

EARLY "CHINA" IN THE "WORLD" — COSMOGRAPHY, EPISTEMOLOGY & ENCOUNTERING THE STRANGE  
01:165:471 & 16:217:529  
Fall 2015

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Instructor: Jessey J.C. Choo (jessey.choo@rutgers.edu)

### COURSE DESCRIPTION

This seminar examines the perspectives from which the early Chinese perceived themselves, their realm, the world and beyond from high antiquity to the medieval period. It traces the development of early Chinese cosmography and epistemology by focusing on how their perspectives came to be complicated by encounters, as individuals or as a collective, with things foreign—be they ideas, goods, peoples, places, and practices—and supernatural. The course covers readings that treat "China" as a political entity and/or a territory that is bordered off on the map as well as those that discuss "China" as part of an ever-changing universe where the line between this world and the next is tentative at best.

### UNDERGRADUATE LEARNING GOALS

This course satisfies the following Asian Languages and Cultures Departmental Learning Goals for East Asian Languages and Area Studies (214), Chinese (165) and Area Studies (098) majors and minors. See full statement of Asian Languages and Cultures Departmental Learning Goals at: <http://asianstudies.rutgers.edu/undergraduate/learning-goals>

### COURSE REQUIREMENTS — UNDERGRADUATE

Class Participation	20%
Weekly Analysis of Primary Sources (WAPS)	50%
Term Paper	30%

### COURSE REQUIREMENTS — GRADUATE

Class Participation	20%
Weekly Analysis of Primary Sources (WAPS)	20%
Book Review	30%
Research paper (abstract & outline 5%)	30%

### CLASS PARTICIPATION

Class participation is mandatory. Any student who misses more than **FOUR** classes will automatically fail the course. Should you miss a class, please use the Absence Self-Reporting system (<https://sims.rutgers.edu/ssra/>) to indicate the date and reason for your absence. Class participation does not mean just attendance. It encompasses 1) attendance at lectures; 2) observation of classroom decorum (on time arrival and no chatting, texting, eating, gaming, or surfing the internet); 3) timely completion of reading assignments; and 4) active participation in discussions. Students must always bring the reading materials assigned for that day to class.

### ADDITIONAL TUTORIAL AND TUTORIAL PRESENTATION (FOR GRADUATE STUDENTS ONLY)

Starting in the second week of the semester, the graduate students will meet with me every other week for one hour to discuss the additional readings. The time and place are to be decided upon consultation. Students are to lead the seminar discussion in turn. Each student is expected to make

at least **TWO** presentations throughout the semester. Everyone is required to come prepared for discussion whether or not s/he is presenting.

### WRITING ASSIGNMENTS

All written assignments will be evaluated based on the presentation of the material, the level of critical interpretation/reflection, and clear and logical development of the argument and thesis.

#### **A. WEEKLY ANALYSIS OF PRIMARY SOURCE (WAPS)**

Each WAPS will consist of the close reading of one assigned primary source. It should be between 275-300 words in length. Each undergraduate student is advised although not required to submit **ONE** analytical reflection each week. The **TEN** highest grades will be used when calculating the course grade. Each graduate student is required to submit **ONE** per week. **All WAPS are due on Friday in class starting on September 4, 2015.** (See attachments for details)

#### **B. TERM PAPER (FOR UNDERGRADUATE STUDENTS ONLY)**

Each student is expected to complete a term paper for this course. The paper will be an analytical essay centering on a question drawn from course materials. Students must engage the primary sources directly and use them to support arguments. The paper should be between 1000-1250 words in length. (See attachments for more details).

#### **C. BOOK REVIEW (FOR GRADUATE STUDENTS ONLY)**

Each graduate student has to complete **TWO** book reviews. The first one should be on Cosmology and Political Culture in Early China and the second on Buddhist and Taoism Face to Face. Each review must be 800-1000 words in length. (See attachments for more details).

#### **D. RESEARCH PAPER (FOR GRADUATE STUDENTS ONLY)**

Each graduate student has to complete a paper of original research on one aspect of Early Chinese cosmography and epistemology of his/her choice. **An abstract and outline of the paper are due on 12/01** (See attachments for more details). The paper must have a cogent and clearly stated thesis as well as consults and evaluates both primary and secondary sources. The paper should be between 4000-4500 words in length, typed, double-spaced, with each page numbered and encloses a word count at the end. S/he should provide proper citations using footnote and attach a full bibliography. Please make sure that paper is free from grammatical and spelling errors. The paper will be evaluated based on the following criteria: 1) the originality; 2) strength of argumentation; 3) structure and organization; 4) evaluation and use of sources; and 5) language and grammar.

### ACADEMIC INTEGRITY

Students are expected to uphold the highest standards of academic integrity at all times. Violations include cheating, fabrication, plagiarism, denying others access to information or material, and facilitating violations of academic integrity. If you ever have questions about academic integrity in the course, please talk to me or send me an email immediately with your concerns. See full statement of current Academic Integrity Policy at:

<http://academicintegrity.rutgers.edu/academic-integrity-policy/>

## STUDENTS WITH DISABILITIES

It is the policy of Rutgers to make reasonable academic accommodations for qualified individuals with disabilities. If you have a disability and wish to request accommodations to complete your course requirements, please contact the Office of Disability Services and ask to speak with a Coordinator (848-445-6800 or dsoffice@echo.rutgers.edu) about accommodations.

## COURSE MATERIALS

There are two types of course materials, books to be purchased and individual articles or book chapters available for download at the course website. Students must bring to the class a copy of the assigned reading.

### I. REQUIRED FOR ALL STUDENTS

- Birrell, Anne. Chinese Mythology: An Introduction. Baltimore: Johns Hopkins University Press, 1999. [This is a collection of primary sources]

### II. REQUIRED FOR GRADUATE STUDENTS ONLY [\* = ON SAKAI]

- ‡John Kieschnick, The Impact of Buddhism on Chinese Material Culture. Princeton University Press, 2003.
- ‡Christine Mollier, Buddhist and Taoism Face to Face. University of Hawai'i Press, 2008\*
- ‡Aihe Wang. Cosmology and Political Culture in Early China. Cambridge University Press, 2000.\*

## OFFICE HOURS

Tuesday 1-2 PM or by appointment.

**COURSE SCHEDULE:**

\*= the item is on Sakai *and* required for all students  
‡ = the item is required *only* for graduate students  
(Reading must be completed by the date indicated)

**PART I — THE FRAMEWORK**

**Week 1:**

**09/01 Tue: Introduction**

**09/04 Fri: The World that the Ancestors Made (I)**

\* Keightley, "Time", The Ancestral Landscape, pp. 17–53.

\* *Sources of Chinese Tradition* (SCT), Ch. 1: "The Oracle-Bone Inscriptions of the Late Shang Dynasty," pp. 3-23. [Choose one oracle for WAPS]

‡ Eno, "Shang State Religion and the Pantheon of the Oracle Texts", in Early Chinese Religion, pp. 41-102\*

**Week 2:**

**09/8 Tue: No Class**

**09/11 Fri: The World that the Ancestors Made (II)**

\* Keightley, "Space", The Ancestral Landscape, pp. 55–96.

‡ Keightley, "The Religious Commitment: Shang Theology and the Genesis of Chinese Political Culture", *History of Religions* 17.3/4 (1978): 211-225\*

**Week 3:**

**09/15 Tue: The World that Gods and Heroes Forged (I)**

\* Turner, Handbook of Chinese Mythology, "A Timeline of the Mythological World", pp. 63-77

Birrell, Chinese Mythology, Chs. 2, 3, and 4, pp. 40-112. [Choose one story for WAPS]

‡ Lewis, "The Mythology of Early China," in Early Chinese Religion, pp. 543-594\*

**09/18 Fri The World that Gods and Heroes Forged (II)**

Birrell, Chinese Mythology, Chs. 6, 7, 8 and 9, pp. 130-180. [Choose one story for WAPS.]

‡ Wang, Cosmology and Political Culture in Early China, Ch. 1

**Week 4:**

**09/22 Tue The First and the Oldest Questions**

Birrell, Chinese Mythology, Ch. 1, 23-39 [Choose one story for WAPS]

\* Hawkes, trans., The Songs of South, "The Heavenly Question", pp. 122-151

‡ Goldin, "The Myth That China Has No Creation Myth." Monumenta Serica LVI (2008): 1–22.

‡ Wang, Cosmology and Political Culture in Early China, Ch. 2

**09/25 Fri The Dao (Tao)/The Way (I)**

\* Kohn, The Taoist Experience, piece #1: "The Tao That Can't Be Told," pp. 13-18; and #2: "The Tao in the World," pp. 19-24 [Choose one document for WAPS]

\* Csikszentmihalyi, Readings in Han Chinese Thought, # 4.1: "The Basis of the Way," pp. 69-72 and #4.3: "Asking about the Way," pp. 75-78 [Choose one document for WAPS]

‡ Wang, Cosmology and Political Culture in Early China, Ch. 3

**Week 5**

**09/29 Tue: The Dao (Tao)/The Way (II)**

\*Liu, The Essential Huainanzi, Ch. 1: "Originating the Way," pp. 13-26 and Ch. 12: "Responses of the Way," pp. 135-144 [*Choose one chapter for WAPS.*]

‡Wang, Cosmology and Political Culture in Early China, Ch. 4

**10/02 Fri: The World that is Very Predictable (I)**

\*Shaughnessy, "The Religion of Ancient China", pp. 503-510

\*Smith, Fathoming the Cosmos and Ordering the World, Ch. 1: "The Birth of the *Changes*," pp. 7-30

\*Hawaii Reader, Ch. 4: "Milfoil-Divination" [WAPS]

‡Wang, Cosmology and Political Culture in Early China, Ch. 5 and Conclusion

**Week 6:**

**10/06 Tue: The World that is Very Predictable (II)**

\*Csikszentmihalyi, Readings in Han Chinese Thought, #10.2: "The Meaning of the Five Phases", pp. 167-181 and #10.3: "Traditions Surrounding the Diviners of Auspicious Days", pp. 179-181. [*Choose one document for WAPS*]

\*Hawaii Reader, Ch. 26: "The Five Phases" [WAPS]

‡Henderson, The Development & Decline of Chinese Cosmology, Ch. 1: "Correlative Thought in Early China," pp. 1-45

**10/09 Fri: The Body as Cosmos**

\*Liu, The Essential Huainanzi, Ch. 7: Quintessential Spirit [WAPS]

\*Kohn, The Taoist Experience, piece #21: "The Structure of the Body," pp. 163-168 [WAPS]

\*Csikszentmihalyi, Readings in Han Chinese Thought, #10.4: "A Discussion of How Penumbas of the Five Organs Model on the Seasons", pp. 181-183 [*Choose one document for WAPS*]

‡Harper, "Iatromancy, Diagnosis, and Prognosis in Early Chinese Medicine," pp. 99-120

**Week 7:**

**10/13 Tue: The World Within Oneself**

\*Schipper, Taoist Body, Ch. 6: "The Inner Landscape," pp. 100-12

\*Kohn, The Taoist Experience, piece #23: "The World in the Body," pp. 174-180 and piece #24: "The Gods Within," pp. 181-188 [*Choose one document for WAPS*]

‡Shih-Shan Susan Huang, "Daoist Imagery of Body and Cosmos, Part 1: Body Gods and Starry Travel", Journal of Daoist Studies (2010.3): 57-90

**10/16 Fri: Coordinating the Three Realms: Heaven, Earth, and Man**

\*de Bary, SCT, Ch. 10: Dong Zhongshu— "Deriving Political Norms from Microcosmic and Macrocosmic Models," pp. 292-7, "The Responsibilities of Rulership," pp. 298-301 and "Interpreting Omen," pp. 305-6; and Han Views of the Universal Order, pp. 346-352 [*Choose one document for WAPS*]

‡Henderson, The Development & Decline of Chinese Cosmology, Ch. 2: "Geometric Cosmography in Early China," pp. 53-78

**PART II. THE ENCOUNTERS**

**Week 8:**

**10/20 Tue: China Encountered Buddhism**

**#Book Review I Due (Graduate Students Only)**

\*Poceski, *Introducing Chinese Religions*, Ch. 5: "Spread and Flourishing of Buddhism in China," pp. 103-115

\*de Bary, *SCT*, Ch. 15: The Coming of Buddhism to China—"Mouzi: Disposing of Error," pp. 421-6 and "Huaiyu: A Monk Does Not Bow Down Before a King," pp. 427-9 [*Choose one document for WAPS*]

‡Zürcher, *Buddhist Conquest of China*, Ch. 1: "Introductory Remarks," pp. 1-17

**10/23 Fri: Buddhist Cosmology & Cosmography**

\*Lopez, *The Story of Buddhism*, Ch. 1: "The Universe," pp. 19-36

\*Lopez, *Buddhist Scripture*, Ch. 1: The Realms of Rebirth: pp. 3-18 [*Choose one realm for WAPS*]

‡Akira, *Buddhist Cosmology*, Chs. 1, 2, 5, 7 (excerpts)

‡Mollier, *Buddhist and Taoism Face to Face*, Introduction

**WEEK 9:**

**10/27 Tue: Travels to the Land of the Buddha**

\*Sen, "The Travel Records of Chinese Pilgrims Faxian, Xuanzang, and Yijing"

([http://afe.easia.columbia.edu/special/travel\\_records.pdf](http://afe.easia.columbia.edu/special/travel_records.pdf))

\*Strassberg, *Inscribed Landscapes*, Ch. 7: "Hsüan-tsang," pp. 97-102 [*WASP*]

\*Monk Faxian, "The Journey of Faxian to India" [*WASP*]

‡Mollier, *Buddhist and Taoism Face to Face*, Ch. 1

**10/30 Fri: Immortals and Their Abodes**

\*Kohn, Introduction to Daoism, Ch. 3: "From Health to Immortality," pp. 50-63 and Ch. 8: "Religious Practice," pp. 130-9

\*Birrell, *Chinese Mythology*, Ch. 10: Immortality, pp. 9 [*Choose one story for WAPS*]

\*Kohn, *The Taoist Experience*, piece #7: "The Lands of the Immortals," pp. 48-55 and piece #8: "Gods and Goddesses," pp. 55-62 [*Choose one document for WAPS*]

‡Mollier, *Buddhist and Taoism Face to Face*, Ch. 2

**Week 10:**

**11/03 Tue: Journey to the Lands of the Immortals**

\*Schafer, *Pacing the Void*, Ch. 12: "Flight Beyond the World," pp. 234-269

\*Hawkes, trans., *The Songs of South*, "On Encountering Trouble" and "Far-off Journey", pp. 67-95 and pp. 191-203 [*Choose one poem for WAPS*]

\*Company, *A Garden of Marvels*, pieces #186 and 193. [*Choose one story for WAPS*]

‡Mollier, *Buddhist and Taoism Face to Face*, Ch. 3

**11/06 Fri: Fantastic Beasts and Plants and Where to Find Them**

\*Birrell, *Chinese Mythology*, Ch. 14: Fabled Flora and Fauna

\*Strassberg, *A Chinese Bestiary*, pp. 81-123 [*Choose one plate for WAPS*]

‡Strassberg, *A Chinese Bestiary*, pp. 1-79

**Week 11:**

**11/10 Tue: Mountain Goblins & Transfiguring Animals**

\*von Glahn, *The Sinister Way*, "Shanxiao", 78-97

\*Company, *A Garden of Marvels*, pieces# 20, 30, 55, 104, and 176 [*Choose one story for WAPS*]

‡Kleeman, *Mountain Deities in China: The Domestication of the Mountain God and the Subjugation of the Margins*, *JAOS* 11.2 (1994): 226-238

‡Mollier, *Buddhist and Taoism Face to Face*, Ch. 4

**11/13 Fri: The Wandering Souls**

\*Baldrian-Hussein, "*Hun and Po*," *Encyclopedia of Taoism*, pp. 521-3

\*Hawkes, trans., *The Songs of South*, "Summons of the Soul" and "The Great Summon", pp. 219-242 [*Choose one poem for WAPS*]

‡Ying-shih Yu, "*O soul, come back! A study in the changing conceptions of the soul and afterlife in pre-Buddhist China*" *HJAS* 47.2 (1987) 363-395

**Week 12:**

**11/17 Tue: Death, the Dead & Immortality**

\*von Glahn, *The Sinister Way*, "The Han Cult of the Dead and Salvific Religion", pp. 45-77

\*Csikszentmihalyi, *Readings in Han Chinese Thought*, # 8.2: "Falsehoods about the Way," pp. 150-152 [*WAPS*]

\*Company, *A Garden of Marvels*, pieces #149, 216, 217 and 221 [*Choose one story for WAPS*]

‡Mollier, *Buddhist and Taoism Face to Face*, Ch. 5 and conclusion

**11/20 Fri: Demons and Spirit**

\*von Glahn, *The Sinister Way*, "Plague Demons and Epidemic Gods", pp. 98-129

\*Csikszentmihalyi, *Readings in Han Chinese Thought*, #7.1: "Far-Reaching Discussions," pp. 122-6. [*WAPS*]

\*Company, *A Garden of Marvels*, pieces #11, 59, 64, and 209 [*Choose one story for WAPS*]

‡Li, "They Shall Expel Demons: Etiology, the Medical Canon and the Transformation Of Medical Techniques Before The Tang," in *Early Chinese Religion*, pp. 1103-1150

**Week 13:**

**11/24 Tue: Journeys to the Underworlds**

\*Company, "Return-from-Death Narratives in Early Medieval China," *JCR* 18 (1990): 91-125

\*Choo, *The Taiping Guangji*, "Dong Guan" and "'Vice Magistrate of Liuhe County" [*Choose one story for WAPS*]

‡Kieschnick, *The Impact of Buddhism on Chinese Material Culture*, Introduction

**11/25 Wed: Mothers in Hell**

\*Teiser, *The Ghost Festival in Medieval China*, "The Yu-lan-p'an Sutra", pp. 48-54 [*WAPS*]

\*Grant & Idema, *Escape From Blood Pond Hell*, "The Blood Bowl Sutra," pp. 24-5 [*WAPS*]

‡Kieschnick, *The Impact of Buddhism on Chinese Material Culture*, Ch. 2

**Week 14:**

**12/01 Tue: China, The Center of the Universe?**

**#Abstract & Outline Due (Graduate Students Only)**

\* Holcombe, *The Genesis of E. Asia*, Ch. 2: "E Pluribus Sericum," pp. 8-29

\*di Cosmo, *Ancient China and its Enemies*, Ch. 4, "Wars and Horses," pp. 127-158

\**Hawaii Reader*, Ch. 27: "The Xiongnu, Raiders from the Steppe" [*WAPS*]

‡Kieschnick, *The Impact of Buddhism on Chinese Material Culture*, Ch. 3

**12/04 Fri: The Barbarians & Their Far-off Lands (I)**

\*Holcombe, *The Genesis of E. Asia*, Ch. 3: "Civilizing Mission," pp. 30-77

\**SJT*, Section: Japan in the Chinese Dynastic Histories, pp. 5-10 [*Choose one account for WAPS*]

\*SKT, Section: Japan in the Chinese Dynastic Histories, pp. 6-12 [*Choose one kingsom for WAPS*]

‡Kieschnick, The Impact of Buddhism on Chinese Material Culture, Ch. 4 and Conclusion

**Week 15:**

**12/08 Tue: The Exotics in a Cosmopolitan China**

**#Book Review II Due (Graduate Students Only)**

\*Schafer, The Golden Peaches of Samarkand, Ch. 1: "The Glory of Tang," 7-39

**12/13 Sun: Term Paper Due (undergraduate Students Only)**



### WEEKLY ANALYSIS OF PRIMARY SOURCE (WAPS)

- WEIGHT:** 50 points/submission for undergraduate students  
20 points/submission for graduate students
- GRADE:** Only the 10 best grades will be count toward the course grade
- DUE DATE:** Every Friday in class starting September 4, 2015 (no late submission)

#### DESCRIPTION

A weekly analysis of primary source is a very short essay focus on one assigned document. A primary source could be a text or an object. It is a relic of time produced by people who are now long dead. You should treat each primary source as a time capsule that preserves a piece of history. All scholars in the humanities work with primary sources of various kinds. Their scholarship is built on their skills in reading, analyzing, and reflecting upon primary sources pertaining to their subject of research. The weekly analyses you are doing for this course will help you become a better reader and writer.

Like other types of formal essay, each weekly analysis should have introduction, body, and conclusion. While you do need to provide a very brief summary of the document you choose, it should not upstage your analysis. While you should share your thoughts on the issues raised in the document, your WAPS cannot be a stream of consciousness. A good WAPS should achieve the following:

- Provide A brief summary of the content and context
- Identify the authorial intent and the targeted audience
- Identify author's argument and evaluate its effectiveness
- Deduce the cultural/political/religious/social bias and value of the author and the intended audience
- Theorize what the community that produced it was like?
- Relate this document to the other documents you have read in this course

The best week analysis of primary source evaluates the aforementioned aspects in a balanced, well-informed and thoughtful manner, AND always stays within the word limit.

#### FORMAT

- The title of the essay should be the title of the primary source you analyze
- Each WAPS must be between 275-300 words
- You must include a word count at the end of each WAPS
- Times New Roman, size 12, single spaced

## WAPS RUBRIC

<b>Accurately summarize the content and context of the document</b>				
Excellent	Good	Average	Poor	Unacceptable
3	2	1.5	1	0
<b>Identify the authorial intent and the targeted audience</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Identify the argument and evaluate its effectiveness</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Identify the cultural/ political biases and values of the author and the intended audience</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Theorize about the society that produced it</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Relate this document to the other course readings</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Display correct spelling, good grammar and writing style</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
<b>Respect the word limit</b>				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0

**WEEKLY ANALYSIS OF PRIMARY SOURCE (WAPS): AN EXAMPLE**

“History of the Liu Song Dynasty (Song Shu) ca. 513 C.E.”

“History of the Liu Song Dynasty (Song Shu) ca. 513 C.E.” records the words of an envoy sent by King Bu of Wa to the Liu Song court. This envoy first pays fealty to the Chinese ruler, calling him “Sovereign Majesty” (9) and reminds the court of Wa’s military capability. Then he explains how the Korean state of Koguryo has defied law and asks for the title of “supreme commander” (10) of Wa and six Korean states, to encourage loyalty and defeat Koguryo. King Bu’s request is later granted for all but one of the countries he sought authority over. The author, Shen Yue, was a statesman; therefore, it appears that his primary purpose was to truthfully record the history of the Liu Song Dynasty. This is apparent in the very matter-of-fact way this document is written – it reads like court records and most of it, in fact, is a transcription of the envoy’s speech.

It is evident that at the time this document was written, there existed a hierarchy of kingdoms – the six Korean states answered to Wa, which answered to China. The envoy’s repeated vows of allegiance show Shen’s perception of the Chinese as being superior and deserving respect from their neighbors. In this respect, this document is most similar to other readings in *SJT*, *SKT*, and “The Xiongnu, Raiders from the Steppe.” Shen defines the government’s paramount priorities to be harmony, peace, and order, which justify the military campaign to bring order to the Koguryo region. There was also a pervasive belief that violence was necessary to achieve these priorities – “Inaction does not bring victory” (10). Furthermore, given the political turmoil in the region, Wa society was highly militarized – “The fighting men are in high mettle ... none have fear of sword and fire” (10).

Word Count: 298

**BOOK REVIEW (GRADUATE STUDENTS ONLY)**

**WEIGHT:** 150 points each

**DUE DATE:** Tuesday 10/20 and 12/08 @ 11:59 PM via Sakai (no late submission)

**DESCRIPTION:**

You are expected to write two critical book reviews. The first one is on Aihe Wang's Cosmology and Political Culture in Early China and due on 10/20. The second one is on Christine Mollier's Buddhist and Taoism Face to Face and due on 12/08. A book review is NOT a book report. It is advisable that you: 1. Consult Rampolla (Ch. 3b-3) and the handout "Do's and Don'ts when Writing a Critical Book Review"; and 2. Address the following when you write up your critiques.

1. Identify the author and his/her credentials
2. Provide a brief summary of the subject, aim, and scope of the book
3. Outline the theses and biases of the book
4. Assess the author's main contentions and evaluate his/her use of evidence
5. Identify and explain the book's major strengths and weaknesses
6. Evaluate of the book's place in the scholarly literature of its subject
7. Discuss on the features (sources, illustrations, indexes, etc) and accessibility of the book

**FORMAT:**

- Word limit: 800-1000 words
- You MUST include a word count at the end of your book review
- Fonts and Spacing: 12 point Times New Roman, double-space
- Make sure that you put the page number on the bottom center of each page

**BOOK REVIEW RUBRIC (GRADUATE STUDENTS ONLY)**

<b>Name:</b>		
<b>Basic analyses (80 points)</b>		
Identify the author and his/her credentials	10	
Accurately summarize the subject, aim, and scope of the book	15	
Assess the author's main contentions and biases	15	
Evaluate the author's use of sources and evidence	15	
Explain the book's major strengths and weaknesses	15	
Discuss on the features (sources, illustrations, indexes, etc) and accessibility	10	
<b>Critical Reading (40 points)</b>		
Assess the book's place in the scholarly literature of its subject	20	
Identify and discuss the critical theory that informs the author's methodology	20	
<b>Style &amp; Format (30 points)</b>		
The clarity of proeses	13	
The effectiveness of overall structure	13	
Word limit: 800-1000 words and the inclusion of a word count	2	
12 point, Times New Roman, double spaced, and page number at bottom and centered	2	
<b>TOTAL/GRADE (150 points)</b>		
<b>COMMENTS</b>		

THE ABSTRACT AND OUTLINE OF THE RESEARCH PAPER (GRADUATE STUDENTS ONLY)

**Due Date: Tuesday 12/01 on Sakai**

**Description:**

**1. The *draft* abstract**

An abstract is a summary of your research paper. It generally informs your readers of the following:

- What is the title and topic of your research paper?
- What question(s) this paper will address?
- What are the current scholarly opinions on the topic?
- What approach do you plan to use in order to get results? (e.g. analyzing primary sources, conducting interviews, collecting and interpreting statistical data, etc)
- How will you frame your findings? In other words, which critical theory or methodology help you think about the topic and come up with the argument/hypothesis? (e.g. Empiricist, Marxist, psychological, Annals, sociological, anthropological, structuralist, post-modernist, etc.)
- What is your hypothesis/tentative argument?
- What is the contribution of your research?

**Format:**

- Word limit: 200-350 words
- You must give the title of the research at the beginning of your abstract
- You **MUST** include a word count at the end of your abstract
- Fonts and Spacing: 12 point Times New Roman, single-spaced

**2. An *draft one page* outline**

An outline is a "blueprint" or "plan" for your research paper. It helps you to organize your thoughts and arguments. A good outline can make conducting research and then writing the paper very efficient. Your outline page must include your:

1. Thesis statement
2. Major points/arguments indicated by Roman numerals (i.e., I, II, III, IV, V, etc.)
  - The first Roman numeral should be the "Introduction". In the introduction portion of your paper, you'll want to tell your reader what your paper is about and then tell what your paper hopes to prove (your thesis). So an Introduction gives an overview of the topic and your thesis statement.
  - The final Roman numeral should be your "Conclusion". In the conclusion, you summarize what you have told your reader.
3. Subsection of your major points, indicated by Arabic numerals (i.e., 1, 2, 3, 4, 5 etc.)
4. Subsection of the subsection, indicated by English alphabet (i.e., a, b, c, d, e, etc.)