



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 336 Title Interpreting China's Classics Units: 3

Is this a cross-listed course? Yes
 If yes, please identify course(s) SLC 336 and HST 386 Interpreting China's Classics

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

Course description:
 Study of selected Confucian and/or Taoist Classics and ways they have been read in both Asian and Western scholarship.

Requested designation: Historical Awareness-H

*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.Lucie@asu.edu or 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 (O), or 480-838-1895 (H)

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

Department Chair/Director approval: (Required)

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

Chair/Director (Signature):

Arizona State University Criteria Checklist for

HISTORICAL AWARENESS [H]

Rationale and Objectives

Recent trends in higher education have called for the creation and development of historical consciousness in undergraduates now and in the future. From one perspective, historical awareness is a valuable aid in the analysis of present-day problems because historical forces and traditions have created modern life and lie just beneath its surface. From a second perspective, the historical past is an indispensable source of identity and of values, which facilitate social harmony and cooperative effort. Along with this observation, it should be noted that historical study can produce intercultural understanding by tracing cultural differences to their origins in the past. A third perspective on the need for historical awareness is that knowledge of history helps us to learn from the past to make better, more well-informed decisions in the present and the future.

The requirement of a course that is historical in method and content presumes that "history" designates a sequence of past events or a narrative whose intent or effect is to represent both the relationship between events and change over time. The requirement also presumes that these are human events and that history includes all that has been felt, thought, imagined, said, and done by human beings. The opportunities for nurturing historical consciousness are nearly unlimited. History is present in the languages, art, music, literatures, philosophy, religion, and the natural sciences, as well as in the social science traditionally called History.

Revised April 2014

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

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	syllabus, writing prompts & statement & ToC of textbooks
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	syllabus, writing prompts & statement & ToC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	syllabus, writing prompts & statement & ToC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	syllabus & writing prompts for major papers & ToC
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses in which there is only chronological organization.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Historical Awareness [H]
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Course Prefix	Number	Title	General Studies Designation
CHI/SLC & HST	336 & 386	Interpreting China's Classics	Historical Awareness (H)

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)
H-1	As a professional historian, I approach and explain the Classics primarily in historical context.	In addition to historical context readings marked in syllabus, my approach is to explain the historical context of the particular Classics discussed. History is such a backdrop and context that I have never felt a need to make it more explicit in the syllabus.
H-2	Show how writers of the Classics were responding to various cultural and sociopolitical issues of their different periods.	Specific examples: Exploring how Chu Hsi's approach to the Classics was directed toward changing government policies that were grounded in Wang An-shih's scholarship on the Classics; and how Chinese wars with the Jurchens strengthened Chu's case against Wang's policies and interpretations of the Classics.
H-3	Discuss how educational and civil service institutions, etc., changed as part of the contexts for changes in the Classics.	Specific examples: How the educational curriculum shifted from the Five Classics to the Four Books; and how Mencius used historical documents to construct governmental models that influenced China's development.
H-4	As an intellectual historian, I explore the interaction of events and ideas in a broad sociopolitical and economic context and comparatively with patterns elsewhere in the world.	Specific examples: How Mencius constructed economic models that inspired land reform efforts into the 20 th century, and how the political turmoil of the 3 rd century impacted Wang Bi's reinterpretation of the Laozi.

CHI/SLC 336 & HST 386 INTERPRETING CHINA'S CLASSICS
With a Focus on the *Mencius* and the *Laozi*
Dr. Hoyt Tillman (Tian Hao 田浩), Professor of Chinese History, SILC

Doc
H

Spring 2015 (CHI #21979; SLC #21980; HST #22040) TTH 12:00-1:15 in LL 230
General Studies:

L (Literacy & Critical Inquiry) or HU (Humanities), and H (Historical Awareness).

Office Hours: LL411, Tuesdays & Thursdays 10:10-11:00 a.m. and 1:20-2:15 p.m.,
and cheerfully by appointment.

E-mail: Hoyt.Tillman@asu.edu. Emails are often the best way to communicate.

Phone: (480) 965-2480. Or leave a message in my mailbox in SILC, LL 430.

If absolutely necessary, you may call my home: (480) 838-1895.

COURSE DESCRIPTION:

The primary learning outcome will be to enhance your understanding of the meaning and significance of two core Chinese Classics in English translation. These texts are conventionally called "Classics"; however, they are also China's "scriptures" and core to China's philosophical and religious canon. We will not deal with the literary canon, which you can study with other professors in the School of International Letters & Cultures. The central focus for this semester will be the classical *Mencius* (from the fourth to the third century B.C.E.). You will be reading a rather literary and clear translation, along with an introduction, by D.C. Lau, and/or also a more literal translation (with more extensive notes and Chinese text) by James Legge. The professor will bring into class discussions, when appropriate, what the Chinese text is and ways that scholars over the centuries have explained the text. Thus, besides a close reading of the text itself, we will explore how Chinese in different times and situations read the Classic and applied it to their lives. The amount of the *Mencius* to be read for each class is not large, so you are expected to read it carefully and ponder it to get beyond the surface.

If you are studying Chinese language, I hope you will refer to the Chinese text while reading the Legge translation. Reading the Chinese text in the original is NOT required to do well in the course. Still, even if you have no prior knowledge of Chinese, you can learn a lot from our discussions of different ways crucial Chinese terms have been understood.

A major interpretative context will be how Chinese traditionally conceived of "learning" (*hsueh* or *xue*) and how Chinese were taught to study the classics. (Since most of course readings use traditional Wade-Giles spelling, that spelling will be given first followed by the more popular *pinyin*; however, students are welcome to use whichever spelling system they like in their essays.) Another core reading will be a translation of the recorded conversations that Chu Hsi (Zhu Xi, 1130-1200) had with his students regarding how to read the classics and how to study. It was Chu Hsi's teachings and commentaries on the *Mencius* that served as the foundation for the text becoming one of the four core texts of the civil service examination system in China from 1241 to 1908. Chinese for

centuries memorized the whole text and often quoted it in their conversations and writings.

As a balance to the sociopolitical and ethical teachings of the *Mencius*, we will also read Richard Lynn's translation of the central Taoist (Daoist) classic, the *Lao-tzu* (*Laozi*).

For introductory and historical context, we will read one chapter from Benjamin Schwartz's *China's Cultural Values* and one from F. W. Mote's *Intellectual Foundations of China* to orient ourselves to major differences between the mainstream worldview in the West and those prevalent in ancient China.

Please note that this is not a survey of Chinese thought during the classical period and does not cover all of the Classics. My broader course (CHI/HST/ SLC 451) gives special attention to other Classics, e.g., the *Analects* of Confucius, the *Chuang-tzu* (*Zhuangzi*). 451 and this course on the Classics are taught in different semesters. This semester's course has the advantage of concentrated reading and reflecting upon a couple of selected classics.

CORE READINGS:

Schwartz, Benjamin. *China's Cultural Values*, part 1.

Mote, F. W. *Intellectual Foundations of China*, chapter 3.

Chu Hsi (Zhu Xi), *Learning to be a Sage; Selections from the Conversations of Master Chu, Arranged Topically*. Translated with a Commentary by Daniel K. Gardner.

Mencius, *The Mencius*, translated by D.C. Lau.

Legge, James, translator. *The Works of Mencius* (Also in *The Four Books*). I will draw attention to Legge's translation for some passages. Legge's translation is in older British English, but it is more 'literal' and provides useful notes as well as a convenient Chinese text for those who want to study the Chinese original.

Laozi, or *The Classic of the Way and Virtue*, translation & commentary by Richard Lynn.

The last four (except Legge) are in the ASU Bookstore; all four will be on Reserve at Hayden Library. You will be given access to the first two readings separately.

REQUIREMENTS:

Although there will be mini-lectures to introduce needed background and to bridge between topics, most of class time will be used to explore the classical texts themselves. Thus, students will be required to participate *actively* in these discussions. Students will be expected to read the Classics and assigned materials before class and to come to class prepared with questions and reflections about the texts. Indeed, you will be required each class to turn in your written statement or reflections on a passage or passages in the assigned readings. Although it will require some disciplined effort to write the brief expositions for every class, this is the easiest way to build a solid grade in the course. This is also a way for you to grasp an aspect of learning in an academy in

traditional China. To gain more of a sense of the learning community within those academies, you are strongly encouraged to form small groups to discuss the readings, compare notes, discuss and proofread your papers, and study for the final exam. More explanation about these aspects will be explained in class.

As an L (Literary & Critical Inquiry) class, this course requires considerable essay writing. In addition to the essays in the final examination, three papers or analytical essays are also required. You are required to rewrite your second paper. You may improve your grade by showing your grasp of the professor's corrections and suggestions for improving your first version. Submit both versions of the second paper.

The first two writing assignments focus on the topic of "learning." This first paper will challenge you to think through what "learning" means to you and how study and reading is approached within your own cultural time and place. It will also provide a basis for assessing your writing and an opportunity to correct some writing problems before getting into the more difficult analytical writing assignments. The first paper will be due on January 20. This first paper should be typed, double-spaced and approximately 500 words in length. Place the "word count" within brackets at the end of each paper. You should construct your thoughts into an essay with a thesis statement, several paragraphs developing points in your argument with supporting evidence, and ending with a conclusion.

Later, in your second paper, you will revisit this issue of what "learning" means. In this second paper, you will discuss and evaluate what Chinese meant by learning, as well as *how and why* they read the Classics. In this second paper, you will incorporate your own reading and analysis of Chu Hsi's program for learning and reading. It is imperative that you do NOT simply summarize Chu Hsi's program, or still worse, simply paraphrase Gardner's summary of Chu Hsi's ideas. This second paper will be due on February 17. This second paper should be about 1,500 words in length. It must have standard citations and a Bibliography. An assignment sheet and instructions for this paper will be distributed and discussed in class. The professor will read and make suggestions on your second essay, so you can revise it and demonstrate your progress in your comprehension of the Classic and your writing skills.

The third required paper will be an analysis of the *Mencius*. You may focus on a close reading of one or more passages, or you may expound on a concept or the usage of a particular term in the text. Your task is demonstrate your close reading and understanding of the *Mencius* and to use the *Mencius* to explain the *Mencius*. You should demonstrate an understanding of the *Mencius* itself, as well as an awareness of relevant interpretative contexts and interpretations discussed in the course. This paper should be about 2,000 words, plus citations and Bibliography. This third paper will be due on April 16.

The final examination will also be in essay format. The focus of the final examination will be the themes, interpretive issues and passages in the *Mencius* and the *Laozi* that were discussed in class. The exam will be on May 6.

GRADING:

As a preliminary exercise, the first writing assignment will be graded P/F and will not impact your grade negatively—unless you fail to complete it satisfactorily. The second paper will be worth 20 percent. You are required to rewrite the second paper based upon the professor's corrections and comments. The initial grade on the second paper will count 5 percent of the total course grade, and your rewritten second paper will count 15 percent of the course grade. The remaining 25 percent will be the instructor's estimation of your written and oral comments about the assigned readings discussed in class; see the above first paragraph under Requirements. Being present and following class discussion gets you a C for the day; turning in a thoughtful comment/question earns you a B for the day; and contributing an insightful comment/question orally in discussion merits an A for the day. You should turn in your question/comment on a 3X5 card each class day that you want to improve your participation grade. You will be allowed two absences during the semester; however, additional absences will impact what you reap from the course. These weekly grades will not be recorded on Blackboard; however, you may keep a record of your level of class participation on a biweekly basis, so you can compute your progress in the grading rubric. The weight of required papers increases during the semester, so you have opportunity for significant improvement. The final examination will count 25 percent of the final grade. Grading will follow standard ASU system utilizing both the plus and minus distinctions.

- First Paper on January 20: P/F
- Second Paper on February 17: 5%; Rewritten 2nd Paper: 15%
- Third Paper on April 16: 35%
- Written and Oral Comments/Questions for Each Class: 25%
- Final Exam on May 6: 20%

Honors Credit:

If you are in the Honors College and want to take this course for Honors credit, you should complete the contract form online. To earn this credit (which would be computed into your course grade), you will need to meet with others in group discussions and also to write an additional five-page paper and give a brief oral report to the class on the last day. If you intend to join this group, you should make this known to the professor within the first two weeks of class.

FOREWARNINGS:

(1) Most of the course will focus on discussion of primary sources (in translation). Such material will require careful reading on your part and your active participation in class discussions.

(2) Class discussions are also crucial to understanding the readings and knowing what is being emphasized in the course. You should take good notes of class discussions. The final exam will reflect issues and passages discussed in class, so if you want to know

what will be on the exam, review your notes and passages you mark in the *Mencius* and the *Laozi*. Be sure to read as much of the assigned material as possible before class, take notes of class discussions, and then review the notes and readings together. You are strongly encouraged to ask questions at the beginning of each class meeting about anything in your notes and readings that you found unclear or needing further elaboration. Instead of providing a predigested set of “facts,” the role of the professor is to assist in your own exploration and learning about China’s Classics.

(3) The course will not attempt to educate through entertainment, and the informal lectures and discussions will follow a traditional format. 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!

SOME SILC & UNIVERSITY REGULATIONS:

(1) **Incompletes:** If a personal crisis requires you to request an incomplete, you should submit a written request to the professor and complete a form available at the SILC Student Advising Office. If you disappear from the course without withdrawing or filing proper paperwork, the only grade option is unfortunately an E.

(2) The CLAS Curriculum Committee and Faculty Senate have approved the following revised **Academic Integrity Statement** to be included on all course syllabi:

Academic honesty is expected of all students in all examinations, papers, laboratory work, academic transactions and records. The possible sanctions include, but are not limited to, appropriate grade penalties, course failure (indicated on the transcript as a grade of E), course failure due to academic dishonesty (indicated on the transcript as a grade of XE), loss of registration privileges, disqualification and dismissal. For more information, see <http://provost.asu.edu/academicintegrity>.

(3) **Disability Accommodations:** Qualified students with disabilities who will require disability accommodations in this class are encouraged to make their requests to me at the beginning of the semester either during office hours or by appointment. **Note:** Prior to receiving disability accommodations, verification of eligibility from the Disability Resource Center (DRC) is required. Disability information is confidential.

Establishing Eligibility for Disability Accommodations: Students who feel they will need disability accommodations in this class but have not registered with the Disability Resource Center (DRC) should contact DRC. Their office is located on the first floor of the Matthews Center Building, and their hours are 8:00 AM to 5:00 PM, Monday through Friday. DRC staff can also be reached at: 480-965-1234 (V), 480-965-9000 (TTY). For additional information, visit: www.asu.edu/studentaffairs/ed/drc.

(4) **University Deadlines:** Drop/add deadline January 18

Withdrawal from course April 5

(5) **Absences:** Students participating in university-sanctioned activities need to notify the professor prior to missing class. You are responsible for getting notes of the lecture from classmates. If you are going to be away when a required paper is due, please turn it in before leaving.

CLASS SCHEDULE:

- 1/13 Chinese Cultural Values
Schwartz, *China's Cultural Values*, 1-20 (will be supplied).
- 1/15 Confucius and the Classics
Mote, *Intellectual Foundations of China*, Chapter 3 (will be supplied).
- 1/20 **FIRST PAPER DUE**
Reviving and Reconstructing the Classical Tradition
- 1/20 Gardner, Introduction, pp. 3-56, Chu Hsi's *Learning to Be a Sage*.
- 1/22 Gardner, Introduction, pp. 57-81, Chu Hsi's *Learning to Be a Sage*.
Chu Hsi on Learning and Knowledge
- 1/27 Chu Hsi, Chapters 1, 2, 3.
Chu Hsi on How to Read the Classics
- 1/29 Chu Hsi, Chapters 4, 5.
Chu Hsi on Taking Action on What You Have Learned
- 2/3 Chu Hsi, Chapters 6, 7. Class Debate on Chu's Program of Learning
Reading the *Mencius*
- 2/5 Lau, *Mencius*, Introduction, pp. 7-46
- 2/10 *Mencius*, Book I, Part A
- 2/12 *Mencius*, Book I, Part B
- 2/17 **SECOND PAPER DUE**
- 2/17-19 *Mencius*, Book II, Part A
- 2/24 *Mencius*, Book II, Part B
- 2/26 *Mencius*, Book III, Part A
- 3/3 *Mencius*, Book III, Part B
- 3/5 *Mencius*, Book IV, Part A
- 3/8-15 **Spring Break**
- 3/17 *Mencius*, Book IV, Part B
- 3/19 *Mencius*, Book V, Part A
- 3/24 *Mencius*, Book V, Part B
- 3/26 Brainstorming about your papers & class debate
- 3/31 *Mencius*, Book VI, Part A & Class Debate
- 4/2 *Mencius*, Book VI, Part B
- 4/7 *Mencius*, Book VII, Part A
- 4/9 *Mencius*, Book VII, Part B
- 4/14 Richard Lynn's Introduction to the *Laozi*, 3-18, 30-41.
- 4/16 **THIRD PAPER DUE**
- 4/16 *Laozi*, pp. 51-86.
- 4/21 *Laozi*, pp. 86-118.
- 4/23 *Laozi*, pp. 119-166.
- 4/28 *Laozi*, pp. 167-191.
- 4/30 Reports & Review
- 5/6 FINAL EXAM 9:50-11:40 a.m.**

STUDIES IN
WORLD CIVILIZATION

Consulting Editor:
Eugene Rice
Columbia University

Intellectual Foundations of China

FREDERICK W. MOTE
Princeton University



Alfred A. Knopf New York

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CHINA'S CULTURAL VALUES

Benjamin Schwartz



Occasional Paper No. 18
Center for Asian Studies
Arizona State University
1985

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LEARNING TO BE A
SAGE

Selections from the
Conversations of Master Chu,
Arranged Topically

By CHU HSI
TRANSLATED WITH A COMMENTARY BY
DANIEL K. GARDNER

UNIVERSITY OF CALIFORNIA PRESS
BERKELEY LOS ANGELES OXFORD

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commentary by Daniel K. Gardner.
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MENCIUS

TRANSLATED WITH
AN INTRODUCTION BY
D. C. LAU

PENGUIN BOOKS

PENGUIN BOOKS

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THE WORKS OF
M E N C I U S

*Translated,
and with Critical and Exegetical Notes,
Prolegomena, and Copious Indexes by
JAMES LEGGE*

DOVER PUBLICATIONS, INC.
NEW YORK

爲逆志,以害不
得志,以辭辭,以
之。是意害不文

Mencius, V. Pt. I. iv. 2.

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as Interpreted by Wang Bi*

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