
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 Credit hour rationale.xlsx: Credit Hour Rationale
(Other Supporting Documentation. 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)
- Chinese3797-Beliefs and Transformations in Taiwan.pdf: Revised Syllabus
(Syllabus. Owner: Smith,Jeremie S)
- Chinese 3797 TCT ELO table.pdf: Revised GE Themes Rationale
(GEC Model Curriculum Compliance Stmt. Owner: Smith,Jeremie S)
- Cover Letter Chinese3797-1.pdf: Cover Letter
(Other Supporting Documentation. Owner: Smith,Jeremie S)
- Chinese 3797 Concurrence Approval.pdf: Concurrence Letter
(Concurrence. Owner: Smith,Jeremie S)

Comments

- Please eliminate old documents and resubmit. RLS (by Steele,Rachel Lea on 10/27/2025 10:34 AM)
- We are submitting this now and expect to have the Letter of Concurrence from Religious Studies before the Committee meets. We still have a goal of offering this course during the Summer 2026 term so assistance with expediting the course through the process would be greatly appreciated. -Jeremie S. (by Smith,Jeremie S on 10/24/2025 10:32 AM)
- Please see Subcommittee feedback email sent 10/13/25. (by Neff,Jennifer on 10/13/2025 10:06 AM)
- - 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)

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
Revision Requested	Neff,Jennifer	10/13/2025 10:06 AM	ASCCAO Approval
Submitted	Smith,Jeremie S	10/24/2025 10:32 AM	Submitted for Approval
Approved	Sieber,Patricia A	10/24/2025 10:39 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	10/24/2025 11:28 AM	College Approval
Revision Requested	Steele,Rachel Lea	10/27/2025 10:34 AM	ASCCAO Approval
Submitted	Smith,Jeremie S	10/27/2025 10:40 AM	Submitted for Approval
Approved	Sieber,Patricia A	10/27/2025 11:12 AM	Unit Approval
Approved	Vankeerbergen,Bernadette Chantal	10/27/2025 11:47 AM	College Approval
Pending Approval	Jenkins,Mary Ellen Bigler Neff,Jennifer Vankeerbergen,Bernadette Chantal Steele,Rachel Lea	10/27/2025 11:47 AM	ASCCAO Approval

From: Jianqi Wang, DEALL

To: TCT Subcommittee, ASC Curriculum Committee

Dear TCT Subcommittee, ASC Curriculum Committee,

The revised syllabus for Chinese 3797 is attached. Revisions are as follows,

1. An alternative is added to Assignment #3: either one video documentary or a written investigation report. The study subject for this assignment is also expanded with an alternative: either a spiritual institution or a family in a local community in Taiwan. Five videos on how to make a video documentary are provided for students who choose to produce a documentary film:
 - a. General introduction to documentary film:
<https://www.youtube.com/watch?v=KfirJkk7dnI>
 - b. Choose between a story and a topic (story is recommended)
<https://www.youtube.com/watch?v=NCN8b1MvBGU>
 - c. Write a documentary script: define a story
<https://www.youtube.com/watch?v=6nLRZ5codHU>
 - d. Document a character on video: define a character in your story
https://www.youtube.com/watch?v=thqw_XSyEO0
 - e. Editing a documentary:
<https://www.youtube.com/watch?v=nZrPVUzYHKE>

Note: The proposer teaches two GE film courses. Both have required filming projects. Past experiences say that the current generation of students are much more skillful in video editing and production than the generations before them. Some students are formally trained and some are just self-learners. A student-made target/template video is ideal to set examples for the documentary filming project. The first offering of Chinese3797 does not have such an option, but the assigned videos III, IX, X, XIII serve that purpose. The second offering of the course and onward, selected videos from previous students' work will become available. Although producing a pro-level documentary in a few weeks with just a couple cellphones might be far from realistic, making a video that delivers all the required information about a place, a character, a family, or an institution is feasible. Chinese 3797 expects minimally students who choose the video route to record what they see and hear in video format. The course takes 'video documentary' or 'documentary film' for this project as a 'video presentation' of information, which can be built on students' previous experiences with still photos and text presentations such as PPT if the students are not formally trained or self-taught in

filming or videography. With the addition of the alternative written report, students have more flexibility in Assignment#3.

2. Assignment #4 has thus been revised according to the changes made to Assignment#3.
3. Item 'd' in the rubrics for Assignment #3 is revised as follows:
 - a. If the temple worships any cross-religion divine (i.e. a deity that is worshipped by more than one religion), or a deity that is not worshipped anywhere else, then record the temple's account of this deity and the history of this practice of worshipping from the temple's perspective.
4. Chinese 3797 has built-in cultural and religious sensitivity education in four ways: the two local Taiwanese study partners and project team members, the morning language and cultural instruction, the afternoon session on religion and folk beliefs, and the evening cultural and language clinics. The Taiwanese partner of students will receive specific instruction on the topic of cultural and religious etiquette from their home institution. It is expected that they will function as a relay for OSU students communicating with the spiritual institutions for majority of the clerks and believers in Taiwan aren't fluent in English. In the morning sessions, students will specifically learn "the etiquette when interacting with the locals in Taichung, (May 13)"; "Common greetings and expressions, and common etiquette in religious institutions in Taiwan"(May19); "Basic etiquette and expressions when talking to religious or folk believers in Taiwan (May 20)"; "Greetings, gestures, inquiries and etiquette at Taoist temples and shrines"(May 21) "Greetings, gestures, inquiries and etiquette at Buddhist Temples, and Confucius temples" (May 25). "Politely, respectfully, and skillfully requesting permissions for photographing and or videotaping in Mandarin Chinese, and requesting permissions to upload your video to Youtube in Mandarin Chinese I and II." (May 26 and 27). Evening clinics are designed to answer students' inquiries and puzzles that they feel reluctant to discuss with their Taiwanese partners. In addition, the afternoon sessions offer systematic discussions on religion and folk belief practices in Taiwan.

Note: Taiwan differs greatly from the U.S. in that spiritual temples and shrines generally welcome filming. A temple worker might encourage the filming in most cases, taking it as a publicity venue. S/he may request the photographer not to focus his/her lens to any or a specific few of their deity statues though.

5. The word "integrity" leading "Assignment #3) has been removed.
6. ELO 1.2 (page3) has been revised as follows:

To achieve this goal, students will partner with Taiwanese study partners (two OSU students and Two FCU students forming one project team) to produce collaboratively a

documentary film or a written investigation report about a local Taiwanese spiritual institution or a local Taiwanese family's spiritual life. Individual student is also required to write a reflection paper on his/her study and investigation experiences. Students must delve into the local community with the assistance of their Taiwanese partners, either into a spiritual institution or a local family. They must interview the locals, synthesize and critically evaluate what they have read (academically and elsewhere), seen (in videos and real life), and experienced (in their interaction with the locals). Students' Taiwanese partners function as both a bridge that helps OSU students to dive deeper into the local community and a feedback mechanism on OSU students' cross-cultural communication skills and progresses. At the end of the program, the course will survey these Taiwanese students about their impression on OSU students' cultural performances.

By investigating a local spiritual institution or a local family's spiritual belief and practices, OSU students will learn to collect, compile and analyze empirical data, and synthesize the data to support or reject an argument that they propose. These skills are assessed in their documentary film production and team commentary, written investigation report, and their final reflection papers.

7. Legacy GE section is removed from the syllabus.
8. OSU standard Intellectual Diversity is added
9. Diversity and Title IX statement has been replaced with the standard statement on "Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct"
10. ELO table has been revised to reflect the above changes.
11. Concurrences have been approved by both the Center for the Study of Religion and Comparative Studies.

Jianqi Wang



Syllabus of Chinese 3797

Course Title: Beliefs and Transformations in Taiwan

Term: May 2026, Study Abroad in Taiwan

Time: May 7 - May 31, 2026 (Pre-departure orientation takes place on Apr. 30, 2026, on Columbus campus. Classes begin in Taiwan on May 7, 2026, and end on May 31, 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: Tiffany Pierskalla

Accommodation: Students will be placed in an economic hotel in Taichung near FCU through FCU that have negotiated discount 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 discount fares for public transportation 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, group 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 spiritual lives. 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 exploring the causes or reasons why Taiwan has successfully transformed itself to a modern democracy while China hasn’t, documenting a local Taiwanese perspective in either writing or video, fostering cultural exchanges and academic inquiries



alongside self-discovery and development in cultural diversities. 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 to the present. Students are to study the underlying causes of the successes and failures in the attempts to modernize Taiwan and China, especially how the local families and residents think of the roles played by spiritual institutions in the process. Perspectives may include those from local spiritual leaders, believers, and non-believers. Students have the option to pursue non-religious or non-belief-related causes for the topic.

By the end of this course, students should 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 **GE** requirements for GE-Theme ‘Traditions, Cultures, and Transformations.’

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, juxtaposing and critiquing the concept of the shared traditions and cultures of Taiwanese and Chinese and their dynamic transformations in modern history.
- 1.2 Engage in an advanced, in-depth, scholarly exploration of the topics in traditions, cultures, and transformations. Engage directly with local scholars, religious institutions, residents and families in addition to academic readings and writings to construct an advanced and in-depth understanding of Taiwanese culture and belief system, especially in how tradition and modernity are connected and transformed, the role that religion and folk beliefs play in Taiwan modernization.
- 2.1 Identify, describe, and synthesize approaches or experiences as they apply to traditions, cultures, and transformations by investigating and documenting the local perspectives on Taiwan transformation through a local religious institution or a local family.
- 2.2 Student constructs a new self through reflections including reflection paper writing and verbal reflective discussions in addition to group projects.



3.1 Describe whether religious or folk beliefs help Taiwan to transform into a modern democratic society or not, accounting historical cases such as the Formosa incident in Kao-Hsiung and their leaders' beliefs for instance.

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 ideologies, 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 business 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 change over time.

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

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 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 Cultural Etiquette Learning	30%
#2. Reading and Video Quizzes on Carmen (all in multiple-choice format)	20%
#3. Group project of investigating and documenting a spiritual institution or a local family	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 Cultural 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, their families, guest lecturers, community and spiritual leaders, as well as local residents and believers. Language instruction is contextually tailored to align with students' experiences living and studying in Taiwan, including the group project of documenting a local spiritual institution or family. 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 as well as hosting the evening language and culture clinic. If you have prior experience in Mandarin and believe you are beyond the beginner's 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 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.

- **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: Group project of documenting a local spiritual institution or a local family.

For this assignment, you are to study and document a spiritual institution—such as a temple, shrine, church, or mosque— or a family – which can be your study partner's family, in Taichung or nearby in Taiwan. Your final product should be either a 10-minute video or a 6-page single-spaced written report. Each group will consist of two OSU students paired with two FCU students, forming a team of four. Together, your team will research and document the spiritual institution's history, physical environment, deities or sacred figures, daily practices, rituals, festivals, financial operations, membership, and affiliations or the local family's origin, immigration history, development kinships, current family members, their beliefs and worshipping practices (or not). Most importantly, your project should record what the spiritual institution—or the local family or its members think of Taiwan democratic transformation, whether or how belief(s) and/or local religious organization(s) play roles in the modernization of Taiwanese society. Please make sure these ideas are views from the perspectives of the locals rather than yours. Your task in this documentary or written report is to faithfully record what you see and hear.

Students who choose to produce a documentary video should obtain permission for filming at the spiritual institution or at the family residence with the assistance of your Taiwanese partners. Students who choose to produce a written report should remove all identifiable information about the locals in the final draft of your report.

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

- I. Your film documentary 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 (i.e. a deity that is worshipped by more than one religion), or a deity that is not worshipped anywhere else, then record the temple's account and the history of the practice from the temple's perspective.
 - e. Is the temple affiliated with any other religious organizations?
 - f. What does a spiritual leader say about the temple and its role in transforming Taiwan?
 - g. What does its believer(s) say about this temple and its role in transforming Taiwan?
- II. Your written report should focus on one family in Taiwan and provide the following information:
- a. The origin and history of the family. Its immigration history and development.
 - b. The current family members and their age and profession (accurate age is not required ('in his fifties' for instance is sufficient).
 - c. Does the family have any religious faith or spiritual belief? If so, what are they and how often and where do they pray or worship? If not, what do they do in celebration or hardship occasions? How and when did this current tradition/practice start?
 - d. Are the family or its members affiliated or associated with any religious organization or temple? How and when did this tradition start or end?
 - e. What do the elders in this family say about their belief, their affiliated temple and its role in Taiwanese social transformation?
 - f. What do the other members say about their belief, their affiliated temple and its role in transforming Taiwan?
 - g. If this is an atheist family or a member of this family is an atheist, ask their opinion on the relationship between Taiwanese democratic transformation and religion or folk beliefs.



Assignment #4: Final Presentation of Group Project

Your team present your final documentary film with your team members' 'commentary' or your written investigation report, explaining why your group chose this institution or family to document. A comparative perspective with the following rubrics is encouraged for your group presentation:

- h. Compare the temple filmed with one previously visited temple during cultural excursions or other occasion, or featured in the assigned videos. Or compare the investigated family with one in the U.S. or elsewhere in terms of the theme your project focuses on.
- i. Identify similarities and / or differences in the comparison.
- j. Account whether or how the specific religious or folk belief documented has influenced Taiwanese people in transforming Taiwan into a modern democratic society. You may draw comparisons with concrete examples from the U.S. or elsewhere to demonstrate the relationship between faith, religious organization, and social transformation.
- k. You may choose from a personal perspective or a social functional perspective to discuss the relationship between belief, spiritual institution, and social transformation.
- l. In the team 'commentary' or in the conclusion section of your written investigation report, explain what your team think of the relationship between spiritual belief, spiritual institution, and social transformation in Taiwan. (You may argue conversely such as "it doesn't cast any influence on the transformation process in modernizing Taiwan at all").

Optional Further Discussion in your Team Commentary or your Written Investigation Report: 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 propose your group's 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 a member of your project team—on the key concepts of *tradition*, *culture*, and *transformation* as they relate to belief systems and societal changes in Taiwan. Drawing from your group project, group presentation (especially the “Comparative Perspectives” components), 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 your OSU peers, FCU 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 your personal growth and perspective shifts that you experienced throughout the program.

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, social ideologies and political 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. or elsewhere and account the reasons why they are so, what you had expected them to be, and what you think now.
- e. Explain how you would interact with those who hold different beliefs and opinions 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 or Written investigation report 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 your scoring on the reaction of the audience and your own as well as your experience in the past four weeks while studying in Taiwan. To grade the video screened and the presentation that accompanies it or the written report and its presentation, you should focus



on the clarity of the visual presentation of the content or the clarity of the written report. For documentary videos, you need only to put down one score for both the video and the presentation of the video; for the written reports, you first grade the report that is uploaded on Carmen under //pages/peer-graded-written-reports, and then grade the presentation of the report. All peer-grading is anonymous, 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

It is the responsibility of the Committee on Academic Misconduct to investigate or establish procedures for the investigation of all reported cases of student academic misconduct. The term “academic misconduct” includes all forms of student academic misconduct wherever committed; illustrated by, but not limited to, cases of plagiarism and dishonest practices in connection with examinations. Instructors shall report all instances of alleged academic misconduct to the committee (Faculty Rule 3335-5-487). For additional information, see the Code of Student Conduct:

<http://studentlife.osu.edu/csc/>

If I suspect that a student has committed academic misconduct in this course, I am obligated by university rules to report my suspicions to the Committee on Academic Misconduct. If COAM determines that you have violated the university’s Code of Student Conduct (i.e., committed academic misconduct), the sanctions for the misconduct could include a failing grade in this 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 Creating an Environment Free from Harassment, Discrimination, and Sexual Misconduct

The Ohio State University is committed to building and maintaining a welcoming community. All Buckeyes have the right to be free from harassment, discrimination, and sexual misconduct. Ohio State does not discriminate on the basis of age, ancestry, color, disability, ethnicity, gender, gender identity or expression, genetic information, HIV/AIDS status, military status, national origin, pregnancy (childbirth, false pregnancy, termination of pregnancy, or recovery therefrom), race, religion, sex, sexual orientation, or protected veteran status, or any other bases under the law, in its activities, academic programs, admission, and employment. Members of the university community also have the right to be free from all forms of sexual misconduct: sexual harassment, sexual assault, relationship violence, stalking, and sexual exploitation.

To report harassment, discrimination, sexual misconduct, or retaliation and/or seek confidential and non-confidential resources and supportive measures, contact the Civil Rights Compliance Office (CRCO):

Online reporting form: <http://civilrights.osu.edu/>

Call 614-247-5838 or TTY 614-688-8605

civilrights@osu.edu



The university is committed to stopping sexual misconduct, preventing its recurrence, eliminating any hostile environment, and remedying its discriminatory effects. All university employees have reporting responsibilities to the Civil Rights Compliance Office to ensure the university can take appropriate action:

All university employees, except those exempted by legal privilege of confidentiality or expressly identified as a confidential reporter, have an obligation to report incidents of sexual assault immediately.

The following employees have an obligation to report all other forms of sexual misconduct as soon as practicable but at most within five workdays of becoming aware of such information: 1. Any human resource professional (HRP); 2. Anyone who supervises faculty, staff, students, or volunteers; 3. Chair/director; and 4. Faculty member.

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.

Land acknowledgement

We would like to acknowledge the land that The Ohio State University occupies is the ancestral and contemporary territory of the Shawnee, Potawatomi, Delaware, Miami, Peoria, Seneca, Wyandotte, Ojibwe and Cherokee peoples. Specifically, the university resides on land ceded in the 1795 Treaty of Greenville and the forced removal of tribes through the Indian Removal Act of 1830. I/We want to



honor the resiliency of these tribal nations and recognize the historical contexts that has and continues to affect the Indigenous peoples of this land.

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 Younkin 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 you anticipate or experience academic barriers based on your disability (including mental health, chronic, or temporary medical conditions), please let me know immediately so that we can privately discuss options. To establish reasonable accommodations, I may request that you register with Student Life Disability Services. After registration, make arrangements with me as soon as possible to discuss your accommodations so that they may be implemented in a timely fashion.

If you are ill and need to miss class, including if you are staying home and away from others while experiencing symptoms of a viral infection or fever, please let me 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

Intellectual Diversity Statement: “Ohio State is committed to fostering a culture of open inquiry and intellectual diversity within the classroom. This course will cover a range of information and may include discussions or debates about controversial issues, beliefs, or policies. Any such discussions and debates are intended to support understanding of the approved curriculum and relevant course objectives rather than promote any specific point of view. Students will be assessed on principles applicable to the field of study and the content covered in the course. Preparing students for citizenship includes helping them develop critical thinking skills that will allow them to reach their own conclusions regarding complex or controversial matters.”

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.
Watch the video: www.youtube.com/watch?v=a2a4yR4P_Vk to understand China and Taiwan relationship
- Apr. 30 Pre-departure orientation (in-person with optional Zoom participation)
- May 6 Departure to Taichung, Taiwan on your own or self-organized grouping.
- May 7 Arrival in Taichung, Taiwan
- Week 1 The Differences between Taiwanese and Chinese Cultures: governmental policies on religion and folk beliefs**
- Friday, May 8
- 9:00 a.m.-12:00 noon Overview of the Course. Learn and practice basic etiquette in interacting with FCU students, and greetings in Mandarin Chinese language (For more advanced Mandarin language learners, corresponding lessons are organized in different groupings – this arrangement applies to all morning sessions)
- 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: on the Brink of War
<https://www.youtube.com/watch?v=r9vZyTPoFM4&t=3266s> (not quizzed; discussed in class)



4:00 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...

May 9-10 Explore Taichung with your FCU partners

Week 2 Folk Beliefs and Communities in Taiwan and Their Shared Traditions and Diverged Developments

Monday, May 11

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 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>

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.

3:00 ~ 6:00 Language and culture clinic (10 min. each student)

Tuesday, May 12



- 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 at the present times in Contrast to Chinese society and culture at the present times
- 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.
- 3:00 ~ 6:00 Language and culture clinic (10 min. each student)

Wednesday, May 13

- 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_Ik

#IV, How Taiwan Became a Democracy (not quizzed, discussed in class)

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

3:00 ~ 6:00

Language and culture clinic (10-15 min. each student)

Thursday, May 14

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 Invited speaker: Chiu Hei-yuan 瞿海源 or a scholar from Taichung) on the shared traditions and diverged developments in spiritual lives of Taiwan vs. China

Friday, May 15

Excursion One: Tainan

9:00 a.m.-5:00 p.m. Site visits in Tainan: 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

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 spheres) 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. <i>Journal of Chinese Religions</i> , 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. <i>Religion and Nationalism in Chinese Societies</i> . Amsterdam University Press. (not quizzed) Assigned video: #VII, Discover the Beauty of Taiwan Temples https://www.youtube.com/watch?v=gznlWKCbzio (not quizzed)
3:00 ~ 6:00	Language and culture clinic (10 min. each student)
Tuesday, May 19	
8:00 a.m.-12:00 noon	Common greetings and expressions, and common etiquette in religious institutions in Taiwan.
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. <i>Comparative Studies in Society and History</i> , 55(2), 454-477 #7b, Cao, Nanlai (2018). Chinese Religions on the Edge: Shifting Religion-State Dynamics. <i>China Review</i> . 18(4), 1-10.



3:00 ~ 6:00 Language and culture clinic (10 min. each student)

Wednesday, May 20

8:00 a.m.-12:00 noon Basic etiquette and expressions 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>

3:00 ~ 6:00 Language and culture clinic (10 min. each student)

Thursday, May 21

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)

3:00 ~ 6:00 Language and culture clinic (10 min. each student)



Friday, May 22 **Excursion Two: Kaohsiung**

9:00 a.m.-5:00 p.m. Site visits in Kaohsiung: The Kaohsiung Incident site, Chichin Mazu Temple, Zhen-nan Temple, Zuoying temple complex, Fo Guang Mountain

Week 4 Transformation into a Modern Society, the Taiwanese Success v.s. the Chinese Failed Attempts

Monday, May 25

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 Beliefs and religions in Taiwan: trajectories and transformations

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>

3:00 ~ 6:00 Language and culture clinic (10 min. each student)

Tuesday, May 26

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

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>

3:00 ~ 6:00

Language and culture clinic (10 min. each student)

Wednesday, May 27

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

12:00-1:00

Lunch

1:00-3:00

The democratic movements and spiritual beliefs in Taiwan

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

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>

3:00 ~ 6:00 Language and culture clinic (10-15 min. each student)

Thursday, May 28

9:00 a.m.-12:00 noon How to politely ask questions in academic contexts in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 Presentation of group projects

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.

Friday, May 29

8:00 a.m.-12:00 noon Expressions of compliments, appreciation, recognition, and gratitude in Mandarin Chinese in academic contexts. Basic etiquette and expressions in hotel reservations, check-in, and check-out in Mandarin Chinese

12:00-1:00 Lunch

1:00-3:00 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.

Saturday, May 30 **Excursion Three: 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

Sunday, May 31, **Excursion Four: 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 experience (verbally at the dinner table).
June 1 Return to the U.S. (board your aircrafts in Taoyuan International Airport of Taiwan)

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).

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

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

#I, *Taiwan: on the Brink of War*

<https://www.youtube.com/watch?v=r9vZyTPoFM4&t=3266s>

#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_Ik

#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=gznlWKCbzio> (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=YEW8Ggsz0E>

#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>

Films:

A City of Sadness (1989, dir. Hou Hsiao-hsien)

https://www.youtube.com/watch?v=FB_qUT6AhSo

Videos about producing a documentary video:

General introduction of documentary film:

<https://www.youtube.com/watch?v=KfirJkk7dnI>

Choose between a story and a topic (story is recommended):

<https://www.youtube.com/watch?v=NCN8b1MvBGU>



Write a documentary script: define A story

<https://www.youtube.com/watch?v=6nLRZ5codHU>

Document a character on video: define A character

https://www.youtube.com/watch?v=thqw_XSyEO0

Editing a documentary:

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

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 modern Taiwan. To achieve this goal, students will produce a documentary film or a written investigation report 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 students and Two FCU students forming into a team) to produce collaboratively a documentary film or a written investigation report about a local Taiwanese spiritual institution or a local Taiwanese family's spiritual practices, and write a reflection paper individually on their study and investigation experiences. Students must delve into the local community with the assistance of their Taiwanese partners, either into a spiritual institution or a local family. They must interview the locals, synthesize and critically evaluate what they have read (academically for instance), seen (in videos and real life), and experienced (in the interactions with the locals). Students' Taiwanese study partners function as both a bridge that helps OSU students to go deeper into the local community and a feedback mechanism on OSU student's cross-cultural communication skills and progresses. At the end of the program, the instructor will survey the Taiwanese students about their impression on OSU students' cultural performances. By investigating a local spiritual institution or a local family's spiritual belief and practices, the students learn to collect, compile and analyze empirical data, and synthesize to support or reject an argument. These skills are assessed in their documentary film or written investigation report and their final reflection paper.
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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 or a written report on a local Taiwanese spiritual institution or a family, 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 (1,000-1,500 words) exploring how their study abroad experience—particularly their interactions with their Taiwanese study partners, local families, 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 or a family and produce a documentary in video or writing on the institution or family. Students will analyze and reflect on these interactions, investigations, and personal experiences before and after as and reflect them in their final documentary film or report as well as their reflection papers 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 or written report 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 or family, its relationship with the local community, and its self-perceived role of belief systems in assisting Taiwanese society in the transformation to democracy. The students are tasked to collaborate with their Taiwanese study partners to record the institution’s or family’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 local Taiwanese families such as their Taiwanese partners’ to investigate the
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		correlation between the ethnic 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 from the perspectives of either a spiritual institution or a local Taiwanese family.

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, investigation 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 or a local Taiwanese family, 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)

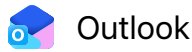
Global & Intercultural Learning Course Inventory

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)



FW: Urgent: Concurrence Request (Chinese 3797)

From Sieber, Patricia <sieber.6@osu.edu>
Date Fri 10/24/2025 2:24 PM
To Smith, Jeremie <smith.12199@osu.edu>
Cc Wang, Jianqi <wang.551@osu.edu>

Hi Jeremie,

Good news! Comp Studies approved the concurrence request (see below). Could you kindly upload?
Thanks,

Pat

From: Curley, Melissa <curley.32@osu.edu>
Date: Friday, October 24, 2025 at 11:40 AM
To: Urban, Hugh <urban.41@osu.edu>, Weiner, Isaac <weiner.141@osu.edu>, Sieber, Patricia <sieber.6@osu.edu>
Cc: Wang, Jianqi <wang.551@osu.edu>
Subject: Re: Urgent: Concurrence Request (Chinese 3797)

Hello all,

I join everyone else in confirming that I'm happy to grant concurrence, and send my wishes for a successful first offering of this exciting new course.

Warmly,
Melissa

From: Urban, Hugh <urban.41@osu.edu>
Sent: Wednesday, October 22, 2025 5:05 PM
To: Weiner, Isaac <weiner.141@osu.edu>; Sieber, Patricia <sieber.6@osu.edu>; Curley, Melissa <curley.32@osu.edu>
Cc: Wang, Jianqi <wang.551@osu.edu>
Subject: Re: Urgent: Concurrence Request (Chinese 3797)

Seems fine to me

Hugh B. Urban
College of Arts and Sciences Distinguished Professor
Chair, Department of Comparative Studies
451 Hagerty Hall
The Ohio State University
Columbus, OH 43210
urban.41@osu.edu

From: Weiner, Isaac <weiner.141@osu.edu>
Sent: Wednesday, October 22, 2025 4:56 PM
To: Sieber, Patricia <sieber.6@osu.edu>; Urban, Hugh <urban.41@osu.edu>; Curley, Melissa

<curley.32@osu.edu>

Cc: Wang, Jianqi <wang.551@osu.edu>

Subject: Re: Urgent: Concurrence Request (Chinese 3797)

Thanks for your email. I'm looping in Melissa Curley, who serves as faculty coordinator of the religious studies program this year. From my perspective, I see no reason for Comp Studies not to grant concurrence.

Isaac

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From: Sieber, Patricia <sieber.6@osu.edu>

Sent: Wednesday, October 22, 2025 3:54:45 PM

To: Urban, Hugh <urban.41@osu.edu>

Cc: Weiner, Isaac <weiner.141@osu.edu>; Wang, Jianqi <wang.551@osu.edu>

Subject: Urgent: Concurrence Request (Chinese 3797)

Dear Hugh (with cc to Isaac):

The Sub-committee for “Traditions, Cultures, and Transformations (TCT)” of the ASC Curriculum Committee has asked DEALL to seek concurrence with your department for our new course proposal, Chinese 3797, “Beliefs and Transformations in Taiwan” (see attached).

This is a study-abroad course scheduled for May 2026. The study abroad portion has already been approved by both OIA and ASC, and it is generously subsidized by ASC in the program budget. Everything is ready to move forward once the new course proposal receives final approval.

Your support for this new GE-Theme course would be essential to DEALL's efforts to establish our first GE-Theme course, while offering an important opportunity for our majors to engage more deeply with Chinese-speaking cultures.

I have attached the most recent course syllabus for your reference. Should you have any questions or need further information, please let me know. If you could let us know at your earliest convenience, we would be much obliged.

Warm regards,

Pat

Patricia Sieber, PhD

Professor and Chair

Department of East Asian Languages and Literatures

Director, Translation & Interpreting Program

1775 College Road

The Ohio State University

Columbus, OH 43220, USA

<https://deall.osu.edu/people/sieber.6>