



ARIZONA STATE UNIVERSITY  
GENERAL STUDIES COURSE PROPOSAL COVER FORM

**Course information:**

Copy and paste current course information from Class Search/Course Catalog.

Academic Unit SILC Department \_\_\_\_\_

Subject CHI Number 451 Title Chinese Cultural History Units: 3

Is this a cross-listed course? Yes  
If yes, please identify course(s) HST 451 & SLC 451

Is this a shared course? No If so, list all academic units offering this course \_\_\_\_\_

Course description:

China's Classics in translation studied both for their intrinsic ideas and for the origins of Chinese thought

**Requested designation:** Social-Behavioral Sciences-SB

Note- a separate proposal is required for each designation requested

**Eligibility:**

Permanent numbered courses must have completed the university's review and approval process.  
For the rules governing approval of omnibus courses, contact [Phyllis.Lucic@asu.edu](mailto:Phyllis.Lucic@asu.edu) or [Lauren.Leo@asu.edu](mailto:Lauren.Leo@asu.edu).

Submission deadlines dates are as follow:

For Fall 2015 Effective Date: October 9, 2014

For Spring 2016 Effective Date: March 19, 2015

**Area(s) proposed course will serve:**

A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

**Checklists for general studies designations:**

Complete and attach the appropriate checklist

- Literacy and Critical Inquiry core courses (L)
- Mathematics core courses (MA)
- Computer/statistics/quantitative applications core courses (CS)
- Humanities, Arts and Design core courses (HU)
- Social-Behavioral Sciences core courses (SB)
- Natural Sciences core courses (SQ/SG)
- Cultural Diversity in the United States courses (C)
- Global Awareness courses (G)
- Historical Awareness courses (H)

**A complete proposal should include:**

- Signed General Studies Program Course Proposal Cover Form
- Criteria Checklist for the area
- Course Catalog description
- Course Syllabus
- Copy of Table of Contents from the textbook and list of required readings/books

Respectfully request that proposals are submitted electronically with all files compiled into one PDF. If necessary, a hard copy of the proposal will be accepted.

**Contact information:**

Name Hoyt Tillman Phone 5-2480 or 480-8381895 (H)

Mail code 0202 E-mail: Hoyt.Tillman@asu.edu

**Department Chair/Director approval: (Required)**

Chair/Director name (Typed): Robert Joe Cutter Date: 2/9/15

Chair/Director (Signature):

**Arizona State University Criteria Checklist for**  
**SOCIAL-BEHAVIORAL SCIENCES [SB]**

**Rationale and Objectives**

Social-behavioral sciences use distinctive scientific methods of inquiry and generate empirical knowledge about human behavior, within society and across cultural groups. Courses in this area address the challenge of understanding the diverse natures of individuals and cultural groups who live together in a complex and evolving world.

In both private and public sectors, people rely on social scientific findings to consider and assess the social consequences of both large-scale and group economic, technological, scientific, political, ecological and cultural change. Social scientists' observations about human interactions with the broader society and their unique perspectives on human events make an important contribution to civic dialogue.

Courses proposed for a General Studies designation in the Social-Behavioral Sciences area must demonstrate emphases on: (1) social scientific theories, perspectives and principles, (2) the use of social-behavioral methods to acquire knowledge about cultural or social events and processes, and (3) the impact of social scientific understanding on the world.

Revised April 2014

Proposer: Please complete the following section and attach appropriate documentation.

<b>ASU--[SB] CRITERIA</b>					
<b>A SOCIAL-BEHAVIORAL SCIENCES [SB] course should meet all of the following criteria. If not, a rationale for exclusion should be provided.</b>					
YES	NO		Identify Documentation Submitted		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Course is designed to advance basic understanding and knowledge about human interaction.	syllabus, TOC of textbooks		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Course content emphasizes the study of social behavior such as that found in: <table border="1" style="margin-left: 20px; width: 80%;"> <tr> <td style="width: 50%;"> <ul style="list-style-type: none"> <li>• ANTHROPOLOGY</li> <li>• ECONOMICS</li> <li>• CULTURAL GEOGRAPHY</li> <li>• HISTORY</li> </ul> </td> <td style="width: 50%; text-align: center; vertical-align: middle;">History</td> </tr> </table>	<ul style="list-style-type: none"> <li>• ANTHROPOLOGY</li> <li>• ECONOMICS</li> <li>• CULTURAL GEOGRAPHY</li> <li>• HISTORY</li> </ul>	History	syllabus, TOC
<ul style="list-style-type: none"> <li>• ANTHROPOLOGY</li> <li>• ECONOMICS</li> <li>• CULTURAL GEOGRAPHY</li> <li>• HISTORY</li> </ul>	History				
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Course emphasizes: <ul style="list-style-type: none"> <li>a. the distinct knowledge base of the social and behavioral sciences (e.g., sociological anthropological).</li> <li style="text-align: center;"><b>OR</b></li> <li>b. the distinct methods of inquiry of the social and behavioral sciences (e.g., ethnography, historical analysis).</li> </ul>	syllabus, TOC		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. Course illustrates use of social and behavioral science perspectives and data.	syllabus, TOC		
		<b>THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [SB] AREA EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO SOCIAL AND BEHAVIORAL SCIENCE CONCERNS:</b>			
		• Courses with primarily arts, humanities, literary or philosophical content.			
		• Courses with primarily natural or physical science content.			
		• Courses with predominantly applied orientation for professional skills or training purposes.			
		• Courses emphasizing primarily oral, quantitative, or written skills.			

Course Prefix	Number	Title	General Studies Designation
CHI, HST, SLC	451	Chinese Cultural History I	Social & Behavioral Science (SB)

Explain in detail which student activities correspond to the **specific** designation criteria.  
Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
1: advance knowledge of human interaction	Analysis of development of diverse ancient cultures & societies into unified world of Han China	Syllabus p. 1: course focus on unification of cultures & societies of ancient China into Han empire in 2 <sup>nd</sup> century BCE. Discusses external (SB) and internal (traditional Chinese) views of human interaction.
2. SB in History	Historical analysis used to set texts and cases into socio-political contexts.	Syllabus p. 1 & class schedule going from early antiquity into the centralized bureaucratic state of the Han.
3: methods of SB analysis	Historical analysis is the principal focus since I am an historian, but my Harvard graduate training included sociology and government (political science).	Example of unit on "Ancient Chinese Behavioral Science" from Schwartz, ch. 8; syllabus, p. 6.
4: Shows use of SB perspectives & data	See diverse ways Chinese leaders addressed problems & sought solutions; comparative decision-making with other areas of world.	e.g., Ben Schwartz's book also includes much comparative reflections on anthropology, sociology & government in China & elsewhere. TOC. Syllabus, p. 1.

CHINESE CULTURAL HISTORY  
HST or CHI or SLC 451 Credits: (HU or SB) and H  
Fall Semester 2014, TTH 10:30-11:45 in ED 228  
Dr. Hoyt Tillman (田浩)  
Professor of Chinese History, SILC  
(480) 965-2480 or [Hoyt.Tillman@asu.edu](mailto:Hoyt.Tillman@asu.edu)

**Office Hours** in LL 411: Tuesdays & Thursdays 3:00-4:00 p.m.  
and cheerfully by appointment.

SB1 } This course, taught in English, covers what Chinese (and many other East Asians) for centuries have regarded as the most important texts and teachings of their civilization. We will introduce Chinese thinking about family, society, government, ethics, values, and the environment during the Classical era. The two principal traditions—conventionally labeled Confucianism and Taoism (Daoism)—will be central, but other trends in Chinese thought will also be included. Some would say that there are three major eras of Chinese cultural history:

- 1) During antiquity, various regional cultures within what we think of as China proper contended with, and enriched, each other until considerable synthesis of various local cultures was forged during the second century B.C.E.
  - 2) With the erosion of that synthesis and the introduction of Buddhism, a new era of cultural interaction followed until new efforts at synthesis achieved considerable success by the sixteenth century.
  - 3) With the introduction of ideas and technologies from Europe, and later also from the U.S. and Russia, new cultural *problématiques* resulted that are still current today.
- HST 451 covers the first of these three periods. HST 452 deals with the latter two eras.

SB1 } This first era is crucial to our understanding of contemporary Chinese thought and culture because it provided the foundations for Chinese thinking down to the present. The Classics are particularly crucial to our understanding of Chinese culture. The classical period is also widely regarded as the most exciting and creative period of Chinese thought. Especially popular Chinese classics include the *Laozi (Lao-tzu)* and the *Yijing (I Ching)*, which have helped many contemporary Americans to rethink the way that they live their lives. Students should gain a foundation for both an external (Western-based critical) comprehension and an internal (China-based) understanding of Chinese ideas and selected sociopolitical institutions as they developed over time.

SB4 } The classical texts of China will be discussed in a global context with comparisons and contrasts, where appropriate, with other civilizations in South Asia, the Middle East, Europe and North America. Historical analysis will be used to set the philosophical and socio-political texts in their contexts. Particular attention will be given to seeing how various Chinese intellectuals and officials addressed problems and sought solutions, and parallels will be made to legacies in modern East Asia. When appropriate, decision-making will be compared to major models or approaches in other cultures in other areas of the world, including the U.S.A.

## **COURSE REQUIREMENTS:**

Although there are no China prerequisites, this is more difficult than an average history course: It focuses more on ideas and values than on ordinary historical data; and you have to become literate in a different culture that is both ancient and sophisticated. The names and terms will be unfamiliar to many students, and it will take effort just to learn the most crucial vocabulary used to discuss the subject. As a 400-level course, it assumes a serious intent to study and a willingness to join a group quest through the landscape of Chinese thought. You will be expected to read for each class meeting and to be prepared to think together about the material in class. No one will be expected to come to class with mastery of the assigned readings, but you will be expected to review the readings and to be willing to wrestle intellectually and personally with the readings in class. The readings will serve as background for lectures; moreover, we will discuss important passages in class. Yet, you will not be able to get everything you need to know from the readings. Thus the readings and class discussions will complement each other. If you keep up with the readings and become involved in class discussions, the reading and writing assignments should be manageable. Otherwise, your only option is, as some Chinese would say, "Cling to the feet of the Buddha."

Although some audiovisual materials may occasionally be used, the course will not attempt to educate through entertainment; moreover, the informal lectures and class discussions will follow a rather traditional format. The professor will write crucial names and terms on the board because their pronunciation and spelling will probably be unfamiliar to many students. You will need to listen and make your own outlines and notes of class discussions. In short, class will either be stimulating or boring depending largely on the amount of preparation and class participation you invest in your own learning. Help make the course interesting to all of us.

Students participating in university-sanctioned activities need to identify themselves prior to missing class. You are responsible for getting lecture notes from classmates. If you are going to be away when a required paper is due, please turn it in *before* leaving.

## **GRADING:**

Grading will use ASU's standard plus/minus system. Exams and papers will be *graded primarily on the basis of the degree of mastery of the material that you demonstrate*, but some consideration will also be given to your presentation and writing skills. Essay format is being used to augment your analytical and writing abilities—the two most crucial skills that you should acquire in a college education. You will be required to write at least one paper, which will count 33 percent of the final grade. You may write a second (optional) essay that will count 15 percent and thus reduce the weight of other components of the class. Although comprehensive, the final exam will give more attention to areas and themes not covered in your papers. The final exam will count 34 percent. Examination "Bluebooks" (now often Green) are required and are available at the ASU Bookstore. The remaining 33 percent will be based on the professor's

estimation of your active participation in class. *Active participation requires involvement in class discussions. Part of this estimation will be based upon your own questions and comments that you turn in at the beginning of each class, as well as those you articulate during class discussions, and possible quizzes.*

REQUIRED PAPER	33%	October 16
Optional Paper	15%	November 25
CLASS	33%	Weekly written and oral comments
FINAL EXAM	34%	December 9 at 9:30 to 11:20 a.m.

### PAPERS:

The first paper is required of everyone; it should be between 2,000 and 2,500 words, plus bibliography and citations. This paper, due on October 16, will be on the Confucian *Analects* in the context of early Chinese society and culture. Details about topics, format, etc., will be given in a prompt or assignment sheet.

You are encouraged to write a second essay on an assigned topic, but this second essay will be optional. Besides providing an opportunity to improve your grade, this take-home essay would be designed to help you develop your skills for addressing the in-class essays on the final exam. This optional, second essay would be due on November 25.

For students seeking Honors College credit, you will be required to do additional reading and participate in supplemental discussion sessions. Each honors student should also write a paper on what they learned from his or her additional readings. These reports should be approximately 1000 to 1500 words, plus Bibliography. These reports, as well as an oral summary to the class, are due no later than December 4.

You are welcome to come by my office to discuss essays before and/or after writing them.

### SOME SCHOOL & UNIVERSITY REGULATIONS:

(1) INCOMPLETES: If for any reason you have a personal crisis that requires you to request an incomplete in a course, you should submit a written request for an Incomplete. *If you disappear without officially withdrawing from the course, the only grade option is an E.*

(2) MAKE-UP EXAMS: Make-up exams are discouraged and are available only in special, emergency situations.

(3) ACADEMIC INTEGRITY and PLAGIARISM: It is important to acknowledge and cite your intellectual debts and give credit for any ideas you have used – not only books or articles but also internet information and conversations, etc. Plagiarism and cheating can result in serious punishment, such as a failing grade for the course or even expulsion from the university. You should read ASU's Student Academic Integrity Policy, as well as your Rights and Responsibilities, at: <https://students.asu.edu/srr/code>

(4) UNIVERSITY DEADLINES: Drop/Add deadline 8/27  
Unrestricted withdrawal from course 11/5

### CORE READINGS:

Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge: Harvard University Press, 1986.

Ames, Roger T., and Henry Rosemont, Jr., translators. *The Analects of Confucius: A Philosophical Translation* (A New Translation Based on the Dingzhou Fragments and Other Recent Archaeological Finds). New York: Ballantine Books, 1999.

de Bary, Wm. Theodore, and Irene Bloom *Sources of Chinese Tradition*, Volume 1. New York: Columbia University Press, second edition, 1999.

Hucker, Charles. *China to 1850*. Stanford: Stanford University Press.

The first two paperback books are available at the ASU Bookstore. All books will be on Reserve at Hayden Library.

### SCHEDULE:

In class, we will be placing Chinese thought in its social and cultural context as well as discussing what classical passages mean. Please read the assignments before coming to class; also  reread them after class along with your notes. As you will discover areas of confusion during this process, please ask questions at the beginning of each class about issues covered in the prior class discussion. Below is a tentative schedule of class discussions. You are encouraged to read Hucker's *China* for background or another historical overview as soon as possible. *How interesting the course is depends largely on your participation because without your questions and comments, I will assume that I need to focus on a basic level. Help make the course interesting for all of us!*

At the beginning of each class, you should turn in your own questions, observations or comments about the reading material of that session. This will be part of your class grade.

8/21 Introduction to Chinese Cultural History

8/26 Early Cultural Orientations

Schwartz, *World of Thought in Ancient China*, Introduction and chapter 1.

8/28 Shang Society and Culture

Wm. Theodore de Bary, *Sources of Chinese Tradition*, vol. 1, chapter 1.

9/2 Visualizing Ancient China



- 9/4 Overview of Intellectual Foundations
- 9/9 Early Zhou (Chou) Thought  
Schwartz, chapter 2.  
*Sources*, chapter 2.
- 9/11 Confucius  
*Sources*, chapter 3.
- 9/16 Confucius  
Schwartz, chapter 3, pp. 56-85.
- 9/18 Confucius  
Schwartz, chapter 3, pp. 85-117.
- 9/23 Confucius  
Schwartz, chapter 3, pp. 117-134, and chapter 5.
- 9/25 A Philosophical Approach to Confucius  
Ames and Rosemont's introduction to *The Analects of Confucius*, pp. ix-xi, 1-65.
- 9/30 *The Analects of Confucius*, Books 1-8.
- 10/2 *The Analects of Confucius*, Books 9-20.
- 10/7 Mo-tzu's Challenge  
Schwartz, chapter 4.
- 10/9 The *Mozi*  
*Sources*, chapter 4.
- 10/11-14 Fall Break
- 10/16 Taoism (Daoism)  
Schwartz, chapter 6, pp. 186-215.
- 10/16 FIRST PAPER DUE (REQUIRED)
- 10/21 The *Laozi* or the *Daodejing*  
*Sources*, chapter 5, pp. 77-94.
- 10/23-28 Chuang-tzu  
Schwartz, chapter 6, pp. 216-254.
- 10/30 The *Zhuangzi*  
*Sources*, chapter 5, pp. 95-111.

- 11/4 Defenders of the Confucian Faith: Mencius  
Schwartz, chapter 7, pp. 255-290.
- 11/6 The *Mengzi*  
*Sources*, chapter 6, pp. 112-158.
- 11/11 Veterans Day Observed
- 11/13 Defenders of the Confucian Faith: Hsun-tzu  
Schwartz, chapter 7, pp. 290-320.
- 11/18 The *Xunzi*  
*Sources*, chapter 6, pp. 159-189.
- SB3 | 11/20 Ancient Chinese Behavioral Science  
Schwartz, chapter 8.
- 11/25 Legalists and Militarists  
*Sources*, chapter 7.
- 11/25 Second Paper Due (Optional)
- 11/27 Thanksgiving
- 12/2 Correlative Cosmology  
Schwartz, chapter 9. *Sources*, chapters 9, pp. 278-282, & 10, pp. 292-310.
- 12/4 Codifying the Confucian Cannon  
Schwartz, chapter 10 and Postscript; *Sources*, chapter 10, 311-318.
- 12/9 Final Exam at 9:30-11:20 a.m.

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# *Sources of Chinese Tradition*

SECOND EDITION

VOLUME 1

*Compiled by Wm. Theodore de Bary and Irene Bloom*

WITH THE COLLABORATION OF

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# China to 1850

A SHORT HISTORY



CHARLES O. HUCKER

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THE  
**ANALECTS**  
OF  
**CONFUCIUS**

**A PHILOSOPHICAL  
TRANSLATION**

A New Translation Based  
on the Dingzhou Fragments  
and Other Recent  
Archaeological Finds

CLASSICS  
OF  
ANCIENT  
CHINA



TRANSLATED, WITH AN INTRODUCTION, BY  
ROGER T. AMES AND HENRY ROSEMONT, JR.

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