

CURRICULUM VITAE

ROBERT FORD CAMPANY

CONTACT INFORMATION

OFFICE Department of Asian Studies
Vanderbilt University, VU Station B #351806, 2301 Vanderbilt Place
Nashville, TN 37235-1806

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TEACHING & RESEARCH AREAS

PRIMARY

History of Chinese religions (Daoism, Buddhism, Confucianism, and popular religion); methods and history of the cross-cultural study of religion; religion, culture, literature, and thought in China 300 BCE – 800 CE

SECONDARY

East Asian religions; Asian religions and philosophy; classical Chinese language

ACADEMIC APPOINTMENTS

TENURED AND TENURE-TRACK APPOINTMENTS

2021-present	Gertrude Conaway Vanderbilt Chair in Humanities and Professor of Asian Studies, Vanderbilt University
2010-present	Professor, Asian Studies, Vanderbilt University
2006-2010	Professor, School of Religion, University of Southern California (with additional membership in the Department of East Asian Languages and Cultures)
2004-2006	Professor, Department of Religious Studies, Indiana University (with additional membership in the Department of East Asian Languages and Cultures)
1995-2004	Associate Professor, Department of Religious Studies, Indiana University (with additional membership in the Department of East Asian Languages and Cultures)
1988-95	Assistant Professor, Department of Religious Studies, Indiana University (with additional membership in Department of East Asian Languages and Cultures)

VISITING APPOINTMENTS

2008	Directeur d'études invité, École Pratique des Hautes Études, 5 ^e Section, Sciences Religieuses, Université de Paris, Sorbonne
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EDUCATION

Ph.D. with distinction	The University of Chicago, 1988 (History of Religions)
M.A.	The University of Chicago, 1983 (Religion)
B.A. <i>magna cum laude</i>	Davidson College, 1981 (Philosophy)
Non-degree courses of study:	Middlebury College, summer 1984 (Japanese) Middlebury College, summer 1981 (Chinese) St. Anne's College, Oxford University, 1980 (Tudor & Stuart literature & history) Middlebury College, summer 1979 (German)

RESEARCH AWARDS & ACADEMIC HONORS

2022	Médaille Stanislas Julien awarded by l'Académie des Inscriptions et Belles-Lettres (France) for <i>The Chinese Dreamscape, 300 BCE – 800 CE</i> (The prize, established in 1872, is awarded to one Sinological work published in a given year.)
2022	Joseph Levenson Prize (pre-1900 category) awarded by the Association for Asian Studies for <i>The Chinese Dreamscape, 300 BCE – 800 CE</i> (The award is for “the English-language books that make the greatest contribution to increasing understanding of the history, culture, or society ... of China,” with special consideration for books which “through comparative insights or groundbreaking research promote the relevance of scholarship on China to the wider world of intellectual discourse.” From the award citation: “ <i>The Chinese Dreamscape</i> is a brilliant and deeply empathetic study of how people in China thought about dreams. Besides bringing a wide array of texts into conversation with studies of dreams across the globe, Campany also invites us to turn the lens back on ourselves. As we try to understand these materials, what are our own ideas about dreaming? Campany draws on his deep knowledge of the sources as well as his profoundly humanistic approach to the study of Chinese culture and religions. It is an exemplary piece of scholarship and a beautifully written book.”)
2021	Awarded the Gertrude Conaway Vanderbilt Chair in Humanities in the College of Arts & Science, Vanderbilt University
2020-2021	Fellow, John Simon Guggenheim Memorial Foundation, for work on <i>Dreaming and Self-Cultivation in China, 300 BCE – 800 CE</i>
2016-2017	Scholar Grant, Chiang Ching-kuo Foundation for International Scholarly Exchange, research leave salary replacement for work on <i>The Chinese Dreamscape, 300 BCE – 800 CE</i>
2016-2017	Research Fellow, International Consortium for Research in the Humanities, Universität Erlangen-Nürnberg, Germany (declined)
2011	Honorable Mention (= runner-up), Joseph Levenson Prize (pre-1900 category), Association for Asian Studies, for <i>Making Transcendents</i>

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2010	American Academy of Religion Award for Excellence in the Study of Religion (Historical Study of Religion category) national book prize for <i>Making Transcendents</i>
1994	Research Materials grant from the National Endowment for the Humanities to support one year's leave time from teaching for purpose of preparing index to <i>marvel tales</i>
1993	Grant from the Committee on Scholarly Communication with the People's Republic of China for 3.5 months of textual and field research on Daoism at Sichuan University, Chengdu, Sichuan Province, PRC
1992	Grant from the Chiang Ching-kuo Foundation (through the American Council of Learned Societies) for work on manuscript of <i>Strange Writing</i>
1987-88	Charlotte W. Newcombe Dissertation Fellowship
1984-86	NDEA Title VI Fellowship (Chinese)
1981-82	Henry Luce Scholarship (Tainan, Taiwan, ROC)
1981-82	Fulbright/DAAD for study of early Reformation history at the Universität Tübingen, Germany (declined)

PUBLICATIONS

Year of publication in parentheses denotes works accepted but not yet published; in square brackets, submitted but not yet accepted.

SINGLE-AUTHOR BOOKS

2023	<i>Dreaming and Self-Cultivation in China, 300 BCE – 800 CE</i> . Harvard University Asia Center. Harvard-Yenching Monograph Series 138. 304 pages
2020	<i>The Chinese Dreamscape, 300 BCE – 800 CE</i> . Harvard University Asia Center. Harvard-Yenching Monograph Series 122. 260 pages
	* Winner, Joseph Levenson Prize (pre-1900 category) awarded by the Association for Asian Studies
	* Winner, Médaille Stanislas Julien
2015	<i>A Garden of Marvels: Tales of Wonder from Early Medieval China</i> . University of Hawaii Press. 164 pages.
2012	<i>Signs from the Unseen Realm: Buddhist Miracle Tales from Early Medieval China</i> . Kuroda Institute Series in East Asian Buddhism, University of Hawaii Press. 300 pages
2009	<i>Making Transcendents: Ascetics and Social Memory in Early Medieval China</i> . University of Hawaii Press. 300 pages.
	* Winner, American Academy of Religion Award for Excellence in the Study of Religion
	* Honorable Mention (= runner-up), Association for Asian Studies Joseph Levenson Prize
	Chinese translation: <i>Xiu xian: gudai Zhongguo de xiuxing yu shehui jiyi</i> 修仙: 古代中国的修行与社会记忆. Nanjing: Jiangsu renmin chubanshe, 2019, by Gu Xuan 顾璇

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2002 *To Live as Long as Heaven and Earth: A Translation and Study of Ge Hong's Traditions of Divine Transcendents*. University of California Press, Daoist Classics series no. 2. 607 pages

1996 *Strange Writing: Anomaly Accounts in Early Medieval China*. State University of New York Press. 524 pages

CO-EDITED VOLUMES

2018 *Memory in Medieval China: Text, Ritual, and Community*, co-edited with Wendy Swartz (lead co-editor). E.J. Brill. 270 pages

2014 *Early Medieval China: A Sourcebook*, co-edited with Wendy Swartz (lead co-editor), Jessey Choo, and Lu Yang. Columbia University Press. 720 pages

* Selected as *Choice* Outstanding Academic Title

* Chosen as a Best Reference title, *Library Journal* (March 1, 2015 issue)

PEER-REVIEWED ARTICLES AND CHAPTERS

(2023) “Nonhuman Self-Cultivators in Early Medieval China: Re-Reading a Story Type,” *Early Medieval China* 29

(2023) “Anecdotes and/as Social Memory: Understanding the Nature of Buddhist Miracle Tales in Early Medieval China,” *Chinese Literature: Essays, Articles, Reviews* 45

(2023) “Shangqing Scriptures as Performative Texts,” in *Religion and Poetry in Medieval China: The Way and the Words*, edited by Gil Raz and Anna M. Shields, 175-96. Amsterdam: Amsterdam University Press

2021 “‘Fojiao ru Zhongguo’ yu zhonggu zaoqi Zhongguo ‘佛教入中國’ 於中古早期中國,” in *Xin Xinyang, jiu shehui: Zhongguo yu Luoma de zongjiao zhuanhua* 新信仰，舊社會：中國與羅馬的宗教轉化, edited by Poo Mu-chou , Harold A. Drake, and Lisa Raphals, 29-57. Taipei: Lianjing, 2021. [= Chinese translation of “‘Buddhism Enters China’ in Early Medieval China” (2017).]

2021 “The Non-Anthropocentricity of Dreaming in Late Classical and Medieval China,” in *Chinese Environmental Ethics: Religious Ontologies and Social Practices*, edited by Mayfair M. Yang, 149-67. Lanham: Rowman & Littlefield

2020 “An Ant and a Man, a Rock and a Woman: Preliminary Notes toward an Alternate History of Chinese Worldviews,” in *At the Shores of the Sky: Asian Studies for Albert Hoffstädt*, edited by Paul W. Kroll and Jonathan A. Silk, 199-210. Leiden: Brill

2019 “Popular Religion,” in *The Cambridge History of Early Medieval China*, edited by Albert Dien and Keith Knapp, 579-96. Cambridge: Cambridge University Press

2019 “Liuchao shidai jushi jiatingzhong de ‘zhaitang’ chulun 六朝時代居士家庭中的‘齋堂’初論” [Abstinence halls in lay households in early medieval China], in

CURRICULUM VITAE ROBERT FORD CAMPANY

Shushi chaomai chushi, niudai duoguo jiesen: Fojiao yu dongya zongjiao siyuan de duozhong shehui zuoyong yu gongneng 淑世超邁出世，紐帶多過界分：佛教與東亞宗教寺院的多重社會作用與功能, edited by Chen Jinhua 陳金華 and Wang Li'na 王麗娜, 73-97. [Translated by Ji Yun 紀贊.] Taipei: Xinwenfeng, 2019

2018 “‘Religious’ as a Category: A Comparative Case Study,” *Numen* 65:333-76

2018 “Miracle Tales as Scripture Reception: A Case Study involving the *Lotus Sutra* in China, ca. 370-750 CE,” *Early Medieval China* 24:24-52

2018 “Shangqing jing de biaoyan xingzhi 上清經的表演性質” [The performative nature of Shangqing Daoist scriptures], in *Daojiao xiulian yu keyi de wenxue tixian* 道教修煉與科儀的文學體驗, edited by Timothy W.K. Chan (陳偉強), 25-53. [Translated by Qi Xuanming 戚軒銘 and Chen Weiqiang 陳偉強.] Nanjing: Fenghuang chubanshe

2018 “Introduction,” co-authored with Wendy Swartz, in *Memory in Medieval China: Text, Ritual, and Community* (E.J. Brill), 1-9

2017 “Zongjiao zongzang yu zongjiao kezheng: Fojiao lingyanji yanjiu 宗教總藏與宗教克爭：佛教靈驗記研究.” [Translated by Chen Xingyu 陳星宇 from “Religious Repertoires and Contestation: A Case Study Based on Buddhist Miracle Tales” (2012).] *Zhongguo su wenhua yanjiu* 中國俗文化研究 13:49-68

2017 “‘Buddhism Enters China’ in Early Medieval China,” in *Old Society, New Belief: Religious Transformation of China and Rome, ca. 1st-6th Centuries*, ed. Poo Mu-chou, Harold Drake, and Lisa Raphals, 13-34. Oxford University Press

2015 “*Shenxian zhuan*,” in *Early Medieval Chinese Texts: A Bibliographical Guide*, ed. Cynthia Chennault, Keith Knapp, Alan Berkowitz, and Al Dien, 269-74. China Research Monograph, Institute of East Asian Studies, University of California, Berkeley

2015 “Abstinence Halls (*Zhaitang* 齋堂) in Lay Households in Early Medieval China,” *Studies in Chinese Religions* 1.2:1-21

2014 “The *Sword Scripture*: Recovering and Interpreting a Lost 4th-Century Daoist Method for Cheating Death,” *Daoism: Religion, History and Society*/道教研究學報 6:33-84

2014 “Relations with the Unseen World,” in *Early Medieval China: A Sourcebook*, ed. Wendy Swartz, Robert Ford Campany, Lu Yang, and Jessey Choo, 539-42. Columbia University Press

2014 “Tales of Strange Events,” in *Early Medieval China: A Sourcebook*, ed. Wendy Swartz, Robert Ford Campany, Lu Yang, and Jessey Choo, 576-91. Columbia University Press

2012 “Religious Repertoires and Contestation: A Case Study Based on Buddhist Miracle Tales,” *History of Religions* 52.2:99-141

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2011 “Chinese History and Writing about ‘Religion(s)’: Reflections at a Crossroads,” in *Dynamics in the History of Religions between Asia and Europe: Encounters, Notions, and Comparative Perspectives*, ed. Marion Steinicke and Volkhard Krech, 273-94. E.J. Brill

2010 “Narrative in the Self-Presentation of Transcendence-Seekers,” in Alan K.L. Chan and Yuet-Keung Lo, eds., *Interpretation and Literature in Early Medieval China*, 133-64. State University of New York Press

2010 “Seekers of Transcendence and Their Communities in This World (pre-350 A.D.),” in John Lagerwey and Lü Pengzhi, eds., *Early Chinese Religion, Part Two: The Period of Division (220-589 AD)*, vol. 1, 345-94. E. J. Brill

2008 “Fushi yiwu: Yi Ge Hong wei lie kan xiuxingzhe yu ziran de guanxi 服食异物: 以葛洪为例看修行者与自然的关系,” in *Daojiao yu shengtai: yuzhou jingguan de neizai zhi dao* 道教与生态 : 宇宙景观的内在之道 (Jiangsu: Jiangsu jiaoyu chubanshe 江苏教育出版社), 109-25 [= Chinese translation of “Ingesting the Marvelous” (2001)]

2006 “Secrecy and Display in the Quest for Transcendence in China, ca. 220 B.C.E.-350 C.E.,” *History of Religions* 45.4:291-336

2005 “Two Religious Thinkers of the Early Eastern Jin: Gan Bao 干寶 and Ge Hong 葛洪 in Multiple Contexts,” *Asia Major* 3rd series 18 (2005):175-224

2005 “Eating Better than Gods and Ancestors,” in *Of Tripod and Palate: Food, Politics, and Religion in Traditional China*, ed. Roel Sterckx, 96-122. Palgrave Press

2005 “Long-Distance Specialists in Early Medieval China,” in *Literature, Religion, and East-West Comparison: Essays in Honor of Anthony C. Yu*, ed. Eric Ziolkowski, 109-24. University of Delaware Press

2005 “The Meanings of Cuisines of Transcendence in Late Classical and Early Medieval China,” *T'oung Pao* 91:126-182

2005 “Living off the Books: Fifty Ways to Dodge *Ming* 命 [Preallotted Lifespan] in Early Medieval China,” in *The Magnitude of Ming: Command, Allotment, and Fate in Chinese Culture*, ed. Christopher Lupke, 129-50. University of Hawaii Press

2003 “On the Very Idea of Religions (in the Modern West and in Early Medieval China),” *History of Religions* 42.4:287-319
REPRINTED in Vincent Goossaert, ed., *Critical Readings on Religions of China* (Leiden: Brill, 2012), vol. 1, 41-76

2001 “Ingesting the Marvelous: The Practitioner's Relationship to Nature According to Ge Hong (283-343 C.E.),” in *Daoism and Ecology: Ways within a Cosmic Landscape*, ed. Norman Girardot, James Miller, and Liu Xiaogan, 125-47. Harvard University Press

1996 “The Earliest Tales of the Bodhisattva Guanshiyin,” in *Religions of China in Practice*, ed. Donald S. Lopez, Jr., 82-96. Princeton: Princeton University Press.

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1995 "To Hell and Back: Death, Near-Death, and other Worldly Journeys in Early Medieval China," in *Death, Ecstasy, and Other Worldly Journeys*, ed. J. Collins and M. Fishbane, 343-60. Chicago: University of Chicago Press

1994 "Taoist Bioethics in the Final Age: Therapy and Salvation in the *Book of Divine Incantations for Penetrating the Abyss*," in *Religious Methods and Resources in Bioethics*, ed. P. Camenisch, 67-91. Dordrecht: Kluwer Academic Publishers.

1993 "The Real Presence," *History of Religions* 32.3:233-272
PARTIALLY REPRINTED in Wm. Theodore de Bary and Irene Bloom, eds., *Sources of Chinese Tradition*, v. 1: *From Earliest Times to 1600*, 2nd ed. (New York: Columbia University Press, 1999), 531-32

1993 "Buddhist Revelation and Taoist Translation in Early Medieval China," *Taoist Resources* 4.1:1-29

1992 "Xunzi and Durkheim as Theorists of Ritual Practice," in *Discourse and Practice*, ed. F. Reynolds and D. Tracy, 197-231. Albany: State University of New York Press
REPRINTED in *Readings in Ritual Studies*, ed. Ronald L. Grimes (Upper Saddle River, NJ: Prentice Hall, 1996), 86-103

1991 "Ghosts Matter: The Culture of Ghosts in Six Dynasties *Zhiguai*," *Chinese Literature: Essays, Articles, Reviews* 13:15-34

1991 "Notes on the Devotional Uses and Symbolic Functions of Sutra Texts as Depicted in Early Chinese Buddhist Miracle Tales and Hagiographies," *Journal of the International Association of Buddhist Studies* 14.1:28-72

1991 "Useless and Useful Survivals: A Reply to Robert A. Segal," *Method and Theory in the Study of Religion* 3.1:100-114

1990 "Return-from-Death Narratives in Early Medieval China," *Journal of Chinese Religions* 18:91-125

1990 "'Survival' as an Interpretive Strategy: A Sino-Western Comparative Case Study," *Method and Theory in the Study of Religion* 2.1:1-26

1986 "Cosmogony and Self-Cultivation: The Demonic and the Ethical in Two Chinese Novels," *Journal of Religious Ethics* 14:81-112

1985 "The Demonology of the *Hsi-yu chi*," *Chinese Literature: Essays, Articles, Reviews* 7:95-115

MINOR ARTICLES

2011 "Response to Peter C. Phan," in *Catholicism and Interreligious Dialogue*, ed. James L. Heft (Oxford), 200-202

2009 "Visions religieuses pendant le haut Moyen Âge chinois." *Annuaire de l'École pratique des hautes études, Section des sciences religieuses* 116 (2007-2008):39-42

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2000	Untitled review article on Riccardo Fracasso, <i>Libro dei Monti e dei Mari (Shanghai jing): Cosmografia e Mitologia nella Cina Antica</i> , and Anne Birrell, <i>The Classic of Mountains and Seas</i> , in <i>Journal of Chinese Religions</i> 28:177-187
1997	Several unsigned contributions to <i>The Oxford Dictionary of World Religions</i> , ed. John Bowker (Oxford)
1995	Four short articles in <i>Harper's Dictionary of Religion</i> : "Chih-kuai," "Feng-shen yen-i," "Hsi-yu chi," "Hua-hu ching"
1990	"Summary Report 1," in <i>Deconstructing/Reconstructing the Philosophy of Religion</i> (The Divinity School, The University of Chicago), pp. 3-22
1987	"Buddhist Ethics," with Frank Reynolds, in <i>Encyclopedia of Religion</i> (Macmillan), 2:498-504

BOOK REVIEWS

Franciscus Verellen, *Imperiled Destinies: The Daoist Quest for Deliverance in Medieval China*. *Journal of Chinese History* 5.1 (2021):156-58

Filippo Marsili, *Heaven is Empty: A Cross-Cultural Approach to "Religion" and Empire in Ancient China*. *Journal of the American Academy of Religion* 88.1 (2020):267-69

Thomas Nathan Patton, *The Buddha's Wizards: Magic, Protection, and Healing in Burmese Buddhism*. *Asian Medicine* 14 (2019):206-7

Arie L. Molendijk, *Friedrich Max Müller and the "Sacred Books of the East."* *Reading Religion* (online, published 4 December 2018) <http://readingreligion.org/books/friedrich-max-müller-and-sacred-books-east>

Paul L. Swanson, *Clear Serenity, Quiet Insight: T'ian-t'ai Chih-i's "Mo-ho chih-kuan"* (3 vols). *Reading Religion* (online, published 18 June 2018) <http://readingreligion.org/books/clear-serenity-quiet-insight>

Glen Dudbridge, *A Portrait of Five Dynasties China from the Memoirs of Wang Renyu*. *Nan nü* 16.2 (2014):374-75.

Timothy Wai Keung Chan, *Considering the End: Mortality in Early Medieval Chinese Poetic Representation*. *Journal of Chinese Studies* 58 (2014):329-30.

Amy Olberding and Philip J. Ivanhoe, eds., *Mortality in Traditional Chinese Thought*. *Journal of Asian Studies* 71 (2012):782-84.

Suzanne E. Cahill, *Divine Traces of the Daoist Sisterhood: Records of the Assembled Transcendents of the Fortified Walled City*. *Journal of Chinese Religions* 35 (2007): 137-38.

Barbara Hendrischke, *The Scripture on Great Peace: The Taipingjing and the Beginnings of Daoism*. *The Chinese Historical Review* 14 (2007):302-3.

Keith Knapp, *Selfless Offspring: Filial Children and Social Order in Medieval China*. *Journal of Chinese Studies* 47 (2007):505-506.

Livia Kohn, *Monastic Life in Medieval Daoism: A Cross-Cultural Perspective*. *Journal of the American Academy of Religion* 75 (2007):165-166.

Philip Clart and Charles B. Jones, eds., *Religion in Modern Taiwan: Tradition and Innovation in a Changing Society*. *History of Religions* 46.3 (2007):276-278.

Alan J. Berkowitz, *Patterns of Disengagement: The Practice and Portrayal of Reclusion in Early Medieval China*. *China Review International* 12.2 (Fall 2005):364-66.

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Edward Slingerland, *Effortless Action: Wu-wei as Conceptual Metaphor and Spiritual Ideal in Early China. History of Religions* 45 (2005):181-82.

Richard Strassberg, *A Chinese Bestiary: Guideways through Mountains and Seas. Journal of Chinese Religions* 32 (2004):260-61.

John Kieschnick, *The Impact of Buddhism on Chinese Material Culture. Pacific Affairs* 77 (2004):558-59.

Caroline Walker Bynum, *Metamorphosis and Identity. Journal of Religion* 84 (2004): 115.

Robert Sharf, *Coming to Terms with Chinese Buddhism: A Reading of the Treasure Store Treatise. Journal of Religion* 84 (2004):153-54.

Michael Nylan, *The Five "Confucian" Classics. History of Religions* 43.3 (February 2004):258-61.

Tiziana Lippiello, *Auspicious Omens and Miracles in Ancient China: Han, Three Kingdoms, and Six Dynasties. Journal of Asian Studies* 63 (2004):155-56.

Livia Kohn, *Daoism and Chinese Culture. Journal of the American Oriental Society* 123 (2003): 408-9.

Rémi Mathieu, *Démons et merveilles dans la littérature chinoise des Six Dynasties: Le fantastique et l'anecdotique dans le Soushen ji de Gan Bao. Journal of Chinese Religions* 29 (2001):335-36.

Mark E. Lewis, *Writing and Authority in Early China. Harvard Journal of Asiatic Studies* 61 (2001):198-201.

John Kieschnick, *The Eminent Monk: Buddhist Ideals in Medieval Chinese Hagiography. Journal of the American Oriental Society* 121 (2001):656-57.

Terry Kleeman, *Great Perfection: Religion and Ethnicity in a Chinese Millennial Kingdom. Journal of Religion* 80 (2000):166-67.

Paul Katz, *Demon Hordes and Burning Boats: The Cult of Marshal Wen in Late Imperial Chekiang. History of Religions* 37 (1998):278-81.

Kenneth DeWoskin and J.I. Crump, tr., *In Search of the Supernatural: The Written Record. China Review International* 4.1 (Spring 1997):118-21.

Glen Dudbridge, *Religious Experience and Lay Society in T'ang China: A Reading of Tai Fu's "Kuang-I chi." Chinese Literature: Essays, Articles, Reviews* 19 (1997):143.

Deborah Porter, *From Deluge to Discourse: Myth, History, and the Generation of Chinese Fiction. Journal of Chinese Religions* 25 (1997):197-200.

Robert Fuller, *Religion and Wine: A Cultural History of Wine Drinking in the United States. Journal of American History* 83 (1997):1367-68.

Phyllis Granoff and Koichi Shinohara, *Speaking of Monks: Religious Biography in India and China. History of Religions* 35.4 (May 1996):341-43.

Anne Birrell, *Chinese Mythology: An Introduction. Journal of Chinese Religions* 23 (1995):163-173.

Judith Zeitlin, *Historian of the Strange: Pu Songling and the Chinese Classical Tale. Journal of Chinese Religions* 23 (1995):229-32.

Susan Naquin and Chunfang Yu, eds., *Pilgrims and Sacred Sites in China. Journal of Asian Studies* 53 (1994):925-26.

Lisa Raphals, *Knowing Words: Wisdom and Cunning in the Classical Traditions of China and Greece. Journal of Religion* 74 (1994):284-85.

Miriam Levering, ed., *Rethinking Scripture: Essays from a Comparative Perspective. History of Religions* 32.2 (Nov. 1992):199-201.

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Terry F. Godlove, *Religion, Interpretation, and Diversity of Belief: The Framework Model from Kant to Durkheim to Davidson*. *History of Religions* 31.4 (May 1992):420-23.

Eric Lott, *Vision, Tradition, Interpretation: Theology, Religion and the Study of Religion*. *Journal of Religion* 71 (1991):127-28.

Stephen Teiser, *The Ghost Festival in Medieval China*. *History of Religions* 30 (1991):424-26.

Donald B. Gjertson, *Miraculous Retribution: A Study and Translation of T'ang Lin's "Ming-pao chi."* *Journal of Chinese Religions* 19 (1991):154-56.

Antonino Forte, *Mingtang and Buddhist Utopias in the History of the Astronomical Clock: The Tower, Statue and Armillary Sphere Constructed by Empress Wu*. *Journal of Asian History* 25.1 (1991):92-93.

Gary Seaman, *Journey to the North: An Ethnohistorical Analysis and Annotated Translation of the Chinese Folk Novel "Pei-yu-chi."* *Journal of Religion* 70 (1990):299-302.

Ching-I Tu, *Tradition and Creativity: Essays on East Asian Civilization*. *Journal of Religion* 70 (1990):298-99.

James O. Caswell, *Written and Unwritten: A New History of the Buddhist Caves at Yungang*. *Journal of Asian History* 24.1 (1990):96-97.

Tu Weiming, Milan Hejtmanek, and Alan Wachman, eds., *The Confucian World Observed: A Contemporary Discussion of Confucian Humanism in East Asia*. *International Journal of Comparative Religion* .

Stanley Weinstein, *Buddhism Under the T'ang*. *Journal of Religion* 69 (1989):154.

David Jordan and Daniel Overmyer, *The Flying Phoenix: Aspects of Chinese Sectarianism in Taiwan*. *Journal of Religion* 68 (1988):176-77.

Louis H. Jordan, *Comparative Religion: Its Genesis and Growth*. *Journal of Religion* 67 (1987):615-16.

Ronald Grimes, *Research in Ritual Studies*. *Journal of Religion* 66 (1986):232.

PAPERS, LECTURES, & RESPONSES

Asterisk * indicates invited talks

2023 *“Non-Human Self-Cultivators in Early Medieval China: Re-reading a Story Type,” 14th annual Chinese Medieval Studies Workshop (organized by Dr. Wendy Swartz and sponsored by the Chiang Ching-kuo Foundation), Rutgers University

2023 “Dreaming and Buddhist Practice: Three Paradigms,” Association for Asian Studies meeting, Boston (delivered paper and organized and chaired panel)

2023 *“Dreaming and Buddhist Practice: Three Paradigms,” Stanford University

2022 *“On Getting Drunk: Thoughts on Edward Slingerland’s *Drunk: How We Sipped, Danced, and Stumbled Our Way to Civilization*,” American Academy of Religion, Denver

2022 “Polluting Dreams in Han-period and Early Medieval China,” Southeast Early China Roundtable, hosted by Elling Eide Research Library, Sarasota, FL

2022 *“Dreaming in Premodern China: A quick tour of the dreamscape,” public lecture, Elling Eide Research Library, Sarasota, FL

2022 *“Narrative in/and/as Religion in Premodern China,” workshop on The Intersections of Literature and Religion in Premodern China,” Elling Eide Research Library, Sarasota, FL

2022 *“Anecdotes and/as Social Memory: Understanding the Nature of Buddhist Miracle Tales and Hagiographies in Early Medieval China,” paper given at workshop Buddhism and/in/as Chinese Literature, University of California at Berkeley

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2022 *“A Cosmos of Self-Cultivators,” Harvard-Yale Symposium “The Margins of the Human in Medieval China” (virtual)

2022 *“Polluting Dreams in Early Medieval China,” Rutgers University (virtual)

2022 *“Polluting Dreams in Han-period and Early Medieval China,” Arizona State University

2022 *“Polluting Dreams in Han-period and Early Medieval China,” Brown University

2022 *“Master Zhou’s Dreams,” keynote address, 25th annual Southeast Early China Roundtable, hosted by the University of Florida

2021 “Dreaming and Daoist Self-Cultivation: Four Models,” American Academy of Religion meeting, San Antonio

2021 *“Dreaming and Self-Cultivation in Medieval China,” telelecture for the Needham Research Institute, Cambridge University

2020 *“The Many Social Aspects of the Quest for Transcendence,” telelecture for Philiminality Oxford Online Seminar: Reconsidering Early Chinese Conceptions of Transcendence, Oxford University

2020 *“The Dreams of Self-Cultivators: Two Examples from the 6th-Century Chinese Dreamscape,” 7th Annual Sheng Yen Lecture, Florida State University

2019 “Animal Tales as Ecologies of Human-Animal Relationships,” American Academy of Religion meeting, San Diego

2019 *“Dreaming Religious Identity: Master Zhou’s Communications with the Unseen Realm,” Pennsylvania State University

2019 “Being Seen to Communicate with the Unseen,” Association for Asian Studies meeting, Denver

2019 *“The Non-Anthropocentricity of Dreaming in Late Classical and Medieval China,” conference on Chinese Religio-Environmental Ethics & Practice,” University of California at Santa Barbara

2019 *“Dreaming Religious Identity: Master Zhou’s Communications with the Unseen Realm,” University of California at Santa Barbara

2018 *“Five Promontories on the Chinese Dreamscape, 300 BCE – 800 CE,” Robert Morrell Memorial Lecture in Asian Studies, Washington University (St. Louis)

2018 *“Dreaming and Self-Cultivation in Late Classical and Medieval China,” lecture, Princeton University

2018 *“Miracle Tales as Scripture Reception,” Princeton University seminar talk

2018 *“Interpreting Dreams in Early Medieval China,” paper given at 12th Annual Medieval Chinese Studies Workshop organized by Wendy Swartz, Rutgers University

2018 *“Night Culture: Dreams and Dreamers in China, 300 BCE – 700 CE,” Yale University

2017 *“Dreaming in Common: China ca. 300 BCE – 700 CE,” New York University

2017 *“The Culture of the Night: Dreams and Meaning-Making in Late Classical and Early Medieval China,” Humanities Center Distinguished Lecture, University of Tennessee

2017 *“Shangqing Scriptures as Performative Texts,” conference “The Way and the Words: Religion & Literature in Medieval China, a Conference in Honor of Professor Stephen Bokenkamp,” Princeton University

2017 *“Questioning the ‘Religious’ in ‘Questions of Syncretism and Hybridity in Chinese Religious History,’” workshop on “Questions of Syncretism and Hybridity in Chinese Religious History,” The University of Chicago

2015 ***Five** lectures (in English and Chinese) under the general title “Religious Interactions in Early Medieval China” under the auspices of the Forum on Buddhist and East Asian

CURRICULUM VITAE ROBERT FORD CAMPANY

Cultures held at the Buddhist Academy of Shanghai, China, and sponsored by the Buddhist Academy of China, the Buddhist Academy of Shanghai, the Research Center for Buddhist Texts & Arts of Beijing University, and the Buddhist Studies Forum at the University of British Columbia

2015 *“‘Buddhism Enters China’ in Early Medieval China,” Chinese University of Hong Kong 香港中文大學, Hong Kong

2015 *“Shangqing Scriptures as Vehicles for Performing Religious Identity / 上清經作為表演性的文本,” keynote address, International Conference on Daoism and Literature 道教與文學國際學術研討會, Hong Kong Baptist University 香港浸會大學

2015 *“Abstinence Halls (*zhaitang* 齋堂) in Lay Households in Early Medieval China / 六朝時代居士家庭中的「齋堂」初論,” paper presented at international conference “More bonds than boundaries: The diverse roles and functions of East Asian temples and shrines” at the Buddhist Academy of Shanghai 上海玉佛禪寺, China

2015 *“Remembering and Forgetting Past Lives in Early Medieval China,” Charles University, Prague, Czech Republic

2015 *“Shangqing Scriptures as Vehicles for Performing Identity,” colloquium Making Sense of Religious Texts: Patterns of Agency, Synergy & Identity, Koninklijke Nederlandse Akademie van Wetenschappen, Amsterdam, The Netherlands

2015 *“Cosmic Spaces in Real Time: A Performative Analysis of Selected Shangqing Daoist Texts/Practices,” workshop on Temporal Dimensions of Space in Imperial China, East Asia Institute, Universität Leipzig, Germany

2015 *“Miracle Tales as Scripture Reception: A Case Study of Tales Involving the *Lotus Sutra* in China, ca. 370-720 CE,” International Lotus Sutra Seminar hosted by Rissho Kosei-kai 立正佼成会, Tokyo, Japan

2015 *“Remembering and Forgetting Past Lives in Early Medieval China,” conference “To Remember, Re-member, and Disremember: Instrumentality of Traditional Chinese Texts,” Arizona State University

2015 *“Social Memory in Hagiographies of Daoist Transcendents in Early Medieval China,” workshop “Memory & Text in Premodern East Asia: Concepts, Theories, and Methods,” Ohio State University

2015 *“Remembering Past Lives in Early Medieval China,” McTyeire Residence Fireside Chat, Vanderbilt University

2014 *“Remembering Past Lives in Early Medieval China,” Anlin Ku Distinguished Lecture Series, University of Texas-Dallas

2014 “The Sword Scripture: A new reading,” Association for Asian Studies meeting, Philadelphia

2014 *“The Sword Scripture: Recovering and interpreting a lost 4th century Daoist method for cheating death,” Columbia University

2013 “Ritual and Vision,” American Academy of Religion annual meeting, Baltimore

2013 *“The Sword Scripture: Recovering and interpreting a lost 4th century Daoist method for cheating death,” Overlook Seminar series, Department of Religious Studies, Vanderbilt University

2013 *“The Sword Scripture: A Translation and Interpretation,” workshop Changing Fate in Religious Daoism, hosted by Das Internationales Kolleg für Geisteswissenschaftliche Forschung, Universität Erlangen-Nuremberg, Germany

CURRICULUM VITAE ROBERT FORD CAMPANY

2013 *“Remembering and Forgetting Past Lives in Early Medieval China: Preliminary Notes,” Ninth Annual Medieval Chinese Studies Workshop organized by Wendy Swartz, Rutgers University

2013 “Framing and Visualization,” Association for Asian Studies meeting, San Diego

2013 *“Remembering and Forgetting Past Lives in Early Medieval China: Preliminary Notes,” workshop “Death Ritual, Ancestry Worship, and Memory in Medieval China,” Rutgers University

2013 *“Ghosts and Buddhist Imagination in Early Medieval China,” inaugural lecture, North Callahan Distinguished Professorship Lecture Series, University of Tennessee-Chattanooga

2013 *“The Incredible Vanishing Religion: Ghosts and Buddhist Imagination in Early Medieval China,” Numata Lecture, The University of Toronto

2012 *“The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Early Medieval China,” Rutgers University

2012 “The ‘Religious’ and the Anomalous: Another Sino-Western Comparative Case Study,” North American Association for the Study of Religion / American Academy of Religion annual national meeting, Chicago

2012 *“The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Early Medieval China,” George Washington University

2012 *“The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Early Medieval China,” Buddhist Studies Seminar, Harvard University

2012 *“Mapping the Dreamscape of Early Medieval China,” University of Kentucky

2012 *“The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Medieval China,” Smith College

2012 *“The Dreamscape of Early Medieval China,” University of Michigan

2012 *“The Dreaming Self in Medieval China,” Belmont University

2012 *“The Incredible Vanishing Religion: Glimmers of Buddhist Imagination from Medieval China,” Transylvania University

2011 “Scriptural Authority and Evidential Narrative in Medieval China: A Buddho-Daoist Comparative Case Study,” International Association of Buddhist Studies, Dharma Drum College, Taipei, Taiwan

2010 *“Reading Signs from the Unseen Realm,” Wellesley College

2010 *“Religious Repertoires and Contestation: A case study based on a collection of Buddhist miracle tales, ca. 490 C.E.,” paper presented at workshop on Buddhism and Daoism, Princeton University

2010 *“*Signs from the Unseen Realm* (*Mingxiang ji* 夢祥記): A collection of Buddhist miracle tales from early medieval China,” UCLA

2010 “The Meanings of *Zhai* 齋 (‘Abstinence Ceremony’) in Early Medieval Chinese Buddhist Miracle Tales,” Association for Asian Studies, Philadelphia (in panel “*Zhai*: The Meanings of Periodic Abstinence in Early Medieval China” organized by me)

2009 *“The Dreamscape of Early Medieval China,” University of California, Berkeley

2009 *“The Meanings of Buddhist *Zhai* 齋 in Early Medieval China” (with Sylvie Hureau), International Research Institute for Advanced Buddhology 国際仏教学高等研究所, Soka University 創価大学, Hachiōji, Tokyo, Japan

2009 *“Mapping some Topoi on the Dreamscape of Early Medieval China,” Columbia University, Early Medieval China Workshop

CURRICULUM VITAE ROBERT FORD CAMPANY

2009 “Making Scenes: Buddhist and Daoist Visualization Practices,” Association for Asian Studies, Chicago

2009 *“Visualization Texts in Early Medieval China: A Comparative Case Study in Religious Imagination,” Vanderbilt University

2009 *“Making Transcendents in Early Medieval China,” Columbia University

2008 *Four public lectures under the general title “Religious Vision(s) in Early Medieval China” in my capacity as Directeur d’études invité, École Pratique des Hautes Études, 5e Section, Sciences Religieuses, Sorbonne, Université de Paris

2008 *“Chinese History and Its Implications for Writing ‘Religion,’” conference Dynamics in the History of Religions between Asia and Europe: Encounters, Notions, and Comparative Perspectives, Ruhr-Universität Bochum, Germany

2008 *“Making Transcendents in Early Medieval China,” University of Leiden, The Netherlands

2008 *“Some Reflections on a Shangqing Text on Practice,” Conference on Daoist Studies, University of British Vancouver, Canada

2008 “The Dreamscape of Early Medieval China,” American Academy of Religion, Chicago

2008 *“Hagiographic Persuasions,” Early Medieval China Workshop, Columbia University

2008 *“Making Transcendents: Ascetics and Social Memory in Early Medieval China,” University of Virginia

2008 *“Early Medieval Chinese Texts on Visualization: A comparison in three parts,” University of the West

2008 *Respondent, “Catholicism and Confucianism: An Intercultural and Inter-religious Dialogue,” University of Southern California

2007 *“Hagiographic Persuasions,” Southern California China Colloquium, UCLA, Los Angeles

2007 *Respondent, panel titled “The Power of ‘Religion’ in China” on the Chinese appropriation of the Western category “religion,” American Academy of Religion, San Diego

2007 *“Making Scenes: Disciplines of Visualization in Early Medieval China,” presented at the interdisciplinary seminar Visualizing Religion, University of Southern California

2007 *“The Power of Scriptures,” symposium Art and Practice: Buddhism in China from the 5th-9th Centuries, China Institute, New York, New York

2007 *“Daoism in Early China,” presented to Introduction to China, class for secondary-level educators at the China Institute, New York, New York

2007 *“Making Scenes: Disciplines of Visualization in Early Medieval China,” international conference on the religious lives of medieval Chinese literati, Academia Sinica 中央研究院, Taipei, Taiwan (為道屢遷：中國文人生活中的宗教／禮儀實踐與創新」國際學術研討會)

2007 *“Making Scenes: Disciplines of Visualization in Early Medieval China,” workshop on Kinetic Vision in Early Medieval China, Harvard University

2007 *“Seeing, Visualizing, and Vacating in Chinese Religious Texts and Practice (ca. 300 B.C.E.-600 C.E.),” paper delivered at “Visionaries and Vision-Hunters: An Interdisciplinary Workshop,” University of Southern California, Los Angeles

2007 *“Seeing, Visualizing, and Vacating: Aspects of Early Medieval Chinese Religion,” Northern Arizona University

2006 *“Adepts and their Communities (to 350 C.E.),” paper delivered at “Rituals, Pantheons and Techniques: A History of Chinese Religion before the Tang,” conference in preparation of a multi-authored history of early Chinese religions organized by Professor John Lagerwey, École Pratique des Hautes Études, Paris

CURRICULUM VITAE ROBERT FORD CAMPANY

2006 *Respondent, paper on a sixth century Buddhist cave in Anhui province by Wendi Adamek, Early Medieval China Workshop, Columbia University, New York

2006 *Respondent, panel on new approaches in East Asian hagiography, Buddhism Section, American Academy of Religion, Washington, D.C.

2006 *Respondent, panel showcasing book projects of four junior faculty members in the School of Religion, University of Southern California

2006 *“Buddhist Impact on Chinese Conceptions of Freedom and Salvation?” Inaugural session of Religions in Chinese and Indian Cultures: A Comparative Perspective Seminar, American Academy of Religion, Washington, D.C.

2006 *“The Functions of Narratives in the Self-Presentation and Reception of *Xian*-Seekers,” International Conference on the World of Thought in Early Medieval China, National University of Singapore

2006 *“Seekers of Transcendence in Early Medieval China: A Performance-Reception Model,” University of Southern California

2006 *“Seekers of Transcendence in Early Medieval China: A Performance-Reception Model,” Boston University

2005 *“Adepts and the Family,” Early Medieval China Workshop, Columbia University

2005 *“Adepts in Quest of Transcendence and their Communities,” New Perspectives on Daoist Religion: A Symposium in Celebration of *The Taoist Canon: A Historical Companion to the Daozang*, University of Chicago

2005 *“Religion(s)’ in Early Medieval China,” “The Category ‘Religion’ in China” conference, Fairbank Center, Harvard University

2005 *“Two Religious Thinkers of the Early Eastern Jin: Gan Bao 干寶 and Ge Hong 葛洪 in Multiple Contexts,” Workshop on the Eastern Jin Dynasty, Harvard-Yenching Institute and Fairbank Center, Harvard University

2005 *“Locative and Utopian in China: Redescribing the Quest for Transcendence and Rectifying the Categories of Redescription,” conference in honor of Professor Anthony C. Yu’s retirement (one of four speakers on this occasion), University of Chicago Divinity School

2005 *“The Quest for Transcendence in China, 320 B.C.-320 A.D.,” Wittenberg University

2004 *“Eating Better than Gods: Cuisines of Transcendence in Late Classical and Early Medieval China,” conference “Of Tripod and Palate: Food, Politics, and Religion in Traditional China” at Trinity College, Cambridge University, England

2004 * “Narrating the Quest for Transcendence in China, 320 B.C. – 320 A.D.,” Swarthmore College

2003 “Transcending What?” American Academy of Religion, Atlanta

2003 *Panel respondent, “Religious Self in Late Antiquity,” conference at Indiana University

2003 * “‘Fiction,’ Hagiographic Narrative, and the Social Fashioning of Transcendents in Early Medieval China,” Harvard University

2003 “The Hagiographic Process and Its Products in Early Medieval China,” Association for Asian Studies, New York

2003 *“The Social Production of Hagiographic Narrative in Early Medieval China,” Symposium on Daoism and Buddhism in Chinese Literature, University of Illinois

2002 “On the Very Idea of Religions in Early Medieval China,” Association for Asian Studies, Washington, D.C.

2001 *“Teaching the Bureaucratic Metaphor,” conference on teaching about Chinese religions, University of Colorado at Boulder

CURRICULUM VITAE ROBERT FORD CAMPANY

2000 *“Thinking about Religion(s) (in Early Medieval China),” Harvard University, Workshop on Early Medieval China

2000 *Panel respondent, “Sacred Mountains and Sacred Time in Buddhism and Daoism,” Midwest Conference on Asian Affairs, Indiana University

2000 *Panel respondent, “The Narrative Lens: Insights on Chinese History, Painting, and Memoirs,” Midwest Conference on Asian Affairs, Indiana University

2000 **“The Study of Daoism—and of Other People's Religions,” Southwest Virginia Center for Higher Education, College for Older Adults

2000 *“Living Off the Books: Fifty Ways to Dodge *Ming*,” Conference on *Ming* 命 (Fate) in Chinese Culture, Bowdoin College

1999 *“The Quest for Immortality in Early Medieval China,” Universität Tübingen, Germany

1999 *“In Pursuit of Immortality: Daoist Religion in Fourth Century China,” University of Notre Dame

1999 *“Hagiographic Uses of the Past, and Our Uses of Hagiography,” conference on Religion, Ritual, Myth, at August Herzog Bibliothek, Wolfenbüttel, Germany

1998 *Panel respondent, “Spirit Links Across East Asia,” East Asian Religions Group, American Academy of Religion

1998 *“The Ideology and Cult of Images in Early Buddhist China,” Middlebury College

1998 *“Ingesting the Marvelous: The Daoist's Relationship to Nature According to Ge Hong (283-343 C.E.),” Conference on Taoism and Ecology, Harvard University

1998 *“Daoist Religion and Society in Early Fourth Century China,” Princeton University

1998 *“Daoist Religion and Society in Early Fourth Century China,” Harvard University

1998 *“Daoist Religion and Society in Early Fourth Century China,” East Asian Studies Center Colloquium Series, Indiana University

1998 “Living Off the Books: Fifty Ways to Dodge *Ming* (Predestined Lifespan) in Fourth Century China,” Association for Asian Studies, Washington, D.C.

1997 *“The Buddha of History and the Buddhism of Worship in China,” Grinnell College

1997 *“Ritual Syntax and Semantics: Taoist Death Rites,” Dowling College

1996 *“The Rise of the *Zhiguai* Genre: Its Historical, Cultural, and Religious Meanings,” paper presented to conference “Dialogue with the Ancients” at Western Washington University

1996 *“The Buddha of History and the Buddhism of Worship in China,” Dowling College

1996 *“The Buddha of History and the Buddhism of Worship in China,” Duke University

1996 “The Special Dead, The Ordinary Dead, and the Undead in Early Medieval China,” American Academy of Religion meeting, New Orleans

1995 *“Chinese Accounts of Anomalies: A New Perspective,” University of California at Davis

1995 *“Chinese Accounts of Anomalies: A New Perspective,” Stanford University

1995 *“‘Asokan Stupas,’ Images, and the Cult of Relics in Early Medieval China,” University of California at Berkeley

1995 *“‘Asokan Stupas,’ Images, and the Cult of Relics in Early Medieval China,” paper presented to the American Academy of Religion Seminar on Buddhist Relic Veneration

1995 “Comparing Traces of Transcendence and Eminence,” American Academy of Religions

1994 *“The Non-Creation of the World and the Creation of the Self in Taoism,” Dowling College

1994 *“Taoism between the Han and the Tang,” University of Colorado at Boulder

1994 *“Sex and Longevity in the Taoist Religion,” Dowling College

1993 *Panelist on American Academy of Religion (Buddhism Section) discussion of David Eckel, *To See the Buddha*

CURRICULUM VITAE ROBERT FORD CAMPANY

1993 *“Research on the Origins of the Taoist Religion,” address given at Alumni Day celebration, Dept. of Religious Studies, Indiana University

1993 *“The Role of Theory in the Practice of History of Religions,” University of Chicago

1993 *“The Basic Ideas of the *Scripture of Great Peace*,” lecture to the Taoist adepts of the Taoist Academy, Qingcheng Mountain 青城山, Sichuan Province, People's Republic of China (in Chinese)

1993 *“Taoist Mysticism,” Smithsonian Institution, Washington, D.C.

1993 *“Taoist Death Rites,” Bloomington Hospital

1993 *“Recent and Current Trends in the Study of Religion in North America,” Institute for the Study of Religion, Sichuan University, Sichuan Province, People's Republic of China

1992 *“Buddhist Revelation and Taoist Translation in Early Medieval China,” Premodern China Seminar, Harvard University

1991 *Panelist on American Academy of Religion (Comparative Religions Section) discussion of Gary Ebersole, *Ritual Poetry and the Politics of Death in Early Japan*

1991 *“To Hell and Back: Death, Near-Death, Afterlife, and other Worldly Journeys in Early Medieval China,” conference on Other Realms: Death, Ecstasy and Otherworldly Journeys in Recent Scholarship, sponsored by the Institute for Advanced Study of Religion of the University of Chicago

1991 *“From Comparative Theory to Theories Compared,” conference on Diverging Rationalities: Problems and Possibilities of Comparison, The Divinity School, The University of Chicago

1991 “Visions and Dreams in Early Chinese Buddhist Narratives,” conference on Visions and Visionary Experience in Religion, University of Kansas

1991 “Buddhist Revelation and Taoist Translation in Early Medieval China,” American Academy of Religions, Kansas City

1990 *“Confessions of an Eclecticist: A Response to J. Samuel Preus’ *Explaining Religion*,” panel on Preus’ book at Indiana University

1990 “Thoughts on the Impact of ‘Subjectivist’ Assumptions on the Study of Chinese Religions,” North American Association for the Study of Religion, New Orleans

1990 “The Earliest Chinese Tales of Guanyin: Story and Icon as Vehicles of Deliverance,” American Academy of Religion, New Orleans

1990 “Religion on the Ground in Early Medieval China: Prolegomena,” Lilly Lecture, Indiana University

1989 *“Xunzi and Durkheim as Theorists of Ritual Practice,” Conference Series on “Religion(s) in Culture and History,” University of Chicago

1989 “The War on the Ground: Buddho-Taoist and ‘Popular’ Interactions in Early Medieval China,” American Academy of Religion Annual Meeting, Anaheim, CA

1989 “‘The Living and the Dead Travel Different Paths’: Ghosts and Near-Death Experiences in Early Medieval China,” Association for Asian Studies Annual Meeting, Washington, D.C.

1988 *“Charting the Terrain of the Strange: Religious Aspects of Chinese *Chih-kuai* Stories,” East Asian Studies Center Colloquium, Indiana University

1987 “The Fantastic in Six Dynasties Accounts of the Strange,” Midwest Conference on Asian Affairs

1987 “Other Scribes, Other Objects: Writing ‘Religion’ in China (and in the West),” American Academy of Religion Annual Meeting, Boston

1986 “*Zhiguai* as Hagiographies of *Fangshi*,” American Academy of Religion Annual Meeting

CURRICULUM VITAE ROBERT FORD CAMPANY

OTHER RESEARCH AWARDS & HONORS

2011-2012 Research Fellow, Robert Penn Warren Center for the Humanities seminar on “Sacred Ecology: Landscape Transformation for Ritual Practice,” Vanderbilt University

2009 Fellowship from the University of Southern California Provost’s Advancing Scholarship in the Humanities and Social Sciences program for summer research in Paris and Tokyo toward *Visions in Early Medieval China*

2004 Indiana University Summer Faculty Fellowship for work on *Making Transcendents*

2003 Arts & Humanities Initiative fellowship, Indiana University, for work on *Making Transcendents*

2002 *To Live as Long as Heaven and Earth* selected for publication support by the Lilenthal Fund of the University of California Press

1999 Indiana University Summer Faculty Fellowship for completion of *To Live as Long as Heaven and Earth*

1996 Indiana University Summer Faculty Fellowship for work on an annotated translation and study of the fourth-century proto-Daoist hagiography *Traditions of Divine Transcendents*

1990 Indiana University Summer Faculty Fellowship for research on local cults and shrines in early medieval China

1989 PhD dissertation awarded the Rosenberger Prize as the most distinguished dissertation during the previous three years in the Divinity School of the University of Chicago

1989 PhD dissertation awarded the Marc Perry Galler Prize as the most distinguished dissertation during the year in the Divinity School of the University of Chicago

1989 Lilly Foundation summer grant for research on local cults in south China, 100-600 CE

1987-88 Junior Fellow, Institute for the Advanced Study of Religion (University of Chicago)

1986 PhD qualifying exams passed with distinction

1983-84 Joseph M. Kitagawa Scholarship

1981 Phi Beta Kappa; Phi Alpha Theta; B.A. magna cum laude

1974 Eagle Scout

TEACHING AWARDS & GRANTS

2005 Trustees Teaching Award for Teaching Excellence, Indiana University

1997 Grant from Indiana University Campuswide Writing Program for development of pedagogical uses of writing in classes

1991 Indiana University Summer Instructional Development grant for work on introductory survey of East Asian religions

CURRENT & PLANNED RESEARCH

I am currently working on a complete, annotated translation (with critical edition of Chinese text) of *Traditions of Noted Transcendents* or *Liexian zhuan* 列仙傳, likely to be completed by May 2024. Separately I plan to publish a lengthy article or small monograph on what this text tells us about the quest for transcendence (or the search for “immortality”) in China ca. 200 BCE – 200 CE.

Ecologies of Selves in Early Medieval China (working title). Inspired and informed by the anthropology of life (Eduardo Kohn), posthumanities (Donna Haraway), and biosemiotics (Jesper Hoffmeyer, Lynn Margulis), this will be an aspectual study of the complex, variegated relationships among human and other types of selves in the imaginaire depicted in and through the archive of extant texts. Will deal with tales about interactions with animals and plants; theories of transformation across taxonomic kinds; demonic and human self-cultivation texts looked at as parallel phenomena (e.g. spirit-foxes utilizing sex as a mode of self-cultivation and lifespan-prolongation just as some humans were doing); tales about spectral/human and divine/human relationships.

Buddhist Imagination in Early Medieval China (working title). A monograph on important aspects of the exuberant Buddhist imaginaire in early medieval China—aspects often overlooked in the wake of the “Buddhist modernisms” or “Protestant Buddhisms” constructed both in the West and in Asia that see Buddhism as primarily a “philosophy” or as “spiritual” but not “religious.” Chapter topics will include the sorts of stories told of icons; spirit-monks; spirits of goodness (protective spirits said to be activated by good deeds); protective bodhisattvas; mysterious fragrance as a sign of the miraculous; sutras as agents; relics and stupas; wonder-working monks and nuns; journeys outward and back (including near-death trips to the underworld and to Pure Lands); dreams and visions; recollections of former rebirths.

The Sword Scripture: Recovering and interpreting a lost Shangqing Daoist method for cheating death. The first translation and integral study of a fourth-century Shangqing Daoist scripture prescribing a method for escaping death. The scripture has long been lost, but substantial bits are preserved in quotations. The scripture turns out to be rather surprising, requiring a revision of what we thought we knew about Shangqing Daoism.

MEMBERSHIPS IN PROFESSIONAL SOCIETIES

American Academy of Religion
Association for Asian Studies
International Association for Buddhist Studies
Society for the Study of Chinese Religions
Early Medieval China Group
Society for the Study of Early China

SERVICE TO PROFESSIONAL ORGANIZATIONS & TO UNIVERSITIES

CURRICULUM VITAE ROBERT FORD CAMPANY

INTERNATIONAL AND NATIONAL ORGANIZATIONS AND PUBLICATIONS

Co-editor, *Journal of Chinese Religions* (beginning with 1998 issue, and with sole responsibility for 1998, 1999, 2000, 2004 and subsequent issues; tenure covered 1998 - 2005 issues)

Member, advisory/editorial board, Early Medieval China Group and the journal *Early Medieval China* (2021-present)

Member, Board of Directors, Society for the Study of Chinese Religions (1993-98 and 2005-2012 [?]) (4 terms, by international election)

Member, Program Committee, American Academy of Religion (1996-2000, two terms, by appointment)

Member, Best First Book on the History of Religions prize committee, American Academy of Religion, 2018-2021 (chair of committee in 2020 and 2021, overseeing two annual rounds of the contest)

Member of the editorial advisory boards of *History of Religions* (published by the University of Chicago Press), *Early Medieval China* (published by the Early Medieval China Group), and *Frontiers of Daoist Studies* (published by Sichuan University 四川大学; founding member)

Member, advisory board, Center for the Study of Chinese Religions, Southwest Jiaotong University 西南交通大学中國宗教研究中心, Sichuan, China (from January 2021)

VANDERBILT UNIVERSITY

Director, Program in Asian Studies (Aug. 2014 – July 2015)

Chair, Chinese Literature search committee (2014-15)

UNIVERSITY OF SOUTHERN CALIFORNIA

Director, School of Religion (January 2009-May 2010) (equivalent to department chair)

Associate Director, School of Religion (2006-December 2008) (equiv. to department vice-chair)

Chair, Undergraduate Curriculum Reform Committee (2007-08)

Chair, South Asia Search Committee (2007-08)

Chair, Graduate Committee (2006-07, 2008-09)

Chair, South Asia Search Committee (2006-07)

Chair, Faisal Chair in Islamic and Arab Studies search committee (2009-10)

Member, Committee on Promotion and Tenure, Humanities, College of Letters, Arts & Sciences (2008-09)

Member, Dean's Advisory Committee on Academic Programs, College of Letters, Arts & Sciences (2008-09)

INDIANA UNIVERSITY

Director of Graduate Studies (departmental, 2005 - 2006)

Chair, departmental search committee, South Asian religions (1993-94, netted two appointments)

Chair, departmental search committee, African religions (2004-05)

Director of Undergraduate Studies (departmental, pre-tenure, early 1990s)

OTHER PROFESSIONAL EXPERIENCE

1986-87 Editorial Assistant, *History of Religions* journal

1986-87 Project Assistant, “Religions in Culture and History” (series of conferences sponsored by the Institute for the Advanced Study of Religion, University of Chicago)

CURRICULUM VITAE ROBERT FORD CAMPANY

1985-86	Assistant and bibliographer, NEH Institute on “Religious Studies & Liberal Education”
1983	Docent and Chinese (Mandarin) interpreter, exhibit on Traditional Chinese Science & Technology, Museum of Science & Industry, Chicago
1981-82	Lecturer, Tainan Theological College (Taiwan)

LANGUAGES STUDIED

Classical Chinese	French
Modern Chinese (Mandarin)	German
Modern Japanese	Latin
	Classical Greek

COURSES TAUGHT

VANDERBILT UNIVERSITY

- Buddhist Traditions (upper-level undergraduate course)
- The Daoist Tradition (upper-level undergraduate course with graduate component)
- The Study of Religion (entering seminar for doctoral students)
- Religions of China (lower-level undergraduate course)
- East Asian Buddhism (upper-level undergrad course with graduate component)
- Chinese Religions Through Stories (upper-level undergraduate course)
- Self-Cultivation in Ancient China (upper-level undergraduate course)
- Approaches to the Academic Study of Religion (upper-level undergraduate course)
- History of the Study of Religion: Dreams, Visions, & Revelation (graduate-level seminar)
- Special Topics: Advanced Readings in Chinese Religious and Philosophical Texts (undergrad + grad mixed seminar)

THE UNIVERSITY OF SOUTHERN CALIFORNIA

- Religions of Asia: Chinese Religions (large freshman-level General Education course)
- Religions of China (large freshman-level General Education course)
- The Taoist Tradition (upper-level undergraduate course)
- Immortality, Alchemy, Sex and Healing in China (senior-level undergraduate seminar)

INDIANA UNIVERSITY

UNDERGRADUATE

- The Living and the Dead (large freshman-level core or “topics” course)
- Religions of the East (large freshman-level elective)
- Religion in China: The Formative Phase (mid-and-upper-level undergraduate course)
- Chinese Religions Through Stories (mid-and-upper-level undergraduate course)
- Issues in the Study of Religion (middle-level undergraduate course)
- East Asian Buddhism (mid-and-upper-level undergraduate course)
- The Taoist Tradition (mid-and-upper-level undergraduate course)
- Chuang Tzu*, a Taoist Classic (mid-and-upper-level undergraduate course)
- Body, Self, and Salvation in Chinese Religions (mid-and-upper-level undergraduate course)
- Religion & Literature in Asia: *The Journey to the West* (mid-and-upper-level undergraduate course)

CURRICULUM VITAE ROBERT FORD CAMPANY

Death and the Dead in Comparative Perspective (mid-and-upper-level undergraduate course)
Death, Birth, and Alchemy in China: Studies in Taxonomy and Transformation (senior seminar)

GRADUATE

The Cross-Cultural Study of Religion (Ph.D. core seminar)
The Holy Person in Comparative Perspective (M.A./Ph.D. seminar)
Religion and Magic (M.A./Ph.D. seminar)
Methodological Issues in the Study of Chinese Religions (M.A./Ph.D. seminar)
When Religions Cross Cultures (M.A./Ph.D. seminar)
The Holy Person in Early Medieval China: Daoist, Buddhist, and Other Hagiographical Traditions
(M.A./Ph.D. seminar)
Cuisine of the Gods: Religion and Food (M.A./Ph.D. seminar)
The Taoist Tradition (M.A. seminar)
Religion & Culture in China, 100-600 C.E. (M.A./Ph.D. seminar)
Buddhism & Culture in East Asia (M.A./Ph.D. seminar)
The Religious Tale in Medieval China (Ph.D. seminar)
Death, Birth, and Alchemy in China: Studies in Taxonomy and Transformation (M.A. seminar)