



## Arizona State University Criteria Checklist for

### LITERACY AND CRITICAL INQUIRY - [L]

#### Rationale and Objectives

Literacy is here defined broadly as communicative competence—that is, competence in written and oral discourse. **Critical inquiry** involves the gathering, interpretation, and evaluation of evidence. Any field of university study may require unique critical skills that have little to do with language in the usual sense (words), but the analysis of written and spoken evidence pervades university study and everyday life. Thus, the General Studies requirements assume that all undergraduates should develop the ability to reason critically and communicate using the medium of language.

The requirement in Literacy and Critical Inquiry presumes, first, that training in literacy and critical inquiry must be sustained beyond traditional First Year English in order to create a habitual skill in every student; and, second, that the skill levels become more advanced, as well as more secure, as the student learns challenging subject matter. Thus, two courses beyond First Year English are required in order for students to meet the Literacy and Critical Inquiry requirement.

Most lower-level [L] courses are devoted primarily to the further development of critical skills in reading, writing, listening, speaking, or analysis of discourse. Upper-division [L] courses generally are courses in a particular discipline into which writing and critical thinking have been fully integrated as means of learning the content and, in most cases, demonstrating that it has been learned.

Notes:

1. ENG 101, 107 or ENG 105 must be prerequisites
2. Honors theses, XXX 493 meet [L] requirements
3. The list of criteria that must be satisfied for designation as a Literacy and Critical Inquiry [L] course is presented on the following page. This list will help you determine whether the current version of your course meets all of these requirements. If you decide to apply, please attach a current syllabus, or handouts, or other documentation that will provide sufficient information for the General Studies Council to make an informed decision regarding the status of your proposal.

Revised April 2014

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

<b>ASU - [L] CRITERIA</b>			
<b>TO QUALIFY FOR [L] DESIGNATION, THE COURSE DESIGN MUST PLACE A MAJOR EMPHASIS ON COMPLETING CRITICAL DISCOURSE--AS EVIDENCED BY THE FOLLOWING CRITERIA:</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 1:</b> At least 50 percent of the grade in the course should depend upon writing assignments (see Criterion 3). Group projects are acceptable only if each student gathers, interprets, and evaluates evidence, and prepares a summary report. <i>In-class essay exams may not be used for [L] designation.</i>	syllabus
1. Please describe the assignments that are considered in the computation of course grades--and indicate the proportion of the final grade that is determined by each assignment.			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; margin: 10px auto; width: 80%; text-align: center;"> <p style="background-color: yellow; display: inline-block;">Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-1".</p> </div> <p>C-1</p>			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 2:</b> The writing assignments should involve gathering, interpreting, and evaluating evidence. They should reflect critical inquiry, extending beyond opinion and/or reflection.	syllabus and two prompts for major papers
1. Please describe the way(s) in which this criterion is addressed in the course design.			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; margin: 10px auto; width: 80%; text-align: center;"> <p style="background-color: yellow; display: inline-block;">Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-2".</p> </div> <p>C-2</p>			
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>CRITERION 3:</b> The syllabus should include a minimum of two writing and/or speaking assignments that are substantial in depth, quality, and quantity. Substantial writing assignments entail sustained in-depth engagement with the material. Examples include research papers, reports, articles, essays, or speeches that reflect critical inquiry and evaluation. Assignments such as brief reaction papers, opinion pieces, reflections, discussion posts, and impromptu presentations are not considered substantial writing/speaking assignments.	syllabus and two prompts for major papers
1. Please provide relatively detailed descriptions of two or more substantial writing or speaking tasks that are included in the course requirements			
2. <b>Also:</b> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; margin: 10px auto; width: 80%; text-align: center;"> <p style="background-color: yellow; display: inline-block;">Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-3".</p> </div> <p>C-3</p>			

## ASU - [L] CRITERIA

YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p><b>CRITERION 4:</b> These substantial writing or speaking assignments should be arranged so that the students will get timely feedback from the instructor on each assignment in time to help them do better on subsequent assignments. <i>Intervention at earlier stages in the writing process is especially welcomed.</i></p>	<p>syllabus and prompts for papers</p>
<p>1. Please describe the sequence of course assignments--and the nature of the feedback the current (or most recent) course instructor provides to help students do better on subsequent assignments</p>			
<p>2. <b>Also:</b></p> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; text-align: center; margin: 20px auto; width: 80%;"> <p style="background-color: yellow;">Please <b>circle, underline, or otherwise mark</b> the information presented in the most recent course syllabus (or other material you have submitted) that verifies <b>this description</b> of the grading process--and label this information "C-4".</p> </div> <p>C-4</p>			

Course Prefix	Number	Title	General Studies Designation
CHI	333	Interpreting China's Classics	Literacy & Critical Inquiry (L)

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 checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
C-1	55% of grade is from two major papers.	Page 4 Grading in Syllabus: Paper on Chinese methods of learning and reading the Classics: first version 5%; revised version 15%; Mencius paper 35%. Total for major papers: 55% See one-page prompts for each of these assignments.
C-2	Two major papers require gathering, interpreting and evaluating evidence.	See brief descriptions of paper in Syllabus under Requirements, especially p. 3, but particularly the two one-page writing prompts for the papers. Core materials are translated Chinese documents of conversations, etc. Students must gather and reorganize diverse Chinese material into format and order for modern American thesis driven organization and evaluation of evidence.
C-3	Two substantial essays are required after sustained discussion of the Chinese Classics in their historical and cultural contexts with comparisons to the history, culture and worldviews elsewhere, especially in America.	See especially the two one-page prompts for the major writing assignments. We also discuss the content and contexts of these Classics in comparative perspective for weeks before the students write their papers on each topic and Classic.
C-4	At the beginning of the second week, students turn in their preliminary essay. Their second essay requires a rewrite after my critical suggestions. After these two intensive editing and correcting experiences, students are better prepared to write the Mencius third essay.	I almost always correct and return student papers after seven to ten days of intensive corrections while the assignment is fresh in memory and long before the next writing assignment. I correct not only their organization and grammar, etc., but also correct misunderstandings of the content and context of the Classics, as well as use of evidence and line of argument.

ML

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

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](mailto: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 2<sup>nd</sup> 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](http://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.**

Essay # 2. Due: 2/17/2015

HST 386 and CHI/SLC 333, Interpreting China's Classics; Dr. Hoyt Tillman

Length: about 1500 words, or 5 pages, doubled space in 12 font, plus Bibliography.

Place word count at the end of your paper within brackets: [1602]

This assignment is designed to help you to think rigorously about what traditional Chinese, particularly Confucians, meant by "learning" (*hsueh* or *xue*), as well as how and why they read. You will need to wrestle with Chu Hsi's (Zhu Xi's) own comments about learning and reading, as translated by Dan Gardner. Focus on the chapters of primary sources instead of Gardner's Introduction. (Of course, you will want to read Gardner's Introduction, but do NOT simply regurgitate it. Think for yourself.) You need to confront Chu Hsi directly (howbeit mediated through translation). If you have listened and participated actively in class, you should have a head start on this project. Just as we have sought to do in class discussions, you are expected to get beyond the mere literal or surface meaning of isolated passages. Try to probe the texts and see how the passages relate to or shed light on one another. Use Chu's text, as context, to interpret or contextualize what he is saying.

In specific terms, in thinking about your paper, consider the questions that we are discussing in class. Here are several important ones. What basic divisions was Chu making in regards to kinds of "learning." In philosophical terms, what was one looking for while reading? How did reading fit into his agenda of learning? What was the relationship between reading and experience? What were his priorities in reading? What was his curriculum? In what order did one read texts? How did one read different kinds of texts, and why did he make such differentiations? What were the major problems and pitfalls one should avoid in reading? Think critically. For example, how do Chu's statements reflect his struggle to replace Wang An-shih in the exam system? Or, what problems do you see in Chu's view of reading and learning? What was Chu's method of reading? What role did teachers and friends have in one's reading program? What was one suppose to do with what one learned? You don't have space to cover this whole list of questions, but working through these questions should get you onto the 'Way.' Most importantly, through these questions, evaluate what you are reading and what it says to you. You will be graded primarily on your demonstrated mastery of the material and secondarily on your writing.

After organizing passages along such specific issues, read and reread the relevant passages until you see connections between the parts of the picture. Then formulate a thesis statement and outline your material under major points to support your argument. Work toward achieving a conclusion. Use your computer program to check your spelling and grammar. After you have written your paper, print it out and read it (preferably aloud), and you may ask your course buddy to read your draft, too. Correct your obvious mistakes and typos. Print it out and proofread it again. You will have to turn off your "auto correct" system for "his"; otherwise, your computer program will not allow you to write "Hsi." If you do not know how to do this, you may type "Hsii" and then go back to erase the extra letter. Or, you can use *pinyin* (Zhu Xi, etc).

Your paper on Feb. 17 will count 5%. After the professor returns your paper, you will have two weeks to revise your paper and resubmit. The revised paper will count 15%.

You need to have citations in this paper. The first time you cite the Chu Hsi book, you need to have a footnote or an endnote in full form:

Chu Hsi, *Learning to be a Sage: Selections from the Conversations of Master Chu, arranged topically*, translated with a commentary by Daniel K. Gardner (Berkeley: University of California Press, 1990), 1.4, page 90.

Afterwards, you may use footnotes or endnotes or in-text citations (within parentheses). Your short form may simply be: (Chu Hsi, 1.4, p. 90). To cite Gardner's Intro, (Gardner in Chu, p. 37). You are also required to have a Bibliography. How would you modify the footnote form above to become a bibliographic entry?

Your third paper for this course must be an analysis and explication of the *Mencius*. There are two basic options: you may address a particular group of passages; OR, you may focus on a particular theme or term throughout the work. This is your ultimate opportunity to wrestle with the *Mencius*, a text that Chinese for centuries considered crucial to commit to memory, understand, and apply to their lives. What you are being asked to do falls short of what many generations of Chinese did with the text; however, your exercise with the text should, at least, strengthen your intellectual muscles and demonstrate your level of mastery of the text.

In either option, you must demonstrate that you understand the passages, theme, and/or concept in the context of the *Mencius* taken as a whole. In other words, you are NOT to look at a particular passage in isolation from what is relevant in the rest of the work. Especially if what you say about a passage runs counter to ideas and views discussed in class, you would be well advised to address the difference(s). You are perfectly free, even encouraged, to disagree with what was said by the professor or by one of the secondary “authorities” whose interpretations you read for the course. But, do not ignore our class discussions and your assigned readings; otherwise, the professor will assume that you are insufficiently reflective and/or inadequately informed about course materials and class discussions. You are reminded of the several Appendices to the Lau’s book, too, that might be relevant to your argument.

Keep in mind that your assignment is to **wrestle with *Mencius* directly and rigorously**. Although you are responsible for addressing the background readings and secondary “authorities” **where relevant**, particularly where you disagree with something of substance, you should **NOT rely the background readings**, introductions, notes, etc., **to do your thinking for you. Do NOT resort to summarizing some secondary summary of something in the *Mencius*. Your own efforts to read and interpret the *Mencius* for yourself should be evident in your paper.** To avoid the temptation to rely on internet sources to do your thinking, you should not use any internet sources for this paper. However, please do not simply proclaim your personal background and how you “feel” about the *Mencius*. This is not an injunction to ignore your feeling, but focus on dealing seriously, rigorously, and analytically with the *Mencius* itself.

**In addition to your Notes and Bibliography, your paper should be roughly 2,000 words, i.e., approximately eight double-spaced, typed pages.** (You can easily use your computer’s word-processing program to count the words quickly for you.) When you cite the *Mencius*, put within your text an indication, e.g., (*Mencius* 2A:2). Unless you are providing your own translation of a passage, your indirect references and direct quotations should include the translator for the passage, for example, (*Mencius* 2A:2, tr. Lau, 76). Your Bibliography should give full citations, including place, publisher, and date. Even if you don’t specifically refer to Schwartz, Mote or Chu Hsi, I would assume you are bringing to your reading of *Mencius* what you have learned in some general way from those books, so please include them in your Bibliography.

I hope that I will see results from what you have learned about essay writing from your two earlier papers. Thus, this third paper will count 30% of your total grade. This is an opportunity to improve your grade significantly.

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

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