



**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 I Units: 3

Is this a cross-listed course? Yes  
If yes, please identify course(s) SILC 451 & HST 451 Chinese Cultural History I

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:** Humanities, Arts and Design-HU

*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](mailto:Phyllis.Lucie@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 (O); 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

### **HUMANITIES, ARTS AND DESIGN [HU]**

#### **Rationale and Objectives**

The humanities disciplines are concerned with questions of human existence and meaning, the nature of thinking and knowing, with moral and aesthetic experience. The humanities develop values of all kinds by making the human mind more supple, critical, and expansive. They are concerned with the study of the textual and artistic traditions of diverse cultures, including traditions in literature, philosophy, religion, ethics, history, and aesthetics. In sum, these disciplines explore the range of human thought and its application to the past and present human environment. They deepen awareness of the diversity of the human heritage and its traditions and histories and they may also promote the application of this knowledge to contemporary societies.

The study of the arts and design, like the humanities, deepens the student's awareness of the diversity of human societies and cultures. The arts have as their primary purpose the creation and study of objects, installations, performances and other means of expressing or conveying aesthetic concepts and ideas. Design study concerns itself with material objects, images and spaces, their historical development, and their significance in society and culture. Disciplines in the arts and design employ modes of thought and communication that are often nonverbal, which means that courses in these areas tend to focus on objects, images, and structures and/or on the practical techniques and historical development of artistic and design traditions. The past and present accomplishments of artists and designers help form the student's ability to perceive aesthetic qualities of art work and design.

The Humanities, Arts and Design are an important part of the General Studies Program, for they provide an opportunity for students to study intellectual and imaginative traditions and to observe and/or learn the production of art work and design. The knowledge acquired in courses fulfilling the Humanities, Arts and Design requirement may encourage students to investigate their own personal philosophies or beliefs and to understand better their own social experience. In sum, the Humanities, Arts and Design core area enables students to broaden and deepen their consideration of the variety of human experience.

Revised April 2014

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

<b>ASU - [HU] CRITERIA</b>			
<b>HUMANITIES, ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2 or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.</b>			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>1.</b> Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.	Syllabus & paper prompt & TOC
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>2.</b> Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.	Syllabus & paper prompt & TOC
<input type="checkbox"/>	<input type="checkbox"/>	<b>3.</b> Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>4.</b> In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:	Syllabus & paper prompt
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<b>a.</b> Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.	Syllabus & paper prompt & TOC
<input type="checkbox"/>	<input type="checkbox"/>	<b>b.</b> Concerns aesthetic systems and values, especially in literature, arts, and design.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>c.</b> Emphasizes aesthetic experience and creative process in literature, arts, and design.	
<input type="checkbox"/>	<input type="checkbox"/>	<b>d.</b> Concerns the analysis of literature and the development of literary traditions.	
		<b>THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:</b>	
		<ul style="list-style-type: none"> <li>• Courses devoted primarily to developing skill in the use of a language.</li> </ul>	
		<ul style="list-style-type: none"> <li>• Courses devoted primarily to the acquisition of quantitative or experimental methods.</li> </ul>	
		<ul style="list-style-type: none"> <li>• Courses devoted primarily to teaching skills.</li> </ul>	

Course Prefix	Number	Title	General Studies Designation
CHI & SLC & HST	451	Chinese Cultural History I	Humanities [HU]

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)
HU-1	Emphasis is the development of philosophies, religions, and ethical values in Classical China, especially though Confucian and Daoist (Taoist) Classics, placed in their historical and cultural contexts.	The central focus is the development of Chinese thinking about culture with particular emphasis on Confucians and Daoists, as well as how they inherited and reformulated earlier religious ideas to have lasting influence on later Chinese philosophy and thinking. Comparisons are made, where appropriate, to philosophical and religious systems elsewhere. See especially p. 1 of syllabus. TOC
HU-2	Interpretation and analysis of written texts, particularly the Analects of Confucius, and the historical development of Confucian and Daoist textual traditions.	For example, see major paper prompt to see the focus on analyzing the Analects of Confucius while taking into account major Western interpretations of the development of that text. Other parts of course analyze other ancient Chinese textual traditions; see schedule in syllabus, pp. 4-6. TOC
HU-4a	Development of Chinese thought, especially Confucian sociopolitical and ethical philosophy and Daoist spiritual concepts and practices.	Despite modern debates about whether Confucianism is a religion or a philosophy, the course explores the spiritual practice and philosophical concepts of Confucianism and Daoism in the larger context of changing cultural values and sociopolitical institutions during the Classical era of ancient China. See especially pp. 1-2 of syllabus and paper assignment. TOC

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.

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.

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.

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

HA-2



- 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.
- 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.

HUZ

HST/CHI/SLC 451 Paper Assignment on the *Analects*

Due: October 16, 2014

**HU-4a**

Your assignment is to think rigorously about your readings and class discussions; then write an essay to develop your thesis statement. Utilize Schwartz and Ames/Rosemont and class discussions as you wrestle toward your own reading of the statements attributed to Confucius in these books, as well as in de Bary's *Sources of Chinese Tradition*. There is no need to search the library for additional materials. You are discouraged from searching for additional materials, but if you do, read such materials very critically and do not rely on them to do your thinking for you. In any case, pay particular attention to the assigned readings – and especially the *Analects*.

There are two basic alternatives for topics:

(1) How did Confucius suggest that one work to build community networks and achieve a good society?

(2) In light of interpretations of Confucius by Schwartz and Ames/Rosemont, as well as others discussed in class, set forth your own thesis statement about the message of the *Analects* regarding the significance/meaning of, and the relationship between, two (or more) of the major concepts therein. For example, you might focus on the relationship between *jen (ren)* and *li*. Use one of the spelling systems as consistently as you can.

Your essay will be evaluated primarily on the level of mastery or understanding that you demonstrate and secondarily on your ability to sustain an argument in your essay. Introduce and set forth your thesis statement in your opening paragraph. Use evidence from the assigned readings to make and elucidate your points in support of your thesis. (It would be wise to consider and counter obvious objections to your thesis.) Through developing your points and setting forth your evidence for those points, lead the reader to your conclusion. Since your essay is short (2,000 to 2,500 words), you do not have space to waste repeating textbook background information and generalizations. (You do need to digest the relevant arguments made by Schwartz, Finagarette, and Ames/Rosemont.) Focus on your thesis statement, points in your line of argument, your evidence, and your conclusion. No particular argument is preferred over other arguments, but some thesis statements are closer to the facts and more interesting than others.

In addition to your 2,000 to 2,500 words of argument, you should have a Bibliography and citations. Bibliography and citations may be in the format of footnotes or endnotes—as in the standard set by *A Manual of Style* compiled and published by the University of Chicago Press. You may also use social science citation format within the text: (author's surname, page number). A note citation might be: (*Analects* 7:27; tr. Schwartz, 86). If you use in-text citations, your Bibliography should place publication date immediately after the author's name. For instance,  
Schwartz, Benjamin I. 1986. *The World of Thought in Ancient China*. Cambridge: Belknap Press of Harvard University Press.

Again, this is not an extensive research project, but rather an opportunity for you to demonstrate your level of mastery of the required readings and class discussions. Spend time reflecting about the required materials, formulating your thesis statement, and developing your line of argument. Write as clearly and correctly as possible.

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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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