Course Description:
In Western media and popular culture, post-reform Chinese ethnicity and religion tend to be portrayed in one of two ways: as uniform across China, symbolized by Han non-practitioners, whose triumvirate of religious traditions was erased during the Maoist era; or as violently contested through ethno-religious oppression and resistance, symbolized in the bodies of self-immolated Tibetan monks, or imprisoned Uyghur “dissidents.” And yet, the realities of China’s ethno-religious landscape are far more complex. With 55 official minority-nationalities and a wide range of religious traditions, the P.R.C. acknowledges its diversity and yet strives to manage it carefully. This course examines how the P.R.C. manages, negotiates, and surveils its ethno-religious diversity, and how, in turn, its various ethno-religious groups negotiate their own sometimes fraught positions. Through focused readings, films, and discussions on ethno-religiosity, we will touch upon important topics in contemporary China, including the Internet, censorship, and the politics of protest; gender and sexuality; family and kinship; self and community; and the urban-rural divide.
Description of Assignments:
Detailed descriptions of assignments will be posted on NYU Classes.

Reading Responses and Participation: 20%
For each class, you are required to post either three critical questions based on the readings or a link to a newspaper article relevant to that day’s topic. Once a newspaper article has been posted, no other student may receive credit for that article.

Critical Précis: 20%
You must write a minimum of three critical précis (2 to 3 pages) based on a week’s worth of readings. You may write more if you wish; your grade will be calculated by averaging your three best précis.

Research Paper/Project: 60%
At the end of this syllabus, see the schedule for submitting the components of your project. You will receive instructions for how to complete each component.

Research Proposal 5%
Annotated Bibliography 10%
Outline 5%
Peer Review 10%
First Draft 10%
Final Draft 20%

Classroom Etiquette Guidelines:

• Particularly since much of the work we will do is collaborative, it is crucial that you attend all classes and arrive on time.

• Turn off all electronic devices while in the classroom. This includes cell phones, laptops, tablets and all other electronic devices, unless otherwise noted. Research demonstrates that electronic devices distract students and hinder quality communication in class (e.g., End et al. 2010, Hammer et al. 2010, Shelton et al. 2009, Campbell 2006).

• It is your responsibility to read all required texts and to write discussion questions or select a newspaper article to share before class begins. As a community of scholars, we - your classmates and I - expect informed participation from everyone. Careful reading benefits the entire class (and significantly improves your formal assignments).

• Always engage with each other in a collegial, collaborative manner. Listen respectfully and critically to your classmates during discussion and workshops and strive to provide thoughtful feedback.
Policy on Absences and Tardiness:
Because much of the important work we will do this semester will be completed in class, attendance and punctuality is mandatory. Tardiness and absences will adversely affect your grade and your performance.

Please arrive on-time, prepared to begin class. If you must miss class, please let me know as far in advance as possible. Absences will be excused at my discretion. If you miss class for any reason, it is your responsibility to find out what you missed, whether from me or a classmate. You are strongly urged to attend office hours if/when you miss class. If you have excessive tardies and/or absences, please speak to me about the likelihood of your passing this course.

Conference Requirements:
You are required to meet with me for a conference at least twice during the semester. Required meetings will be scheduled during the third week of courses and in mid-November. In addition, you should feel free to stop by my office hours at any point during the semester. Office hours are not just tutorials; they provide excellent opportunities for you to ask questions about the readings, receive feedback on drafts, discuss preparatory writing, etc. If you need to meet with me but have a schedule conflict with office hours, please email me and we can negotiate a time that is convenient for both of us.

Collaboration and the Public Domain:
Collaboration is an integral part of this course. In that spirit, recognize that all writing for this course may be read and shared by all members of this class.

Collaborative Work and Privacy:
Collaborative work of the following kinds is authorized in this course: peer review and critique of students’ essays by one another and, when approved by the instructor in particular cases, collaborative projects by small groups of students.

Required Readings:
All required readings will be posted on NYU Classes or handed out in class. You should carefully complete the readings and accompanying assignments before the class for which they are listed below. The current reading schedule is subject to change at the instructor’s inclination.
Course Calendar and Reading Schedule:

<table>
<thead>
<tr>
<th>Week One: Introduction to the Course</th>
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<tbody>
<tr>
<td>September 3</td>
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<tr>
<th>Week Two: Anthropological Approaches to Ethnicity</th>
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<tbody>
<tr>
<td>September 8</td>
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<tr>
<td>Reading: Barth, Frederik. 2000. “Enduring and emerging issues in the analysis of ethnicity.”</td>
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<tr>
<td>September 10</td>
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<table>
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<tr>
<th>Week Three: “Chineseness” and Ethno-diversity</th>
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<tr>
<td>September 15</td>
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<tr>
<td>September 17</td>
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Week Four: Race and the Nation

September 22  Race and the Chinese Nation
Reading:


September 24  Han/Chinese Nationalism
Reading:


Week Five: Deconstructing the Shaoshu Minzu Category

September 29  The Ethnic Classification Project
Reading: Mullaney, Thomas. 2010. “Seeing for the State: The Role of Social Scientists in China’s Ethnic Classification Project.”

October 1  The Ethno-politics of Shaoshu minzu
Reading:


Week Six: Religion in Contemporary China

October 6  The “Triumvirate” of Chinese Religion
Reading:


October 8  Un-official Religious Practice
Reading:


Week Seven: The (Neo-)Confucian Past/Present/Future

October 13  Fall Recess. No Class.

October 15  Gender, Ethnicity, and Neo-Confucian Practice
Reading: Carrico, Kevin. 2014. “Producing Purity: An Ethnographic Study of a Neo-Traditionalist Ladies’ Academy in Contemporary Urban China.”

Week Eight: Religious Revival in Contemporary China

October 20  The Category of Religion in China

October 22  Religious Revival
Reading:


Week Nine: Ethnicity, Religion, and “Modernity”

October 27  A Multiplicity of Ethnic and Religious Modernities

October 29  What does it mean to be modern?
Reading:
• Adams, Vincanne. 1996. "Karaoke as Modern Lhasa, Tibet: Western Encounters with Cultural Politics."

Week Ten: Ethno-Religiosity and the Politics of Protest

November 3  Ethno-Religiosity and Tibet
Reading:

November 5  Muslim Minorities
Reading:
• Gladney, Dru C. 2002. “Xinjiang: China’s Future West Bank?”
• Turnbull, Lesley. 2014. “Anxious States: Suspicion and Social Critique in Yunnanese Conspiracy Theories of the ETIM.”

Course Calendar and Reading Schedule, Weeks 11 - 15: TBD according to class interests and progress.
## Schedule of Research Paper Submissions:

<table>
<thead>
<tr>
<th>Assignment #/ Type</th>
<th># of Pages</th>
<th>Deadline</th>
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</thead>
<tbody>
<tr>
<td>1  Research Proposal</td>
<td>2–3</td>
<td>09/15</td>
</tr>
<tr>
<td>2  Annotated Bibliography</td>
<td>5</td>
<td>10/06</td>
</tr>
<tr>
<td>3  Outline</td>
<td>3+</td>
<td>10/20</td>
</tr>
<tr>
<td>4  First Full Draft</td>
<td>17–20</td>
<td>11/03</td>
</tr>
<tr>
<td>5  Peer Reviews</td>
<td>5+</td>
<td>11/19</td>
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<tr>
<td>6  Final Revised Draft</td>
<td>12–15</td>
<td>12/10</td>
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</tbody>
</table>

Detailed instructions regarding the content and submission of each of the assignments will be circulated as the semester progresses.