University of San Diego  
Spring Semester, 2019  
TTH 2:30-3:50pm  
Room: Maher 226  
sites.sandiego.edu/komjathy  
Theme Song: “You Are the Everything” by R.E.M.

Professor Louis Komjathy (“Dr. K”)  
komjathy@sandiego.edu  
Office: Maher 282  
Office Hours: TTH 8:30-10:30am (in Aroma’s); and by appointment  
Office Phone: 619-260-4009  
KIC 3

知不知上，不知知病。  
To know that you do not know is best;  
Not to know that you are knowing is sickness.  
Daode jing 道德經 (Scripture on the Dao and Inner Power), ch. 71

唯道集虛。虛者，心齋也。  
The Dao gathers in emptiness alone. Emptiness is the fasting of the heart-mind.  
Zhuangzi 莊子 (Book of Master Zhuang), ch. 4

Course Description: This course examines Daoism in terms of its history, worldviews, practices, goals and ideals. Beginning with the earliest “Daoist” communities in the fourth century BCE, and ending with the landscape of Daoism in North America, students will have the opportunity to familiarize themselves with the diversity of the Daoist tradition. In addition, this class will contextualize Daoism within the larger contours of Chinese history and address relevant issues from comparative Religious Studies.

Course Objectives: To familiarize students with the depth and breadth of the Daoist religious tradition, including its changing historical contexts, worldviews, techniques, goals, and ideals. To deepen students’ appreciation of this tradition through selected readings from relevant primary sources in translation.

Learning Outcomes: Committed, engaged and motivated students will be able to explain and analyze the categories, symbols, and practices of various religions, including critical methods for interpreting religious phenomena and analyzing religious texts (USD 1 & 2; THRS 1 & 2). Such students also will be able to explain and apply at least two methodologies and research techniques that are standard in the fields of Theology and Religious Studies, such as anthropological, comparative, hermeneutical, historical, literary, phenomenological, philosophical, psychological and sociological approaches (USD 2; THRS 1 & 2). Finally, students will gain in-depth knowledge of Daoism, including its foundational sacred texts (USD 3), and develop clear communication skills through in-class presentations (THRS 3).

Prerequisite: Given the new core, there are no prerequisites for this course. However, the course assumes a working understanding of various world religions, including basic religious literacy with respect to Confucianism, Daoism, and Buddhism. Specifically, enrolled students ideally should have taken either THRS 110: Exploring Religious Meaning or THRS 112: Introduction to World Religions. Students who have not taken these courses should at least familiarize themselves with foundational Buddhism.

Note Bene: While students may and often do take this course to fulfill a Core Curriculum requirement, and while some USD faculty have mistaken ideas about THRS offerings, this course IS NOT “a core curriculum course.” Rather, it is a course in Daoist Studies and Religious Studies, two of my primary fields of study and areas of research, that FULFILLS one of the Core Curriculum requirements in Theological and Religious Inquiry. Its primary aim is to help students develop “religious literacy,” which is a key foundation of a liberal arts education and essential for being a responsible global citizen able to engage the reality of multiculturalism,
multiethnicity, and religious pluralism in a nuanced and sophisticated manner.

**On Daoism:** Daoism (spelled Taoism in the older Wade-Giles Romanization system) is an indigenous Chinese religious tradition in which reverence for the Dao, translatable as the Way and a way, is a matter of ultimate concern. As a Western category, “Daoism” may be understood as shorthand for Daoist adherents, communities and their religious expressions. With over two thousand years of history, Daoism is a diverse and complex religious tradition; it includes varied forms of religiosity that may be perplexing to those who construct “religion” in terms of founders, authoritative scriptures and “orthodox beliefs.” Throughout Chinese history Daoists have consistently focused on the Dao as sacred and ultimate concern. This is expressed in indigenous Chinese designations, including *daojia* 道家 (Family of the Dao), *daojiao* 道教 (Teachings of the Dao), *daoshi* 道士 (adept of the Dao), and *xuanfeng* 玄風 (Mysterious Movement). That is, Daoists have understood themselves as those who “transmit the Dao” (*chuandao* 傳道); they have seen themselves as part of the “tradition of the Dao” (*daotong* 道統). In the modern world, Daoism also has become a global religious tradition characterized by multiculturalism, multiethnicity, multinationalism, and linguistic diversity. At the same time, like Zen Buddhism before it, Daoism is the object of various Western fabrications, fictions, and fantasies. This is our starting point.

**Areas of Perplexity:** There are various areas of confusion, academic and popular, related to the Daoist religious tradition. Some of these views are actually expressed in textbooks used in USD courses and taught by other THRS faculty members. During our time together, you will gain the religious literacy and interpretive sophistication to analyze the deficiencies of these beliefs. Common misconceptions include the following: that there is a form of Daoism which is not religious (e.g., philosophical Daoism or “trans-religious spirituality”); that Laozi is the founder of Daoism; that Laozi wrote the *Daode jing*; that Daoism is about “going with the flow” (i.e., following one’s own desires); that Chinese medicine, Fengshui, Qigong (Ch’i-kung), sexual yoga, Taiji quan (T’ai-chi ch’uan), and the *Yijing* (Classic of Changes) are Daoist; and so forth. We must also recognize that some of these views are at work in the presentations of self-identified Daoist teachers and communities in America. We will, in turn, consider various interpretive issues related to understanding Daoism from an informed and nuanced perspective. We will seek to understand Daoism in as accurate a way as possible. This will require intellectual inquiry, philosophical openness, and deep reflection.

**Interpretive Note:** This course focuses, first and foremost, on Daoism as an indigenous Chinese religion and global religious tradition. Outside of popular constructions, there is no other form of Daoism. The course is only secondarily on scholarly misinterpretations and popular appropriations. Popular works, such as publications by Wayne Dyer (*Wisdom of the Tao*), Benjamin Hoff (*Tao of Pooh*), Stephen Mitchell (*Tao Te Ching*) and the like, have no place in committed inquiry into and sophisticated understanding of the religious tradition which is Daoism. The only exception involves studying the ways in which “Daoism” has been constructed, distorted and appropriated. Papers that use such sources as evidence for actual Daoist views and practices, as Daoist texts, will require an automatic rewrite.

**Approaches to Teaching and Learning:** The primary pedagogy utilized in this course is interactive lecturing. Many class meetings will involve formal and semi-formal lectures by the instructor, but such sessions will informed by student questions and insights. Some class periods will also be set aside for full-class and small-group discussions as well as for guest-lecturers. This class thus utilizes subject-centered and student-centered approaches to learning. Student engagement and participation are strongly encouraged. With respect to gaining the envisioned religious literacy, four primary dimensions are essential and will ensure comprehension and accomplishment: (1) Class meetings and student-directed discussion; (2) Office visits; (3) Personal reading and study outside of class; and (4) Peer meetings and study sessions. That is, true study and learning are not simply a matter of class attendance.

**Course Requirements:** Consistent class attendance, familiarity with assigned readings, intellectual engagement, and participation. Your grade will be based on the following assignments and corresponding points:

- Attendance and participation: 15 points (including class co-facilitation and informal writing assignments)
Two quizzes: 10 points each (20 points)
Mid-term: 20 points
Paper: 20 points
Final: 25 points

These assignments have been designed with the intention of providing balanced evaluation. They include assignments based on knowledge acquisition, critical reflection, nuanced interpretation, analytical writing, and so forth. We will review and discuss each assignment before it is due. See “Evaluation” section below and “Class Guidelines” handout. With the exception of the research paper, graded assignments generally will be returned one week after the due date.

Depending on the level of preparation, engagement, and participation, there may be occasional, unannounced reading quizzes. If given, these will be “open book” and factored into the attendance and participation grade.

Please note this course utilizes a work-based and merit-based model of education that emphasizes student self-responsibility. If you need help with anything, please ask questions during class or see me during office hours.

**Required Textbooks:** Please bring the relevant textbooks to class, as we will often read and discuss them. *The Daoist Tradition: An Introduction*. By Louis Komjathy. London and New York: Bloomsbury Academy, 2013. (Companion website: www.bloomsbury.com/us/the-daoist-tradition-9781441116697)

*Readings in Daoist Literature*. By Louis Komjathy. Course Packet (CP)

A supplemental character glossary for Chinese terms utilized in *The Daoist Tradition* may be found on my homepage.

**Recommended Supplemental Reading and Reference Works:**

*An Introductory Dictionary of Theology and Religious Studies*. Edited by Orlando O. Espín and James B. Nickoloff.

*Daoism: A Guide for the Perplexed*. By Louis Komjathy

*Daoism: A Short Introduction*. By James Miller.

*Daoism and Chinese Culture*. By Livia Kohn.

*Daoism and Ecology*. Edited by Norman Girardot et al.

*Daoism Handbook*. Edited by Livia Kohn.

*Daoism in China*. By Wang Yi’e.

*Encyclopedia of Taoism*. Edited by Fabrizio Pregadio.

*Handbooks for Daoist Practice*. By Louis Komjathy.


*Historical Dictionary of Taoism*. By Julian Pas.

*Taoism: The Enduring Tradition*. By Russell Kirkland.

*The Encyclopedia of Religion*. Edited by Lindsay Jones.

*The Taoist Body*. By Kristofer Schipper.

*The Taoist Canon*. Edited by Kristofer Schipper and Franciscus Verellen.

*The Taoist Experience*. By Livia Kohn.

**Evaluation:** You are responsible for reviewing, understanding, and keeping all matters outlined in this syllabus and in any other handouts. I assign grades based on my years of experience in evaluating assignments, the quality of your presence in the class, the criteria for each assignment, the quality of your work, and the quality of your work in relationship to the work of other students in the class. I also consider evidence of improvement and progress made throughout the semester. If you wish to schedule an office visit to discuss grades, please read the corresponding policy document on my homepage.

**Attendance.** Attendance will be taken at the beginning of each class. Students receive a total of two unexcused absences, or one week of classes, for the entire semester. This commences on the first day of official registration. For each additional absence, two points are deducted from one’s attendance and participation grade. After five such absences, students forfeit the entirety of their attendance and participation grade (15%). The only acceptable reasons for excused absences are officially-recognized religious holidays, university-exempt activities (e.g., sports), medically-documented illness (a doctor’s note is required), or family
emergencies. Arriving to class late, leaving class early, leaving the classroom during class, text-messaging during classes, engaging in activities unrelated to class (e.g., reading other textbooks or filling out date-books during class meetings), etc. will adversely affect your attendance grade. Two such behavior patterns amount to one unexcused absence. This and similar policies are in place to inhibit potential distractions, to maintain an optimal learning environment.

You do not need to notify me about unexcused absences. However, if a major issue arises during the semester, please contact me as soon as possible. If you have other, extenuating circumstances, please also speak with me.

Participation. The points associated with your attendance and participation grade are earned, not given. One way to think about participation involves constantly asking the following question: What am I contributing to this class? Participation includes active and substantive participation during class meetings. Attentiveness and engagement are as important as verbal expression. Disrespectful behavior (e.g., talking to classmates during lectures, text-messaging during class, exchanging notes, etc.) will adversely affect your participation grade in a manner that parallels the guidelines under attendance.

You will also be required to complete two informal writing assignments related to participation: (1) A brief response to or reflection on one of the thematic chapters of The Daoist Tradition (chs. 6-15), which is due at the beginning of the corresponding class; and (2) A write-up on some aspect of “Daoism in the Modern World,” which is due on Thursday, May 9. The former will provide an opportunity to deepen your engagement with the course materials, and, in collaboration with your other group members, you may use it to co-facilitate the corresponding class. The second assignment will enable you to apply your religious literacy related to Daoism and to critically reflect on modern presentations of Daoism. It will also be the basis of a class discussion for unit seventeen. For 2 potential points of extra credit, you may write a longer reflection on “global Daoism” that demonstrates deeper class literary.

Assignments. All assignments must be handed in on time. Again, the only exception made in this regard involves university-exempt activities, documented illness, or family emergency. Papers must be submitted and quizzes and exams must be taken on the scheduled date. Be sure to record due dates in your calendar and prepare accordingly. There will be no make-up quizzes or exams, paper extensions, extra credit assignments, or incompletes. Please keep this in mind as you determine your level of commitment to the class.

For additional guidance see “Class Guidelines” handout.

Paper Assignment: There is one formal writing assignment in this class, an 8-10 page paper due in hard-copy form at the beginning of class on Tuesday, April 23. Like class assignments in general, we will review and discuss relevant requirements as the due date approaches.

There will be no extensions. Late papers will receive a half grade deduction for each day after the due date. This means that if you started out with a “B”, you will receive a “C+” if the paper is one day late. There will be no rewrites. However, I will provide comments on 1-page writing samples, outlines, and/or working bibliographies. Please submit such materials at least two weeks before the due date so that you may benefit from my suggestions. I will not look at paper-related materials the weekend before the due date.

You will be required to use and cite at least five sources. This is the minimum requirement. Here “sources” refer to books and articles written by experts in the associated field. For identifying accurate academic articles, the ATLA and JSTOR databases will probably be most relevant. Engagement with and citation of primary sources will serve you well. You may supplement these sources with electronic information, but make sure it is reliable. (Wikipedia, Religioustolerance.org, and similar sites are not academically-reliable.) ALL INTERNET/WEBSITE SOURCES MUST RECEIVE PRE-APPROVAL FROM ME. See also the “Information, Knowledge, Insight” section of the Class Guidelines. Cite your sources. Do not engage in plagiarism. In order to avoid potential issues related to the latter, I recommend that you check your paper through Turnitin.com.

Regarding formal features, papers must be type-written, double-spaced and printed in a clearly-legible style. Use a 12-point font and at least 1” margins. Make sure to include page numbers. Choose a standard system of citation (APA, Chicago Manual of Style, MLA, etc.) and remain consistent in using it. Papers should be stapled, with your name, the date, the class, and the assignment at the beginning of the paper. It is acceptable to use double-sided printing. An exceptional paper will have a title that both engages and orients the reader. For guidance concerning citation methods see the “Citation Methods and Formatting Styles” document on my homepage.

No mention of “non-Chinese” traditions (e.g., Abrahamic religions) should be made in the paper. No
religious tradition should be taken as normative, as the standard by which all other religions are judged. At times it may be appropriate to use the subjective voice (“I”), but in all cases avoid apologetic and confessional language.

Papers that do not meet the basic requirements will receive an “F” and require an automatic rewrite. The resulting paper grade will be an average of the two grades.

For additional guidance see the “Class Guidelines” handout. See also the “Paper Grading Rubric” and “Citation Methods” documents on my homepage. There you will also find examples of successful student papers.

**Email and Office Phone:** I usually check these throughout the week (Monday-Friday) and only rarely on weekends. The exception to the latter is when assignments are due or when exams are scheduled. Please keep these details in mind when asking for a response to a question or notifying me of a sickness or emergency.

**COURSE OUTLINE**

一 Preliminary Orientations (Tuesday, January 29-Thursday, January 31)
Topics Covered:
1. Syllabus Review
2. Class Guidelines
3. Definitions of Religion
4. Basic Introduction to Daoism

Required Reading:
1. Definitions of Religion handout
2. *The Daoist Tradition*, i-xxiii, 317-24

Recommended Supplemental Reading:
1. “Basic Information Sheet on Daoism” and “Common Misconceptions about Daoism” (Komjathy homepage/Bloomsbury companion site)

Superpower: Inquiry

二 Critical Reflections on “Daoism” (Tuesday, February 5-Thursday, February 7)
Topics Covered:
1. Names, Origins, Parameters
2. Historical Periodization
3. Models of Practice and Attainment
4. Postmodern and Postcolonial Approaches

Required Reading:
1. *The Daoist Tradition*, ch. 1

Recommended Supplemental Reading:
1. Relevant articles from Bloomsbury companion site

Superpower: Reflection

三 Historical Overview (Tuesday, February 12-Thursday, February 14)
Topics Covered:
1. Classical Daoism
2. Early Organized Daoism
3. Later Organized Daoism
4. Modern Daoism

Required Reading:
1. *The Daoist Tradition*, ch. 2

Superpower: Historicism

四 Ways to Affiliation (Tuesday, February 19)
Topics Covered:
1. Daoist Identity and Adherence
2. Lineage
3. Revelation and Mystical Experience  
4. Ordination  

Required Reading:  
1. *The Daoist Tradition*, ch. 3  
2. *Readings in Daoist Literature* (CP), ch. 1 (Affiliation)  

Superpower: Connection  

***TUESDAY, FEBRUARY 19—FIRST IN-CLASS QUIZ***  

Community and Social Organization (Thursday, February 21)  
Topics covered:  
1. Hermits and Eremitic Communities  
2. Householder and Proto-monastic Communities  
3. Monasticism  
4. Daoist Women and Female Participation  

Required Reading:  
1. *The Daoist Tradition*, ch. 4  
2. *Readings in Daoist Literature* (CP), ch. 2 (Community)  

Superpower: Relationality  

Informing Views and Foundational Concerns (Tuesday, February 26-Thursday, February 28)  
Topics Covered:  
1. Orientations  
2. Foundational Values and Concerns  
3. Embodiment, Practice, and Experience  
4. Adherence and Commitment  

Required Reading:  
1. *The Daoist Tradition*, ch. 5  
2. *Readings in Daoist Literature* (CP), ch. 3 (Informing Views)  

Superpower: Perspective  

***MONDAY, MARCH 4-MONDAY, MARCH 11: NO CLASS—SPRING BREAK***  
***TUESDAY, MARCH 12—OPEN DISCUSSION AND REVIEW SESSION***  
***THURSDAY, MARCH 14—MIDTERM EXAMINATION***  

Cosmogony, Cosmology, and Theology (Tuesday, March 19)  
Topics Covered:  
1. Daoist Cosmogony  
2. Daoist Cosmology  
3. Daoist Theology  
4. Daoist Deities and Pantheons  

Required Reading:  
1. *The Daoist Tradition*, ch. 6  
2. *Readings in Daoist Literature* (CP), ch. 4 (Cosmogony, Cosmology, Theology)  

Superpower: Cosmocentrism  

Views of Self (Thursday, March 21)  
Topics Covered:  
1. Composite Personhood  
2. Ascetic and Alchemical Views  
3. Buddhist-influenced Perspectives  
4. Death, Dying, and the Afterlife  

Required Reading:  
1. *The Daoist Tradition*, ch. 7  
2. *Readings in Daoist Literature* (CP), ch. 5 (Views of Self)
Superpower: Embodiment

***TUESDAY, MARCH 26-THURSDAY, MARCH 28: NO CLASS—LONDON CONFERENCE***

九  Virtue, Ethics and Conduct Guidelines (Tuesday, April 2)
Topics Covered:
1. Classical and Foundational Daoist Views
2. Community-based Daoist Views
3. Types of Ethical Commitments
4. Conduct Guidelines
Required Reading:
1. *The Daoist Tradition*, ch. 8
2. *Readings in Daoist Literature*, ch. 6 (Ethics)
Superpower: Virtue

***THURSDAY, APRIL 4: NO CLASS—IOWA CONFERENCE***

十一  Dietetics (Tuesday, April 9-Thursday, April 11)
Topics Covered:
1. Food Intake
2. Ascetic and Alchemical Diets
3. Monastic Diets
4. Swallowing Saliva and Qi Ingestion
Required Reading:
1. *The Daoist Tradition*, ch. 9
2. *Readings in Daoist Literature*, ch. 7 (Dietetics)
Superpower: Awareness

***TUESDAY, APRIL 9—SECOND IN-CLASS QUIZ***

十一一  Health and Longevity Practice (Tuesday, April 16)
Topics Covered:
1. Historical Origins
2. Daoist Views and Approaches
3. Respiratory Practice
4. Yangsheng and Daoyin
Required Reading:
1. *The Daoist Tradition*, ch. 10
2. *Readings in Daoist Literature*, ch. 8 (Health and Longevity Practice)
Superpower: Vitality

***TUESDAY, APRIL 16—OPTIONAL YANGSHENG SESSION***

***THURSDAY, APRIL 18-MONDAY, APRIL 22: NO CLASS—EASTER BREAK***

十二  Meditation (Tuesday, April 23)
Topics Covered:
1. Apophatic Meditation
2. Visualization
3. Internal Alchemy
4. Female Alchemy
Required Reading:
1. *The Daoist Tradition*, ch. 11
2. *Readings in Daoist Literature*, ch. 9 (Meditation)
Superpower: Stillness
十三 Scripture and Scripture Study (Thursday, April 25)
Topics Covered:
1. Daoist Views Concerning Scripture
2. Importance of Scripture Study
3. Key Daoist Scriptures
4. Commentary as Daoist Practice
Required Reading:
1. *The Daoist Tradition*, ch. 12
2. *Readings in Daoist Literature*, ch. 10 (Scripture Study and Commentary)
Superpower: Engagement

十四 Ritual (Tuesday, April 30)
Topics Covered:
1. Historical Overview of Daoist Ritual
2. Types of Daoist Rituals
3. Daily Daoist Ritual Activities
4. Contemporary Daoist Ritual
Required Reading:
1. *The Daoist Tradition*, ch. 13
Superpower: Participation

十五 Temples and Sacred Sites (Thursday, May 2)
Topics Covered:
1. The Importance of Place
2. Standardized Geographical Schema
3. Major Temples and Sacred Sites
4. The Experience of Place
Required Reading:
1. *The Daoist Tradition*, ch. 14
Superpower: Locality

十六 Material Culture (Tuesday, May 7)
Topics Covered:
1. Artistic Expression
2. Scriptures and Manuscripts
3. Clothing, Liturgical Art, and Ritual Implements
4. Architecture and Temple Layout
Required Reading:
1. *The Daoist Tradition*, ch. 15
Superpower: Materiality

十七 Daoism in the Modern World (Thursday, May 9)
Topics Covered:
1. “Global Daoism”
2. Daoism in Contemporary China
3. Contemporary Daoism in the Chinese Cultural Sphere
4. Global Daoism beyond the Chinese Cultural Sphere
Required Reading:
1. *The Daoist Tradition*, ch. 16
Superpower: Contemporaneity
Concluding Discussion and Course Review (Tuesday, May 14)

Topics Covered:
1. Daoisms: Challenges and Contributions
2. The Human Condition
3. Seeing through Daoist Traditions
4. Concluding Discussion: Student Questions

Required Reading:
1. Review Course Readings
2. Personal Notes

Superpower: Integration

***TUESDAY, MAY 14—LAST DAY OF CLASS***

FINALS WEEK: FRIDAY, MAY 17-THURSDAY, MAY 23

***THURSDAY, MAY 23, 11AM-1PM—FINAL EXAMINATION***
### MOON PHASES AND SEASONAL NODES

<table>
<thead>
<tr>
<th>Spring</th>
<th>Summer</th>
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<tbody>
<tr>
<td><strong>Spring Begins 立春</strong>: 2.3</td>
<td><strong>Summer Begins 立夏</strong>: 5.5</td>
</tr>
<tr>
<td><strong>New Moon/New Year</strong> (Earth Pig): 2.4 (13:03)</td>
<td><strong>Full Moon</strong>: 5.18 (13:11)</td>
</tr>
<tr>
<td><strong>Rain Water 雨水</strong>: 2.18</td>
<td><strong>Slight Fullness 小满</strong>: 5.20</td>
</tr>
<tr>
<td><strong>Full Moon</strong>: 2.19 (7:53)</td>
<td><strong>New Moon</strong>: 6.3 (2:02)</td>
</tr>
<tr>
<td><strong>Excited Insects 驚蟄</strong>: 3.5</td>
<td><strong>Bearded Grain 芒種</strong>: 6.5</td>
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<tr>
<td><strong>New Moon</strong>: 3.6 (8:04)</td>
<td><strong>Double Five Day</strong>: 6.7</td>
</tr>
<tr>
<td><strong>Spring Equinox 春分</strong>: 3.20</td>
<td><strong>Full Moon</strong>: 6.16 (24:31)</td>
</tr>
<tr>
<td><strong>Full Moon</strong>: 3.20 (17:43)</td>
<td><strong>Summer Solstice 夏至</strong>: 6.21</td>
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<tr>
<td><strong>Clear Brightness 清明</strong>: 4.4</td>
<td><strong>New Moon</strong>: 7.2 (11:16)</td>
</tr>
<tr>
<td><strong>New Moon</strong>: 4.4 (24:50)</td>
<td><strong>Slight Heat 小暑</strong>: 7.6</td>
</tr>
<tr>
<td><strong>Grain Rain 穀雨</strong>: 4.19</td>
<td><strong>Full Moon</strong>: 7.16 (13:38)</td>
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### COURSE SCHEDULE CHANGES

Any amendment to the course schedule will be announced in class. If you are absent from class, it is your responsibility to contact class members or me until you receive such information concerning changes.

### SPECIAL NEEDS

If you need course adaptations or accommodations because of a disability, if you have emergency medical information to share with me, or if you need special arrangements in the event of a building evacuation, please speak with me.

### CORE CURRICULUM REQUIREMENT

This course fulfills 1 of the 2 USD Core Curriculum requirements in Theological and Religious Inquiry. If you have any specific questions regarding university requirements or THRS requirements, please speak with me.

### ACADEMIC HONESTY

The university’s policy on academic honesty will be strictly enforced in this course. **Plagiarism, cheating, and stealing or defacement of library materials will result in automatic failure of the course.**

### IMPORTANT DEADLINES

- February 6: Drop without a “W”
- February 6: Add/drop with full refund.
- April 9: Pass/fail filing.
- April 11: Withdraw from class.