B	B	NA	B	B
	2283.	Chinese Calligraphy	Techniques of writing Chinese characters with a brush; practice in different styles from oracle bone to grass; introduction to its importance in the Chinese culture, and its relationship with Chinese philosophy, poetry, and painting.	B	B	B	B	B	B
	2451.	Chinese Literature in Translation	Representative masterpieces from 3,000 years of Chinese literature in English translation, including poetry, prose, fiction, and drama.	B	B	B	B	B	B

	3797.	Believes and Transformations in Taiwan	Study the influence of religions and folk beliefs in transforming Taiwan into a modern democracy, delving into the shared traditions and diverged trajectories in ideologies, beliefs, and political systems between China and Taiwan						
	4101.	Level Three Chinese I	Continued study of spoken communication, reading Chinese publications, and development of written composition. Au sem.	B	I	I	B	I	I
	4102.	Level Three Chinese II	Continuation of 4101. Sp sem.	B	I	I	B	I	I
	4142.01	Intensive Level Three Chinese - Oral: Classroom Track	Continuation of 2141.01. Sp sem.	B	I	I	B	I	I
	4142.02	Intensive Level Three Chinese - Oral: Summer Intensive Track	Continuation of 2141.02. Summer Intensive Track.	B	I	I	B	I	I
	4152.01	Intensive Level Three Chinese - Written: Classroom Track	Continuation of 2151.01. Sp Sem.	B	I	I	B	I	I
	4152.51	Intensive Level Three Chinese - Written: Individualized Track	Continuation of 2151.51. Au, Sp, Su.	B	I	I	B	I	I
	4301.	Conversational Cantonese for Mandarin Speakers I	Conversational Cantonese language course for speakers of Mandarin, both native speakers and advanced learners. Develops basic skills in speaking and listening for functioning in everyday contexts.	NA	B	B	NA	B	B

	4302.	Conversational Cantonese for Mandarin Speakers II	Continuation of 4301. The course develops basic skills in speaking and listening comprehension for functioning in everyday contexts.	NA	B	B	NA	B	B
	4380.	The Chinese Language	Important elements of the Chinese language--its structure, dialects, writing system--as well as history of the language, language acquisition, language planning, and language use in society; taught in English.	B	B	B	B	I	I
	4381.	The Chinese Language and Its History	Examination the history and development of the Chinese language over the millennia; topics include language change (sound changes, lexical changes, etc.), dialect formation, and language reform; taught in English.	I	I	I	I	I	I
	4383.	The Chinese Language and Its Script	Examination of the Chinese script, covering its origin, classification, composition, and development, as well as such topics as standardization, script reform, romanization, and internet language; taught in English.	I	I	I	I	I	I
	4401.	Chinese Poetry in Translation	Major themes and or genres in classical and/or modern Chinese poetry, time period decided by responsible instructor. Taught in English. GEC arts and hums lit course.	B	I	I	B	I	I
	4402.	Traditional Chinese Fiction in Translation	Novels and short stories from the Ming and Qing dynasties. Au, Wi, Sp Qtrs. 5 cl. Taught in English. GEC arts and hums lit course.	B	I	I	B	I	I
	4403.	Modern Chinese Literature in Translation	Chinese fiction and/or drama from the 1900's to the present day. Au, Wi, Sp Qtrs. 5 cl. Taught in English.	I	I	B	B	I	I
	4404.	Chinese Drama	Representative works of Chinese drama in translation, taught with a focus either on premodern drama or on modern drama, depending on the instructor's area of interest and expertise. Taught in English.	I	I	B	B	I	I

	4405.	China in Chinese Film	An overview of Chinese cinema, with a focus on how film represents issues of nationhood, national identity, and national trauma. Taught in English, no Chinese required.	I	I	B	A	I	I
	4406.	China Pop: Contemporary Popular Culture and Media in Greater China	Introduces students to contemporary popular culture and media from Greater China, encouraging independent research and critical discussion of topics covered.	I	I	B	A	I	I
	4407.	Eco-literature in China	Addresses changing conceptions of the environment in China as expressed in oral and written literature.	I	A	A	I	I	I
	4409.	(Counter-)Culture in Contemporary China	The course surveys the cultural landscape of contemporary China, with a strong focus on the lived experiences, voices, perspectives, and perceptions of underprivileged and marginalized communities in that country. These topics will be examined through the lens of traditional and popular (counter-)culture as well as social justice and equality.	I	A	A	B	I	I
	4998.	Honor's Undergraduate Research Project	Focused research toward completion of an original project.	A	A	A	A	A	A
	4998.	Honor's Undergraduate Research Project	Focused research toward completion of an original project.	A	A	A	A	A	A
	4999.	Honor's Undergraduate Research Thesis	Focused research toward completion of an original thesis.	A	A	A	A	A	A
	4999.	Undergraduate Research Thesis	Focused research toward completion of an original thesis.	A	A	A	A	A	A
	5101.01	Level Four Chinese I: Classroom Track	Level Four Chinese; continuation of 4102. Classroom Track.	I	I	I	I	I	I

	5101.51	Level Four Chinese I: Individualized Track	Level Four Chinese; continuation of 509 or 510 and 511. Individualized Track. Au, Sp, Su.	I	I	I	I	I	I
	5102.01	Level Four Chinese II: Classroom Track	Level Four Chinese: continuation of 5101.01. Sp Sem.	I	I	I	I	I	I
	5102.51	Level Four Chinese II: Individualized Track	Level Four Chinese: continuation of 5101.51. Au, Sp, Su.	I	I	I	I	I	I
	5103.	Level Five Chinese I	Level five Chinese first semester. Immersion in all four skills using the novel and TV series "Spring Grass" by Qiu Shanshan. Covers 1st half of book and TV series. Focuses on oral narration skills. Chinese only.	A	A	A	A	A	A
	5104.	Level Five Chinese II	Level five Chinese second semester.. Completing the novel and TV series "Spring Grass"; focus on written composition skills. Chinese only. Completion of this class (or equivalent) required for taking master's level Chinese language classes.	A	A	A	A	A	A
	5105.	Selected Readings in Scholarly Chinese Texts I	Academic writings by modern Chinese scholars in both wenyan and baihua styles. Au Sem.	A	A	A	A	A	A
	5106.	Selected Readings in Scholarly Chinese Texts II	Continuation of 7151. Sp Sem.	A	A	A	A	A	A
	5111.	Classical Chinese I	Analysis of selected texts from pre-Qin times.	I	I	I	I	I	I
	5112.	Classical Chinese II	Continuation of 5111. Close reading of selected texts from pre-Qin and later times.	A	A	A	I	A	I

	5389.	Topics on the Chinese Language	Exploration of topics and issues concerning the Chinese language -- language and society, language and politics, language and gender, language and identity, bilingualism, languages of China, etc.; taught in English.	A	A	A	A	A	A
	5400.	Performance Traditions of China	Introduction to the panorama of oral and orally-related performance traditions of China; explores local traditions of professional storytelling, epic singing, folksongs, and local drama.	A	A	A	I	A	A
	5411.	Selected Readings in Classical Chinese Literature	Reading of selections in classical Chinese literature, poetry, prose, fiction, etc. Taught in Chinese.	A	A	A	I	A	A
	5474.	Chinese Opera	Introduction to Chinese opera as traditional culture, dramatic literature, and performing art; selected opera scripts and stage performances from Beijing opera, Kunqu, and regional operas; illustrated discussions of various aspects of the theater.	I	A	A	I	I	A
	6451.	History of Chinese Literature I	Chinese literature from antiquity to the end of Six Dynasties; various aspects of the classical tradition and new developments in the Age of Disunity. Taught in English. Partial texts in Chinese optional.	A	I	A	A	A	A
	6452.	History of Chinese Literature II	Chinese literature from the Sui to the Qing; poetry, prose, drama, and the rise of vernacular writings. Taught in English. Partial texts in Chinese optional.	A	I	A	A	A	A
	6453.	Classical Chinese Literature in Modern China	Examines adaptations and uses of classical Chinese literature (novel, plays, poems, prose) in the modern Chinese-speaking world in order to better understand Chinese culture. 2 2-hr cl.	A	I	A	A	A	A
	7615.	Chinese Perspectives on Chinese Civilization	Level six Chinese. Mainstream Chinese perspectives on major issues in Chinese civilization. Commonly recognized ways to presenting viewpoints and arguments on relevant topics. Chinese only.	A	A	A	A	A	A

	7617.	Analysis of Contemporary Chinese Media	Level six Chinese. Developing familiarity with major contemporary Chinese media and the ability to analyze chosen topics from a specific medium. Chinese only.	A	A	A	A	A	A
	EALL 2284	Tea Culture in East Asia	Appreciation of tea culture through examination of history, agriculture, nutrition, cultural practices and through hands-on practice.	B	B	B	B	B	B
	EALL 3223	The Buddhist Tradition	History and structure of Buddhism from founding to present in South, Southeast, and East Asia; emphasis on rituals, beliefs, and local and regional variations.	I	I	I	N/A	I	i
	EALL 3241	Thought in China, Korea, and Japan	The shaping of three cultures; essentials of the major traditional schools of thought in China, Korea, and Japan and their impact on society.	B	B	I	NA	I	B
	EALL 3405	Introducing East Asia Through Martial Arts Cinema	Examine martial arts films of East Asia, their social & cultural functions, upon their philosophical, cultural and historical backgrounds.	B	B	B	B	B	B
	EALL 3299	East Asian Thought in the Western Imagination	Examination of the impact of Buddhism, Confucianism, and Daoism on a number of Western disciplines, including religion, philosophy, literature, politics, and science.	I	B	I	NA	I	I
	EALL 3446	Asian American Film	Introduction to Asian American cinema from the 1960s to the present, including documentaries, feature films, and experimental films.	I	I	i	i	B	B
	EALL 3457	East Asian Folklore	Diverse folk traditions in China, Korea, and Japan; relevant theory; song, narrative, epic, dance, ritual, material culture, tourism; emphasis on local and ethnic cultures. Taught in English. Topics vary by instructor.	B	I	I	I	I	B
	EALL4200	Topics in East Asian Culture	In-depth exploration of a theme, issue, or question in East Asian culture broadly conceived.	I	I	I	I	I	I

	EALL 4407	Early Asian Cinema	The film of China, Japan, and Korea before 1950.	I	I	B	A	I	I
	EALL 5475	Women Writers, Culture and Society in East Asia	Close examination of representative works of major women writers from China, Japan, and Korea in the cultural and ideological context of each country. No knowledge of East Asian languages is required. All reading materials are in English.	I	A	A	I	A	A
	EALL 5477	Performance Traditions in Contemporary East Asia	Introduction to the panorama of oral and orally-related performance traditions of East Asia; explores local traditions of professional storytelling, epic, folksongs, dance, drama.	I	A	A	I	A	A
	EALL 6383	Scripts of East Asia	A critical survey of writing systems that use Chinese characters, popular and scholarly myths about them, and their impact on the history of ideas. Chinese or Japanese 1103, or permission of instructor.	A	I	I	I	A	A
DEALL									
	Hist 3401	Foundations of Chinese Civilization	A history of early China, this course surveys Confucian, Daoist, and Buddhist teachings and the foundational institutions of Imperial China through the Tang (618-907).Prereq: English 110 or 111 or concurring English 110 or 111.	I	I	I	B	I	I
	HIST 3402	Chinese History: The Chinese Empire, Tenth-Fourteenth Centuries	A survey of the first segment of the later Chinese imperial period, the Song (960-1279) and Yuan (1279-1368) dynasties.Prereq: 5 cr hrs of History and Jr or Sr standing, or permission of instructor.	I	I	I	B	I	I
	HIST 3403	Chinese History: China in the Early Modern Era: The Ming and Qing Dynasties	The major topics in Ming and Qing history.Prereq: 5 cr hrs of History and Jr or Sr standing, or permission of instructor.	I	I	I	I	I	I
	HIST 3404	Chinese History: Modern China, 1800-1949	History of modern China with emphasis on cultural contact between China and the West.Prereq: 5 cr hrs of History and Jr or Sr standing, or permission of instructor. Not open to students with credit for 547.03 or 646.	I	I	I	I	I	I

	HIST 3405	Chinese History: History of Contemporary China, 1949-Present	A general but analytic introduction to the social, political, and intellectual history of contemporary China, 1949-present. Prereq: 5 cr hrs of History and Jr or Sr standing, or permission of instructor. Not open to students with	I	I	I	I	I	I
	HIST 3410	Topics in Chinese History	Selected thematic topics in Chinese history. Prereq: 5 cr hrs of History and Jr or Sr standing, or permission of instructor. Not open to students with credit for 691. Repeatable to a maximum of 10 cr hrs.	I	I	I	I	I	I
	HA 4810	The Arts of China	An overview of the visual arts of China and their cultural context from prehistoric times to the modern era.	I	I	A	I	A	I
	HA 4815	Modern and Contemporary Chinese Art	Modern Chinese art (mid-nineteenth century to today) with emphasis on artists, artworks, and their social, institutional, and theoretical contexts.	A	A	A	A	A	I
	HA 5812	Chinese: Buddhist	Examination of the Buddhist arts of China, with emphasis on religious expression and content.	A	A	A	NA	A	A
	HA 5815	The Lyric Journey: Chinese Painting of the Tang and Song Periods (618-1279)	A survey of Chinese painting from the Tang and Song Periods (618-1279), with emphasis on style, subject matter, and cultural context.	A	A	A	I	A	A
	HA 5816	Images of the Mind: Chinese Painting of the Yuan and Ming Periods (1279-1644)	A survey of Chinese painting from the Yuan and Ming periods, with emphasis on style, subject matter, and cultural context.	A	A	A	I	A	A

	Course #	Course Title	Course Description	Goal #1	Goal # 2	Goal # 3	Goal #4	Goal # 5	Goal # 6	Comments
				consideration of multiple critical approaches to an issue	sensitivity to cultural diversity based on what one has studied	knowledge of cultural traditions and behaviors sufficient to situate the material studied	a critical literacy in media	ability to interpret materials and behaviors that are presented orally and in	ability to express oneself clearly, orally and in writing	
PREREQS										
	1101.01	Level One Chinese I: Classroom Track	Mandarin Chinese spoken communication and writing system. Classroom Track. Au Sem.	NA	B	B	NA	B	B	
	1101.02	Level One Chinese I: Summer Intensive Track	Mandarin Chinese spoken communication and writing system. Summer Intensive Track.	NA	B	B	NA	B	B	
	1101.51	Level One Chinese I: Individualized Track	Mandarin Chinese spoken communication and writing system. Individualized Track. Au, Sp, Su Sem.	NA	B	B	NA	B	B	
	1102.01	Level One Chinese II: Classroom Track	Continuation of 1101.01. Classroom Track.	NA	B	B	NA	B	B	
	1102.02	Level One Chinese II: Summer Intensive Track	Continuation of 1101.02. Summer Intensive Track.	NA	B	B	NA	B	B	
	1102.51	Level One Chinese II: Individualized Track	Continuation of 1101.51. Individualized Track.	NA	B	B	NA	B	B	
	2231.	Traditional Chinese Culture	Chinese institutions, philosophical trends, religion, literature, and visual and performing arts prior to the 20th century.	B	B	B	B	B	B	
	2232.	Modern Chinese Culture	Modern Chinese culture as reflected in family life, language, literature, art, etc, viewed from the perspective of modern Chinese history. Taught in English. GEC arts and hums cultures and ideas course.	B	B	B	B	B	B	
	1103.01	Level Two Chinese I: Classroom Track	Mandarin Chinese second level spoken communication, development of reading skills, and written composition. Classroom Track. Au Sem.	NA	B	B	NA	B	B	

	1103.02	Level Two Chinese I: Summer Intensive Track	Continuation of 1102.02. Summer Intensive Track.	NA	B	B	NA	B	B	
	1103.51	Level Two Chinese I: Individualized Track	Mandarin Chinese second level spoken communication, development of reading skills, and written composition. Classroom Track. Au Sem.	NA	B	B	NA	B	B	
	2141.01	Intensive Level Two Chinese - Oral: Classroom Track	First course in the sequence of intensive intermediate Chinese language courses focusing on speaking and listening. Au Sem.	NA	B	B	NA	B	B	
	2141.02	Intensive Level Two Chinese - Oral: Summer Intensive Track	First course in the sequence of intensive intermediate Chinese language courses focusing on speaking and listening. Su.	NA	B	B	NA	B	B	
REQUIRED /ELECTIVES										
	2102.	Level Two Chinese II: Classroom Track	Continuation of 1103. Sp Sem.	B	B	B	NA	B	B	
	2151.01	Intensive Level Two Chinese - Written: Classroom Track	First in the sequence of intensive intermediate Chinese language courses focusing on written Chinese. Classroom track. Au sem.	B	B	B	NA	B	B	
	2151.51	Intensive Level Two Chinese - Written: Individualized Track	First in the sequence of intensive intermediate Chinese language courses focusing on written Chinese. Individualized track. Au, Sp, Su.	B	B	B	NA	B	B	
	2283.	Chinese Calligraphy	Techniques of writing Chinese characters with a brush; practice in different styles from oracle bone to grass; introduction to its importance in the Chinese culture, and its relationship with Chinese philosophy, poetry, and painting.	B	B	B	B	B	B	

	2451.	Chinese Literature in Translation	Representative masterpieces from 3,000 years of Chinese literature in English translation, including poetry, prose, fiction, and drama.	B	B	B	B	B	B	
	3797.	Beliefs and Transformations in Taiwan	Study the influence of religions and folk beliefs in transforming Taiwan into a modern democracy, delving into the shared traditions and diverged trajectories in ideologies, beliefs, and political systems between China and Taiwan							
	4101.	Level Three Chinese I	Continued study of spoken communication, reading Chinese publications, and development of written composition. Au sem.	B	I	I	B	I	I	
	4102.	Level Three Chinese II	Continuation of 4101. Sp sem.	B	I	I	B	I	I	
	4142.01	Intensive Level Three Chinese - Oral: Classroom Track	Continuation of 2141.01. Sp sem.	B	I	I	B	I	I	
	4142.02	Intensive Level Three Chinese - Oral: Summer Intensive Track	Continuation of 2141.02. Summer Intensive Track.	B	I	I	B	I	I	
	4152.01	Intensive Level Three Chinese - Written: Classroom Track	Continuation of 2151.01. Sp Sem.	B	I	I	B	I	I	
	4152.51	Intensive Level Three Chinese - Written: Individualized Track	Continuation of 2151.51. Au, Sp, Su.	B	I	I	B	I	I	
	4380.	Study of the Chinese Language	Important elements of the Chinese language -- its structure, dialects, writing system -- as well as history of the language, language acquisition, language planning, and language use in society; taught in English.	B	B	B	B	I	I	

	4381.	The Chinese Language and Its History	Introduction to the history and development of the Chinese language over the millennia; topics include language change (sound changes, lexical changes, etc.), dialect formation, and language reform; taught in English.	I	I	I	I	I	I	
	4383.	The Chinese Language and Its Script	Introduction to the Chinese script, covering its origin, classification, composition, and development, as well as such topics as standardization, script reform, romanization, and internet language; taught in English.	I	I	I	I	I	I	
	4401.	Chinese Poetry in Translation	Major themes and genres in classical and modern Chinese poetry, time period decided by responsible instructor. Taught in English. GEC arts and hums lit course.	B	I	I	B	I	I	
	4402.	Chinese Fiction in Translation	Novels and short stories from the Ming and Qing dynasties. Au, Wi, Sp Qtrs. 5 cl. Taught in English. GEC arts and hums lit course.	B	I	I	B	I	I	
	4403.	Modern Chinese Literature in Translation	Chinese fiction and/or drama from the 1900's to the present day. Au, Wi, Sp Qtrs. 5 cl. Taught in English.	I	I	B	B	I	I	
	4404.	Chinese Drama	Representative works of Chinese drama in translation, taught with a focus either on premodern drama or on modern drama, depending on the instructor's area of interest and expertise. Taught in English.	I	I	B	B	I	I	
	4405.	China in Chinese Film	An overview of Chinese cinema, with a focus on how film represents issues of nationhood, national identity, and national trauma. Taught in English, no Chinese required.	I	I	B	A	I	I	
	4406.	China Pop: Contemporary Popular Culture and Media in Greater China	Introduces students to contemporary popular culture and media from Greater China, encouraging independent research and critical discussion of topics covered.	I	I	B	A	I	I	
	4407.	Eco-literature in China	Addresses changing conceptions of the environment in China as expressed in oral and written literature.	I	A	A	I	I	I	

	4409.	(Counter-) Culture in Contemporary China	The course surveys the cultural landscape of contemporary China, with a strong focus on the lived experiences, voices, perspectives, and perceptions of underprivileged and marginalized communities in that country. These topics will be examined through the lens of traditional and popular (counter-)culture as well as social justice and equality.	I	A	A	B	I	I	
	5101.01	Level Four Chinese I: Classroom Track	Level Four Chinese; continuation of 4102. Classroom Track.	I	I	I	I	I	I	
	5101.51	Level Four Chinese I: Individualized Track	Level Four Chinese; continuation of 509 or 510 and 511. Individualized Track. Au, Sp, Su.	I	I	I	I	I	I	
	5102.01	Level Four Chinese II: Classroom Track	Level Four Chinese: continuation of 5101.01. Sp Sem.	I	I	I	I	I	I	
	5102.51	Level Four Chinese II: Individualized Track	Level Four Chinese: continuation of 5101.51. Au, Sp, Su.	I	I	I	I	I	I	
	5103.	Level Five Chinese I	Level five Chinese first semester. Immersion in all four skills using the novel and TV series "Spring Grass" by Qiu Shanshan. Covers 1st half of book and TV series. Focuses on oral narration skills. Chinese only.	A	A	A	A	A	A	
	5104.	Level Five Chinese II	Level five Chinese second semester.. Completing the novel and TV series "Spring Grass"; focus on written composition skills. Chinese only. Completion of this class (or equivalent) required for taking master's level Chinese language classes.	A	A	A	A	A	A	
	5105.	Selected Readings in Scholarly Chinese Texts I	Academic writings by modern Chinese scholars in both wenyao and baihua styles. Au Sem.	A	A	A	A	A	A	
	5106.	Selected Readings in Scholarly Chinese Texts II	Continuation of 7151. Sp Sem.	A	A	A	A	A	A	
	5111.	Classical Chinese I	Analysis of selected texts from pre-Qin times.	I	I	I	I	I	I	

	5112.	Classical Chinese II	Continuation of 5111. Close reading of selected texts from pre-Qin and later times.	A	A	A	I	A	I	
	5389.	Topics on the Chinese Language	Exploration of topics and issues concerning the Chinese language -- language and society, language and politics, language and gender, language and identity, bilingualism, languages of China, etc.; taught in English.	A	A	A	A	A	A	
	5400.	Performance Traditions of China	Introduction to the panorama of oral and orally-related performance traditions of China; explores local traditions of professional storytelling, epic singing, folksongs, and local drama.	A	A	A	I	A	A	
	5411.	Selected Readings in Classical Chinese Literature	Reading of selection in classical Chinese literature, poetry, prose, fiction, etc. Taught in Chinese.	A	A	A	I	A	A	
	5474.	Chinese Opera	Introduction to Chinese opera as traditional culture, dramatic literature, and performing art; selected opera scripts and stage performances from Beijing opera, Kunqu, and regional operas; illustrated discussions of various aspects of the theater.	I	A	A	I	I	A	
	EALL 2284	Tea Culture in East Asia	Appreciation of tea culture through examination of history, agriculture, nutrition, cultural practices and through hands-on practice.	B	B	B	B	B	B	
	EALL 3405	Introducing East Asia Through Martial Arts Cinema	Examine martial arts films of East Asia, their social & cultural functions, upon their philosophical, cultural and historical backgrounds.	B	B	B	B	B	B	
	EALL 4200	Topics in East Asian Culture	In-depth exploration of a theme, issue, or question in East Asian culture broadly conceived. Topics vary.	I	I	I	I	I	I	

	EALL 6383	Scripts of East Asia	A critical survey of writing systems that use Chinese characters, popular and scholarly myths about them, and their impact on the history of ideas. Au, Wi, Sp Qtrs. 2 2-hr cl. Prereq: Chinese or Japanese 103, or permission of instructor.	A	I	I	I	A	A	
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