

EARLY "CHINA" IN THE "WORLD" — COSMOGRAPHY, EPISTEMOLOGY & ENCOUNTERING THE STRANGE

01:165:471 & 16:217:529

Fall 2020

T Th 2:50-4:10 PM (SR via Canvas)

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

COURSE DESCRIPTION

How different cultures come to form and maintain a sense of identity is the topic of this investigation. This seminar examines how the Chinese perceived themselves, their realm, the world, and beyond from high antiquity to the late medieval period. It traces the intertwining developments in cosmography (i.e., the description and representation of the universe) and epistemology (i.e., the study of knowledge). Frequently, these developments were prompted by encountering strange creatures, ideas, objects, and phenomena. We will read accounts, stories, and treatises documenting the Chinese efforts to catalog and understand everything under the sun. As we comb through these documents, we will also examine how the Chinese formed their cultural identity. Accordingly, the course discussions will focus both on "China" as an imagined landscape and a territorial polity.

UNDERGRADUATE LEARNING GOALS

This course satisfies the following Asian Languages and Cultures Departmental Learning Goals for the requirement for the Chinese (165) and Asian Studies (098) major and minor. See full statement of Asian Languages and Cultures Departmental Learning Goals at:

<http://asianstudies.rutgers.edu/academics/undergraduate/learning-goals>

COURSE REQUIREMENTS — UNDERGRADUATE

Class Participation	20%
Group Discussion Summary	20%
Weekly Analysis of Primary Sources-WPSA	30%
Term Paper	30%

COURSE REQUIREMENTS — GRADUATE

Class Participation	20%
Tutorial Presentation (pre-circulated 5%)	20%
Weekly Analysis of Primary Sources-WPSA	30%
Research paper-abstract & outline	10%
Research paper-completed	20%

FINAL GRADE DISTRIBUTION

A=90–100; B+=85–89; B=80–84; C+=75–79; C=70–74; D=65–69; F=64 and below.

COURSE FORMAT

This course is conducted through synchronous remote learning via Canvas Conference. We come together online twice weekly to share our thoughts on the formation of Chinese cultural identity by examining early cosmography and epistemology. As with all seminars, lecture on the course materials will be kept to a minimum. You are expected to complete the reading assignment before the class and ready to discuss the contents. Class participation and group discussion are the key components of this course. Just because we are not in the same room does not mean we cannot have a substantive exchange of ideas.

CLASS PARTICIPATION (FOR EVERYONE)

Attendance is not mandatory for this course, but class participation is. Some basic etiquette to observe: When you join the conference, please mute your microphone and turn on your video. When you are not speaking, please also mute your microphone but leave your video on. Video is particularly important

EARLY “CHINA” IN THE “WORLD”

because it let us see one another and interact face-to-face even though we are physically miles apart. Also, you would not want me to grade your class participation without putting a name to a face. Your class participation over the semester is evaluated in the following areas:

Preparedness: Complete the reading assignment and demonstrate knowledge, comprehension & application of course materials.

Engagement: Actively initiate and respond to questions and participate in discussions.

Teamwork: Always respectful, supportive, engaging and listening to your peers.

Discussion: Focus and clearly articulate your analysis, synthesis & argument.

Overall: The class dynamic and level of discussion are better because of your presence.

GROUP DISCUSSION REPORTS

Each group is required to post a short report (150-200 words) of their discussion and conclusion on Canvas before mid-night. Otherwise, the window will be closed. Your report should list the names of all members. It would help everyone if you considered including the following in the report:

- What was your final answer to the question?
- From which primary sources did you draw the conclusion, and why?
- Was this a unanimous or majority decision? If the latter, what was the dissenting opinion?

The person (or persons) who write the report should also email me a separate one-word self-evaluation on the quality of group corporation via Canvas. Put your group number and one-word evaluation in the subject line. For example: Group 1-Excellent. Please consult the following rubric:

Excellent: Everyone completed the readings before the class and contributed to the discussion.

Average: Most people completed the readings before the class and contributed to the discussion.

Poor: Most people did NOT complete their reading before the class or contribute to the discussion.

ADDITIONAL TUTORIAL AND TUTORIAL PRESENTATION (FOR GRADUATE STUDENTS ONLY)

The graduate students will meet every week for one hour to discuss supplementary readings. The meeting time is to be decided together as a group. You will take turns leading the discussion on your individual assignment. Make sure to circulate a précis and annotated outline of the reading that you will conduct via Canvas at least 24 hours before the meeting. A précis is a summary of the contents and main points (200-250 words). The annotated outline should be a bullet point/flowchart, focusing on the argument and its structural elements, namely, what is the argument and how it is constructed (no word limit). The pre-circulated materials should also include two questions for your peers to discuss. It is advisable that you open the discussion by briefly introducing the contents and main argument. Limit the time for discussion to 20-25 minutes. Here are some questions you might find helpful when leading the discussion:

- The main questions that the article/book chapter seeks to address
- The individual, theory, or previous study that influenced this study
- The author’s assumption and bias
- The author’s primary and secondary arguments
- The strengths and weaknesses of the arguments, both in terms of content and argumentation
- The scholarly contribution of the work

For evaluation, see the Tutorial Facilitator Evaluation rubric attached.

WRITING ASSIGNMENTS

EARLY "CHINA" IN THE "WORLD"

Please submit all writing assignment via Canvas. Look inside the Assignment folder. All written assignments will be evaluated based on:

- The demonstrated knowledge, comprehension & application of course materials.
- The depth of analysis, synthesis & argument
- The clear and logical development of the argument and thesis
- The presentation of the material (e.g., format, grammar, and documentation)

A. WEEKLY PRIMARY SOURCE ANALYSIS (WPSA)

WPSA should consist of insights drawn from closely reading **one** primary source. See the attachment for detailed instructions. It is advisable that undergraduate students submit **one** WPSA per week, although only the **TEN** highest scores will be counted toward the final grade. Graduate students must submit **one** WPSA every week, and all scores will be counted. All WPSA are due on **Tuesday** at noon, starting on **September 8, 2020**. No late submission will be accepted. (See attached for more details).

B. TERM PAPER (FOR UNDERGRADUATE STUDENTS ONLY)

Undergraduate students are to complete ONE term paper for this course. The paper will be an analytical essay centering on a question based on the course materials. It requires students to use the primary sources and other assigned readings to support their arguments. No research will be needed. The paper is between 1000-1250 words in length. (Additional information forthcoming).

C. RESEARCH PAPER (FOR GRADUATE STUDENTS ONLY)

Every graduate student is to complete a paper of original research on a topic relating to this course. **The abstract and outline of the paper are due on November 8, 2020.** (Additional information forthcoming).

ACADEMIC INTEGRITY

I expect you to uphold the highest standards of academic integrity at all times. Violations include plagiarism, cheating, fabrication, facilitation of dishonesty, and academic sabotage. See the current Academic Integrity Policy: <http://nbacademicintegrity.rutgers.edu/home-2/academic-integrity-policy/> Ignorance of the policy is not a mitigating circumstance. Among these violations, plagiarism is the most common. If you are not sure what is plagiarism, watch this instructional video: https://youtu.be/UsFcU1PH_8E

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 (<https://ods.rutgers.edu>).

COURSE MATERIALS

There are two types of course materials: books to be purchased and individual articles or book chapters available for download from Canvas.

I. REQUIRED FOR ALL STUDENTS

Birrell, Anne. *Chinese Mythology: An Introduction*. Baltimore: Johns Hopkins University Press, 1999.
https://books.google.com/books/about/Chinese_Mythology.html?id=D_vC6a_CoQC

II. REQUIRED FOR GRADUATE STUDENTS ONLY [DOWNLOAD FROM CANVAS]

EARLY "CHINA" IN THE "WORLD"

- Company, Robert Ford. *Making Transcendents: Ascetics and Social Memory in Early Medieval China*. Honolulu: University of Hawai'i Press, 2017.
- Harrist, Robert E. *The Landscape of Words: Stone Inscriptions from Early and Medieval China*. Seattle: University of Washington Press, 2008.
- Tseng, Lillian Lan-ying. *Picturing Heaven in Early China*. Cambridge: Harvard University Press, 2011.
- Wang, Aihe. *Cosmology and Political Culture in Early China*. Cambridge University Press, 2000.

OFFICE HOURS

On Tuesday and Thursday. Please email for an appointment. I will then setup zoom link.

COURSE SCHEDULE (READING MUST BE COMPLETED BY THE DATE INDICATED)

☞ = the item is required **only for graduate students**

✓ = primary sources

PART I — THE FRAMEWORK

Week 1:

09/01 Tue **Introduction: Was China "Chinese"?**

The Genesis of E. Asia, "E Pluribus Sericum," 6-29

09/03 Thu **The World that the Ancestors Made**

- *Hawai'i Reader*: 1. "Shang Dynasty Oracle-Bone Inscriptions" and 2. "Shang and Zhou Ritual Bronze Inscriptions" ✓
- Shaughnessy, "Religion of Ancient China," pp. 496-503 and 511-519
- Keightley, "Shang Divination and Metaphysics," *This Bones Shall Rise Again*, pp. 123-153 ☞

Week 2:

09/08 Tue **Monday Class**

09/10 Thu **Heaven & Earth**

- Liu, *Huainanzi*, Ch. 3: "Celestial Patterns," #3.1, #3.2, # 3.6, #3.20 and #3.28 ✓
- Liu, *Huainanzi*, Ch. 4: "Terrestrial Forms," #4.8, #4.9, #4.10, #4.11 ✓
- Keightley, "Time: Calendrical Structure (ignore '5 ritual cycles')," *The Ancestral Landscape*
- Wang, *Cosmology and Political Culture in Early China*, Chs. 1-2 ☞

Week 3:

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

- *Chinese Mythology*, "Fu Hsi's Inventions and Discoveries," "Farmer God Thrashes Herb," Chih Yu Invents Metallurgy and Weapons," and Ts'an Ts'ung Encourage Sericulture" (in Ch. 2) ✓
- *Chinese Mythology*, "The Battle Between the Yellow Emperor and the Flame Emperor," "Chih Yu Attacks the Yellow Emperor," and "Yellow Emperor Questions the Dark Lady on the Art of War" (in Ch. 6) ✓
- Turner, *Handbook of Chinese Mythology*, "A Timeline of the Mythological World", pp. 63-77
- Wang, *Cosmology and Political Culture in Early China*, Chs. 3-4 ☞

09/17 Thu **The World that Gods and Heroes Forged (II)**

- *Chinese Mythology*, "Kung Kung Butt into the Mountain (in Ch. 4)," "Nü Kua Mends the Sky (in Ch. 3)," and "Yu Controls the Flood," "Yu and Tu-shan Girl," "The Deities Help Yu to Control the Flood" (in Ch. 8) ✓
- Lewis, "Flood Taming and Cosmogony," in *Flood Myths of Early China*, pp. 21-48

EARLY "CHINA" IN THE "WORLD"

- Wang, *Cosmology and Political Culture in Early China*, Ch. 5 and Conclusion. ¶

Week 4:

09/22 Tue

The First and the Oldest Question

- *Chinese Mythology*, "The Origin of the World," "The Goddess Nü Kua Creates Human Beings" (in Ch. 1) ✓
- "The Great One Births Water" ✓
- Liu, *Huainanzi*, Ch. 7: "Quintessential Spirits" #7.1 ✓
- N. J. Girardot, "The Problem of Creation Mythology in the Study of Chinese Religion." *History of Religion* 15.4 (1976): 289-318. ¶
- Goldin, "The Myth That China Has No Creation Myth." *Monumenta Serica* LVI (2008): 1-22. ¶

09/24 Thu

The Dao (Tao)/The Way (I)-MTGL

- "Laozi," *Reading in Classical Chinese Philosophy*, passages # 1, 4, 8, 25, 32, 34, 37, 39, 40, 42 ✓
- Van Norden, *Introduction to Classical Chinese Philosophy*, Ch. 8, pp. 122-125; skip "Social Ills"; 126-135
- Tseng, *Picturing Heaven*, Introduction, Ch. 1 ¶

Week 5:

09/29 Tue

The Dao (Tao)/The Way (II)

- Liu, *The Essential Huainanzi*, Ch. 1: "Originating the Way," #1.1, #1.3, #1.12 ✓
- Csikszentmihalyi, *Readings in Han Chinese Thought*, #4.1 and #4.3 ✓
- Tseng, *Picturing Heaven*, Chs. 2 and 3 ¶

10/01 Thu

The Predictable World (I)-Correlative Thought

- *Hawaii Reader*, Ch. 26: "The Five Phases" ✓
- Csikszentmihalyi, *Readings in Han Chinese Thought*, #10.2: "The Meaning of the Five Phases" ✓
- Shaughnessy, "Religion of Ancient China," pp. 503-510
- Tseng, *Picturing Heaven*, Chs. 4 and 5 Conclusion ¶

Week 6:

10/06 Tue

The Predictable World (II)-Yijing Divination

- Hexagrams [write up your hexagram] ✓
- *Hawaii Reader*, Ch. 4: "Milfoil-Divination" [choose one hexagram for WPSA] ✓
- Shaughnessy, "Religion of Ancient China," pp. 528-532
- Field, "Who Told the Fortunes? The Speaker in Early Chinese Divination Records" ¶

10/08 Thu

Align the Body with Cosmos

EARLY "CHINA" IN THE "WORLD"

- Kohn, *The Taoist Experience*, #21: "The Structure of the Body" and #22: "The Body as the World" ✓
- Liu, *Huainanzi*, Ch. 7: #7.2, #7.3 and #7.4 ✓
- Unschuld, "Yin-Yang Theory, The Human Organism, And the *Bai Hu Tong*: A Need for Pairing and Explaining," *Asian Medicine: Tradition and Modernity*, 5.1 (2009): 19-38.
- Sivin, "State, Cosmos, and Body in The Last Three Centuries B. C." *Harvard Journal of Asiatic Studies* 55. 1. (1995), 5-37 ¶

Week 7:

10/13 Tue

The World Within Oneself

- Kohn, *The Taoist Experience*, #23: "The World in the Body" and #24: "The Gods Within" ✓
- Schipper, "The Taoist Body," *History of Religions*, Vol. 17, No. 3/4 (1978), 355-386
- 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 ¶

10/15 Thu

Wandering Souls

- Hawkes, trans., *The Songs of South*, "On Encountering Trouble," "Far-off Journey," "Summons of the Soul," and "The Great Summon" ✓
- Baldrian-Hussein, "Hun and Po," *Encyclopedia of Taoism*, 521-3
- *Tales from the Tang Dynasty*, "Belief in the Existence of Soul and Concepts of Immortality," pp. 19-20
- 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 8:

10/20 Tue

Death, Dead, and Ghosts

- *Lun-heng*, Ch. 18: "All About Ghosts" ✓
- Company, *A Garden of Marvels*, pieces #22
- von Glahn, *The Sinister Way*, "The Han Cult of the Dead and Salvific Religion", pp. 45-77
- Poo, "Afterlife: Chinese Concepts," pp. 169-172
- Company, *Making Transcendents*, Introduction and Ch. 1 ¶

10/22 Thu

Immortality

- *Chinese Mythology*, "Immortality—the Myth of Peng-tzu's Longevity" (in Ch. 10) ✓
- Csikszentmihalyi, *Readings in Han Chinese Thought*, # 8.2: "Falsehoods about the Way" ✓
- Company, *To Live as Long as Heaven and Earth*, "Zhang Ling" ✓
Tales from the Tang Dynasty, "Belief in the Existence of Soul and Concepts of Immortality," pp. 22-23

Kohn, "Structuring the Energy Body," in *Internal Alchemy*, 1-20
Cedzich, "Corpse Deliverance, Substitute Bodies, Name Change, and Feigned Death: Aspects of Metamorphosis and Immortality in Early Medieval China," *JCR* 29:1, 1-68 ¶

Part II: The ENCOUNTERS

Week 9

10/27 Tue

Fantastic Beasts and Plants and Where to Find Them

- *Chinese Mythology*, Ch. 14: Fabled Flora and Fauna [Choose one story for WPSA]✓
- Strassberg, *A Chinese Bestiary*, pp. 81-123 [Choose one plate for WPSA]✓
- Strassberg, *A Chinese Bestiary*, "The World According to the Guideway," 30-43
- Company, *Making Transcendents*, Ch. 2 and Ch. 3¶

10/29 Thu

Demons and Transfiguring Animals

- Haper, *PCR*, "Spellbinding"✓
- Company, *A Garden of Marvels*, pieces #11 and 56✓
- Allen, *Tales from Tang Dynasty China*, "Scholar Wang" and "Shentu Cheng"✓
- von Glahn, *The Sinister Way*, Plague Demons and Epidemic Gods, 98-129 (lots of images)
- 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 10:

11/03 Tue

China Encountered Buddhism

- *Buddhist Scriptures*: "The Sermon on the Four Noble Truths," "The Noble Eightfold Path," and "Skandhas and the Chain of Causation" only ✓
- de Bary, *SCI*, Ch. 15: The Coming of Buddhism to China— "Mouzi: Disposing of Error" only ✓
- *Introducing Buddhism*, Ch. 3: "Dharma," 42-57
- Hansen, *Open Empire*, Ch. 4: 141-143; 146-148
- Company, *Making Transcendents*, Ch. 4 and Ch. 5¶

11/05 Thu

Buddhist Cosmology & Cosmography

- Lopez, *Buddhist Scripture*, Ch. 1: The Realms of Rebirth: 3-18 [Choose one realm for WPSA]✓
- Lopez, *The Story of Buddhism*, Ch. 1: "The Universe," 19-36
- Gethin, *Encyclopedia of Buddhism*, "Cosmology"
- Company, *Making Transcendents*, Ch. 6 and Ch. 7¶

11/08 Sun

Research paper abstract and outline (Grad Students only)

EARLY "CHINA" IN THE "WORLD"

Week 11:

11/10 Tue

Karma, Rebirth & Cosmology (II)

- Campany, *Signs from the Unseen Realm*, #3, 34, 57, and 117✓
- Huntington, *Tang Dynasty Tales*, "Du Zichuan"✓
- *An Introduction to Buddhism*, Ch. 2, "Rebirth and Karma," pp. 32-36 and 38-49
- Campany, *Making Transcendents*, Ch. 8 and Epilogue ¶

11/12 Thu

The Lingerin Dead and Karmic Retribution

- Campany, *Signs from the Unseen Realm*, #81✓
- Chen, *Tales from Tang Dynasty China*, "Dou Yu"✓
- Heller, *Tales from Tang Dynasty China*, "The Clan of Xinyang"✓
- Heller, *Tales from Tang Dynasty China*, "Cao Weisi"✓
- Kohn, Livia. "Steal Holy Food and Come Back as a Viper: Conceptions of Karma and Rebirth in Medieval Daoism." *Early Medieval China* 4, (1998): 1-48 ¶

Week 12:

11/17 Tue

To Hell and Back Again

- Campany, "Return-From-Death Narratives in Early Medieval China," 91-125 [containing primary sources] ✓
- Choo, *Tale from Tang Dynasty China*, "Dong Guan" and "'Vice Magistrate of Liuhe County"✓
- Teiser, Stephen F. 1988. "'Having Once Died and Returned to Life': Representations of Hell in Medieval China." *HJAS* 48 (2): 433-64 ¶

11/19 Thu

Journey to the Lands of the Immortals

- Hawkes, *The Songs of South*, "On Encountering Trouble" and "Far-off Journey" ✓
- Kohn, The Taoist Experience, piece #7: "The Lands of the Immortals," pp. 48-55 and piece #8: "Gods and Goddesses"✓
- Campany, A Garden of Marvels, pieces #186 and 193✓
- Schafer, Pacing the Void, Ch. 12: "Flight Beyond the World," pp. 234-269
- Harrist, *The Landscape of Words*, Introduction and Ch. 2¶

Week 13:

11/24 Tue

Travels to and from the Land of the Buddha

- Strassberg, *Inscribed Landscapes*, Ch. 7: "Hsüan-tsang," pp. 97-102 ✓
- Monk Faxian, "The Journey of Faxian to India" ✓
- Campany, *Signs from the Unseen Realm*, #8✓
- Sen, "The Travel Records of Chinese Pilgrims Faxian, Xuanzang, and Yijing" (http://afe.easia.columbia.edu/special/travel_records.pdf)
- Harrist, *The Landscape of Words*, Ch. 3¶

11/26 Thu

Thanksgiving

Week 14:

EARLY "CHINA" IN THE "WORLD"

12/01 Tue

Fate & Fortune Tellers

- Choo, *Tales from Tang Dynasty China*, "Master Shenxiu's Predictions" ✓
- Davis, *Tales from Tang Dynasty China*, "Master Yang" ✓
- Campany, "'Living Off the Books: Fifty Ways to Dodge Ming 命 in Early Medieval China." 129–150 ✓ [choose one story for WPSA]
- Kuhn, "Counting Good Deeds and Days of Life: The Quantification of Fate in Medieval China," *Asiatische Studien /Etudes Asiatiques* 52 (1998): 833–70

12/03 Thu

The Barbarians & Their Far-off Lands (I)

- Strassberg, *A Chinese Bestiary*, 278: "The Dog People" ✓
- Strassberg, *A Chinese Bestiary*, "Foreign Tribes," 55-57
- *Hawaii Reader*, Ch. 27: "The Xiongnu, Raiders from the Steppe" ✓
- di Cosmo, *Ancient China and its Enemies*, Ch. 4, "Wars and Horses," pp. 127-158
- Harrist, *The Landscape of Words*, Ch. 4

Week 15:

12/08 Tue

The Barbarians & Their Far-off Lands (II)

- *SKT*, Ch. 1: Origins of Korean Culture, "Accounts of the Eastern Barbarians" only ✓
- *SJT*, Ch. 1: "History of the Kingdom of Wei" only ✓
- Feng, *Tales from Tang Dynasty China*, "Lu Yong" ✓
- Holcombe, *The Genesis of E. Asia*, "Civilizing Mission," pp. 30-52
- Harrist, *The Landscape of Words*, Ch. 5

12/10 Fri

Term Paper Due (Undergraduate Students Only)

EARLY “CHINA” IN THE “WORLD”

WEEKLY ANALYSIS OF PRIMARY SOURCE (WPSA)

- SCORE:** 10 points
- GRADE:** The 10 highest scores will be counted toward the course grade for the undergrads
All scores will be counted toward the course grade for the grads
- SUBMISSION:** Via Assignment on Canvas
- DUE DATE:** The window closes every **Tuesday** at noon, starting from **September 8, 2020**

DESCRIPTION

The weekly primary source analysis (WPSA) is a short essay focusing on one assigned document. Primary sources are texts or objects created by people who witness, participate, or heard of the event. They could be inscriptions, maps, paintings, historical accounts, poems, scriptures, stories, or treatises. You should treat each primary source like a piece of amber that contains fossils. Your job is to identify and analyze that which is frozen in time. Each week you choose ONE primary source (e.g., a story or a diagram) from the list assigned for that week for your WPSA. While you should share your thoughts on the issues raised in the primary source, your WPSA has to be an analysis and not a general observation. A good WPAS should *integrate* the following:

- Provide a concise summary of the content and context (no more than 3 sentences)
- Identify the author and immediate audience
- Analyze the content, intent, and purpose
- Deduce the cultural/political/religious/social value and bias and value of the author and contemporary audience
- Imagine the society that produced it
- Explain the connection between this primary source and other primary sources assigned earlier

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. Remember, there is no right or wrong answer. You will be evaluated on the quality of your analysis and prose.

FORMAT

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

EARLY “CHINA” IN THE “WORLD”

WPSA RUBRIC

Accurately summarize the content and context				
Excellent	Good	Average	Poor	Unacceptable
3	2	1.5	1	0
Identify the author and immediate audience				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Analyze the content, intent, and purpose of the primary source				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Deduce the author’s and audience’s cultural/ political biases and values				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Imagine the society that produced this primary source				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Explain the connection between this and other primary sources assigned earlier				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Display correct spelling, good grammar and writing style				
Excellent	Good	Average	Poor	Unacceptable
1	0.75	0.5	0.25	0
Respect the word limit				
Excellent (300)	Good (+/-15)	Average (+/-25)	Poor (+/-30)	Unacceptable
1	0.75	0.5	0.25	0

WEEKLY ANALYSIS OF PRIMARY SOURCE (WPSA): AN EXCELLENT EXAMPLE

The Origin of The World: San wu li chi, cited in Yiwen leichu and Wu Yun li-nien chi, cited in Yi Shih

These two passages refer to a creation myth regarding a primordial super being named Pan Ku. While the "chaos" from which Pan Gu emerges does correlate with earlier myths in the sense that they both technically begin from some type of nothingness/vast emptiness, it quickly diverges. The myth of Pan Gu names a progenitor entity explicitly, whereas myths from some six hundred years prior only ever mentioned entities for a brief instance, if at all. Further still, the creation of heaven, earth and everything that rests on the earth itself all followed fairly linearly from the death of Pan Gu: a direct translation from "body part" to a "structure", "substance", "organism" etc.

This marked difference could be representative of a shift in the general imaginative capabilities of the ancient Chinese in the third century AD. For example, the ambiguous and generalized explanation of all that exists, as was formerly theorized in the Taoist-esc creation myths, may not have satisfied the intellectual curiosity of a later generation of Chinese, who would at this point have several hundred years more experience than their existentially curious predecessors. Or, alternatively, it could be representative of external influences of culture and religion from some neighboring country or people with whom the ancient Chinese had previously not had contact with; a culture that the Chinese would have found, at least in some manner, to be intelligent and knowledgeable enough to incorporate their beliefs. Still, the fact that the Pan Gu myth is still considered to be unique to the Chinese does reflect the esteem with which the ancient Chinese held their own beliefs, such that they would not completely abandon them, even in favor of a preferential alternative, but would rather find a way to meld them all together.

Word Count: 294 (not including heading or title)

Tutorial Facilitator Evaluation (Graduate Students Only)

Name:					
Assigned reading:					
Pre-Circulated Materials:					
précis	The précis provides concise summary and critique of the assigned reading				
	Excellent	Good	Average	Poor	Unacceptable
	1	0.75	0.5	0.25	0
Annotated outline					
	The outline illustrates the components and structure of the argument				
	Excellent	Good	Average	Poor	Unacceptable
	2	1.5	1.0	0.5	0
Facilitation:					
Organization	The session is structured in a clear & logical sequence				
	Excellent	Good	Average	Poor	Unacceptable
	1	0.75	0.5	0.25	0
Engagement					
	The facilitator generates a high degree of interest and participation				
	Excellent	Good	Average	Poor	Unacceptable
	2	1.5	1.0	0.5	0
Discussion					
	The Discussion is focused, relevant & engaging				
	Excellent	Good	Average	Poor	Unacceptable
	2	1.5	1.0	0.5	0
Overall Skills					
	The facilitator asks questions and use strategies that generate and elevate the level of discussion				
	Excellent	Good	Average	Poor	Unacceptable
	2	1.5	1.0	0.5	0
Total					