



ARIZONA STATE UNIVERSITY

ARIZONA STATE UNIVERSITY

GENERAL STUDIES PROGRAM COURSE PROPOSAL COVER FORM

Courses submitted to the GSC between 2/1 and 4/30 if approved, will be effective the following Spring.

Courses submitted between 5/1 and 1/31 if approved, will be effective the following Fall.

(SUBMISSION VIA ADOBE.PDF FILES IS PREFERRED)

DATE 3/5/2009

1. ACADEMIC UNIT: Department of History

2. COURSE PROPOSED: HST 452 Chinese Cultural History 3
(prefix ) (number) (title) (semester hours)

3. CONTACT PERSON: Name: Kent Wright Phone: 965-8595
Mail Code: 4302 E-Mail: kent.wright@asu.edu

4. ELIGIBILITY: New courses must be approved by the Tempe Campus Curriculum Subcommittee and must have a regular course number. For the rules governing approval of omnibus courses, contact the General Studies Program Office at 965-0739.

5. 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. (Please submit one designation per proposal)

Core Areas

Awareness Areas

- Literacy and Critical Inquiry-L
Mathematical Studies-MA CS
Humanities, Fine Arts and Design-HU
Social and Behavioral Sciences-SB
Natural Sciences-SQ SG

- Global Awareness-G
Historical Awareness-H
Cultural Diversity in the United States-C

6. DOCUMENTATION REQUIRED.
(1) Course Description
(2) Course Syllabus
(3) Criteria Checklist for the area
(4) Table of Contents from the textbook used, if available

7. In the space provided below (or on a separate sheet), please also provide a description of how the course meets the specific criteria in the area for which the course is being proposed.

CROSS-LISTED COURSES: [X] No [ ] Yes; Please identify courses:

Is this amultisection course?: [X] No [ ] Yes; Is it governed by a common syllabus?

Mark von Hagen
Chair/Director (Print or Type)

Chair/Director (Signature)

Date: 3/6/09

## HST 452: Chinese Cultural History

### Course Description

HST 452 is an introduction to Chinese cultural history, which takes as its focus the central pillar of that history, the Confucian ethical and philosophical system, from its remote origins in ancient China down to the present day. The course combines extensive reading in the primary textual sources of Confucianism with secondary literature chosen to set these texts in their multiple historical contexts, from ancient China to the major imperial dynasties (with a particular focus on transformations on Confucianism during the Song epoch), and then the fortunes of Confucianism during the 20<sup>th</sup> century, from the republican period to Mao and Deng. Although Confucianism is the main object of attention, there is briefer consideration of Taoism and Buddhism, as well as the pursuit of comparisons and contrasts with other major cultural traditions, in South Asia, Europe, and America. The core of the course, however, remains the interrelations between Confucian ethical and philosophical principles and the strata of intellectuals who created, preserved and transmitted, and also continually transformed this tradition.

### Meeting Social and Behavioral Sciences Criteria

HST 452 meets the criteria for the General Studies “Social and Behavioral Sciences” designation by (1) by advancing basic understanding and knowledge of human interaction in the course of the creation, transmission, and transformation of the central cultural tradition of ancient, imperial, and modern China, Confucianism; (2) by bringing the tools of modern social science to bear on the interpretation and explanation of Confucianism – history, anthropology, economics, cultural geography, and political science; and (3) by introducing students to the classic methods of historical analysis, involving the study of primary sources – here, the classic textual basis of Confucianism – in their proper socio-economic contexts, with constant recourse to comparisons and contrasts with other cultural traditions.

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

<b>ASU--[SB] CRITERIA</b>					
<b>A SOCIAL AND BEHAVIORAL SCIENCE [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.	<i>See 4525 TDC</i>		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Course content emphasizes the study of social behavior such as that found in: <table border="0" style="width: 100%; border-collapse: collapse;"> <tr> <td style="width: 50%; border-right: 1px solid black;"> <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%;"> <ul style="list-style-type: none"> <li>• LINGUISTICS</li> <li>• POLITICAL SCIENCE</li> <li>• SOCIAL PSYCHOLOGY</li> <li>• SOCIOLOGY</li> </ul> </td> </tr> </table>	<ul style="list-style-type: none"> <li>• ANTHROPOLOGY</li> <li>• ECONOMICS</li> <li>• CULTURAL GEOGRAPHY</li> <li>• HISTORY</li> </ul>	<ul style="list-style-type: none"> <li>• LINGUISTICS</li> <li>• POLITICAL SCIENCE</li> <li>• SOCIAL PSYCHOLOGY</li> <li>• SOCIOLOGY</li> </ul>	<i>See 4525 TDC</i>
<ul style="list-style-type: none"> <li>• ANTHROPOLOGY</li> <li>• ECONOMICS</li> <li>• CULTURAL GEOGRAPHY</li> <li>• HISTORY</li> </ul>	<ul style="list-style-type: none"> <li>• LINGUISTICS</li> <li>• POLITICAL SCIENCE</li> <li>• SOCIAL PSYCHOLOGY</li> <li>• SOCIOLOGY</li> </ul>				
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. Course emphasizes: a. the distinct knowledge base of the social and behavioral sciences (e.g., sociological anthropological). OR b. the distinct methods of inquiry of the social and behavioral sciences (e.g., ethnography, historical analysis).	<i>See 4525 TDC</i>		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. Course illustrates use of social and behavioral science perspectives and data.	<i>See 4525 TDC</i>		
		<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 fine 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	Designation
17ST	452	Chinese Cultural History	513

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. Understanding and Knowledge of interaction	17st 452 is a historical survey of Confucianism at the heart of Chinese 'interaction' with nearly 2000 years	Syllabus - description, p.1, Schedule, pp. 5-7 Textbook TOC
2. Use of tools for social sciences	17st 452 uses historical analysis, but also anthropology, cultural geography, political science	Syllabus, p.1, Reading list, pp 5, Schedule, pp 5-7 Textbook TOC
3. to discuss methods of SB Inquiry 4. Social Science programs and data	17st 452 practices classical historical analysis, based on primary sources in multiple contexts.	Syllabus, p.1, Reading list, pp. 5, Textbook TOC

HST 452 CHINESE CULTURAL HISTORY  
(Imperial China and the 20th Century)  
Dr. Hoyt Tillman, Professor of History

Fall 2007 (*class # 86329*) TTH 1:40-2:55 in Physical Science F 101  
**Office Hours:** Coor Hall 4462, Thursdays 9:15-10:15 and 3:15-4:45  
and cheerfully by appointment.

**E-mail:** HTillman@asu.edu

**Phone:** 965-3025

Or leave a message in my mailbox in the History Department in Coor Hall 4<sup>th</sup> floor.

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

COURSE DESCRIPTION:

The readings (especially the Sources) and class discussions are designed to enable you to develop skills for understanding: Chinese philosophical and sociopolitical texts (in translation); some of the ethics, values, and decision-making exemplified in those texts; the evolution of thought in the context of changes in Chinese politics and society; and modern monographic studies on Chinese cultural history. We will attempt to listen as Chinese share with one another their thinking about major issues within their culture. But we will also engage in comparative cultural reflections from our own external perspectives. Thus, the classical texts of China will be discussed in a global context with comparisons and contrasts, where appropriate, with other cultures elsewhere, especially South Asia, Europe and America. Historical analysis will be used to set the philosophical and literary texts in the contexts of time and place. Particular attention will be given to seeing how various Chinese intellectuals and officials over the centuries addressed problems and sought solutions, and parallels will occasionally be made to legacies of these ways of thinking 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, especially in Europe and America.

We will explore Chinese thought and tradition through the imperial period to the present day. The major focus of the course will be Chinese intellectuals, their traditions, their dissenting opinions, their concerns about problems in society, and their problematic relationships to the state. [History 451 covers Chinese thought during the classical era. Since HST 451 was not offered last year, the first week or two of 452 will be an overview of major issues in the classical period.] The course emphasizes the evolution of Confucian thought and the 20th century (including Marxist) reactions against Confucianism; therefore, the course will deal only briefly with Taoism and Buddhism since the Department of Religious Studies has specialists on those traditions. Chinese responses to crises and conflicts within Chinese culture at various times in history will provide a context for understanding the evolution of China's "Way" (*Dao* or *Tao*) as well as the 20th century cultural revolutions against, and changes to, that *Dao*.

This course will not cover other areas or fields of Chinese history. If you are interested in a course on China's social, political, economic, and institutional developments, please take History 383 and 384. The history of Chinese science and medicine is the focus of HST 385/HPS

325. Because of the amount and complexity of the philosophical and cultural material covered in 452, we will not have time in class to provide you with general historical background. *If you haven't had a course covering the history of China, I recommend that you read (as soon as possible) Charles Hucker's China to 1850, which is on reserve at Hayden Library, or some other general history of China.* You are expected to ask questions about aspects that are unclear to you.

#### COURSE REQUIREMENTS and CAUTIONS:

There are no prerequisites, but this course is much more difficult than most history courses: It concentrates on issue analysis and philosophical ideas rather than an ordinary historical narrative; you must become "literate" in a different culture that is both ancient and sophisticated. Some history majors regard this course as philosophy or religious studies; however, most students from those disciplines will recognize the orientation is essentially cultural and intellectual history.

*How much you learn from the class will largely depend on how well you read the material before class and what questions you ask in class. Good questions and observations by students will enable us to get further into the material.* The readings will serve as background for mini-lectures; moreover, we will discuss important passages in class. Reading translated documents and essays collected in the Sources will not be easy, but wrestling with Chinese thinkers directly (albeit via translation) is a rewarding challenge.

*It will be themes in class discussions that you will see again on examinations, so the best preparation for the examinations is a good set of notes from class. Review your notes along with the assigned readings; and ask questions at the beginning of the next class.* Besides concepts and interpretations, you will be learning new terms and names important for comprehending those ideas. If you fail to finish the readings and review your notes regularly, it will become difficult to prepare for the examinations while "Clinging to the feet of the Buddha." Avoid this fate by staying on top of your work!

Only a very limited amount of audiovisual materials will occasionally be used, and I will not attempt to educate through entertainment. Moreover, the informal lectures and class discussions will follow a rather traditional format. Thus, class will either be stimulating or boring depending largely on the amount of preparation and class participation you invest in your own learning.

If read carefully and discussed rigorously, the material in the course might transform your perspectives or change your life. Thus, in the sense that the course will expose you to Chinese ideas that will challenge you to think in new ways about your own fundamental assumptions and values, the course contains controversial content. The professor will not be attempting to convert you to any of these worldviews, but he will strive to present Chinese thinking clearly and, in part, from a Chinese vantage point. One of the goals of the course is to help you catch a glimpse of Chinese history and culture from an insider's standpoint as well as understand it from an external

or analytical perspective.

#### GRADING:

All examinations in this course are essay exams. The early mid-term is designed to consolidate your grasp of the background needed for the two major segments of the course. Although the final examination will be comprehensive, its primary focus will be on late imperial China and the twentieth century. The Song period (960-1279) will be the focus of a required paper. To help you master this major block of readings, there will be a class debate or presentations by teams. About eighteen (18) percent of your final grade will be based on the professor's assessment of the quality of your participation both in the debate and in regular class discussions. Occasional quizzes over reading assignments at the beginning of class might be used as one way of gauging preparation for discussions. Along with evidence of significant progress during the semester, an assessment of your active participation in class will be used to adjust borderline cases at the end of the course. The final exam and class participation are weighed very heavily in order to give students the opportunity to improve. The final exam counts one-third of the course grade. If you cannot complete exams in the allotted period of time due to a disability, please talk both with the professor and the staff at Student Services.

MID-TERM EXAM	15%	September 18
REQUIRED PAPER	33%	November 6
CLASS	18%	Active participation weekly
FINAL EXAM	34%	December 6 at 12:20 to 2:10 p.m.

If you do not want to wait for the university to send your grade reports, you may bring to the final exam, or leave in my mailbox, a stamped, self-addressed envelop.

#### REQUIRED PAPER:

In addition to the essay exams, you will write a paper 8 to 10 pages in length (approximately 2,400 to 3,000 words). This paper will be due on November 6 and count thirty-three (33) percent of the final grade. This paper will center on the revival and development of Confucianism especially during the eleventh through thirteenth centuries. Details will be given in class about citation style, format, and topics. You are welcome to come by my office to discuss essays before and/or after writing them. ASU also provides tutorial services for Writing Across the Curriculum at the Writing Center on the third floor of the Language & Literature Building B Wing.

#### OPTIONAL ADDITIONAL PAPER:

Please discuss topics and readings with me beforehand. In thinking about a topic, you might look first at Berthrong's bibliography. You should also consult the Annual Bibliography published by the Association for Asian Studies, which is both on-line and available in Hayden Library at DS501.F2741x REF. This paper is due on the last day of class. The optional paper

could count anywhere from 5 to 20 percent of the final grade depending on the scope of the project and the length of the paper. The optional paper project can only have a positive, not a negative, impact on your overall grade for the course.

#### HONORS CREDIT:

This course may be taken for credit in the Honors Program. For those who want credit in the Honors Program, there will be additional discussion sections, and the additional paper will become mandatory. You should also report to the class on your research project.

#### SOME DEPARTMENT & 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 written contract regarding what is incomplete and by what date you must complete the work. If you disappear from the course without withdrawing or filing proper paperwork, the only grade option is an E.

(2) **HISTORY DEPARTMENT CODE OF ACADEMIC INTEGRITY:** As historians we regard academic integrity as the guiding principle for our behavior and our intellectual activities. Academic integrity is the foundational pledge to ourselves, our colleagues and the public to present material that is accurate, original, and meets our discipline's core methodological standards. We earn personal respect and trust by adhering to these principles. A core principle of academic work is to acknowledge one's intellectual debts, giving full credit for any ideas, research, papers, books, articles, Internet sources, and even conversations that have informed one's work. Failing to acknowledge one's intellectual debts or representing someone else's work as one's own is "plagiarism"—a very serious violation of academic integrity. Obvious examples are copying another student's work or downloading papers from the Internet and representing them as your own. But there are many other subtler forms of plagiarism and cheating that equally violate academic integrity standards. Failing to fully and properly acknowledge your sources on a research paper is a form of plagiarism. Using unauthorized aids on any exam, assignment or paper, or consulting Internet sources when the professor has prohibited their use, is a form of cheating. These and any other activities that violate the principles of academic honesty will be punished. Depending upon the severity and deliberateness of the offense, the consequences for plagiarism or cheating range from a reprimand, to a failure on the paper or exam, to a grade of E for the course, to a grade of XE for the course (failure due to academic dishonesty). It could also result in withdrawal of financial aid and dismissal from the university. You can read ASU's Student Academic Integrity Policy at:

[http://www.asu.edu/studentaffairs/studentlife/judicial/academic\\_integrity.htm](http://www.asu.edu/studentaffairs/studentlife/judicial/academic_integrity.htm) and a College of Liberal Arts and Sciences information pamphlet on academic integrity at: <http://www.asu.edu/clas/ssfd/documents/Academic%20Integrity%20Brochure.pdf>

(3) **UNIVERSITY DEADLINES:** Drop/add deadline 8/26  
Withdrawal from course 11/4 (11/2 in person)  
Complete Withdrawal 12/4

(4) **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.

#### CORE READINGS:

- Charles Hucker, China to 1850 (Stanford: Stanford University Press).
- John Berthrong, Transformations of the Confucian Way (Boulder: Westview Press, 1998).
- Wm. Theodore de Bary and Irene Bloom, compilers, Sources of Chinese Tradition, Second Edition, (New York: Columbia University Press, 1999), Volume 1.
- Wm. Theodore de Bary and Richard Lufarno, compilers, Sources of Chinese Tradition, Second Edition, (New York: Columbia University Press, 2000), Volume 2.
- Hoyt Cleveland Tillman, Confucian Discourse and Chu Hsi's Ascendancy (Honolulu: University of Hawaii Press, 1992). [This book is available in an expanded Chinese version, *Zhu Xi de siwei shijie* (Taipei: Yunchen, 1996 or Xi'an: Shaanxi Shifan Daxue, 2002), if any students prefer reading Chinese.]
- Hoyt Cleveland Tillman, Ch'en Liang on Public Interest and the Law (Honolulu: University of Hawaii Press, 1994).

All of the books will be on reserve at Hayden Library. The books by Berthrong and de Bary, as well as Confucian Discourse, are available in the ASU Bookstore. You will be given a free copy of Tillman's book on Public Interest.

A satisfactory textbook covering the period of this course does not exist. Berthrong's book is the best attempt thus far to provide a textbook and a brief introduction to some recent secondary studies. There are some general surveys of Chinese thought from antiquity to the 20th century, but they are all outdated and/or problematic. There are studies of intellectual trends in one or another of China's dynastic periods. You will be reading one of these recent studies, and others will be presented in class.

#### SCHEDULE FOR READING:

- 8/21 Introduction to Chinese Thought
- 8/23 Enduring Issues  
Transformations, Introduction, pp. 1-12; Confucian Discourse, pp. 9-18.  
Sources, Vol. 1, pp. 45-53.
- 8/28 Classical Background  
Transformations, Chapter 1, pp. 13-34. Sources, Vol. 1, pp. 147-151, 179-183.
- 8/30 Han Cultural Synthesis  
Transformations, Chapter 2, pp. 35-60. Sources, Vol. 1, pp. 292-295, 300-305, 309-310.
- 9/4 Later Daoism and Cultural Crisis  
Transformations, Chapter 3, pp. 61-67. Sources, Chapter 13, 377-391.

- 9/6 Buddhist Philosophy and Chinese Culture  
Transformations, Chapter 3, pp. 67-74.  
Sources, Vol. 1, Chapter 15, pp. 415-421, Chapter 16, 440-448, 460-461.
- 9/11 Happy Chinese New Year!  
Chan (Zen) Enlightenment & Transformation of Buddhism  
Sources, Vol. 1, Chapter 17, pp. 491-504, 522-524.
- 9/13 Tang Culture and Society  
Transformations, Chapter 3, pp. 74-85.  
Sources, Vol. 1, Chapter 18, pp. 539-546, 568-573, 582-585.
- 9/18 EXAM
- 9/20 Confucian Revival and Reforms during the Song  
Transformations, Chapter 4, pp. 86-97.  
Sources, Vol. 1, Chapter 19, pp. 590-600, 609-634.
- 9/25 Northern Song Masters  
Transformations, Chapter 4, pp. 97-108.  
Sources, Vol. 1, Chapter 20, pp. 667-676, 682-684, 689-697.
- 9/27 Zhu Xi (Chu Hsi)  
Transformations, Chapter 4, pp. 108-114. Sources, Vol. 1, Chapter 20, pp. 697-719.
- 10/2 Learning of the Way Fellowship  
Confucian Discourse, pp. ix-xi, 1-82.
- 10/4 Alternatives  
Confucian Discourse, pp. 83-186.
- 10/9 Zhu Xi's Ascendancy  
Confucian Discourse, pp. 187-263.
- 10/11 Zhu Xi's Program  
Sources, Vol. 1, Chapter 19, pp. 641-651; Chapter 21, pp. 720-734, 744-754.
- 10/16 Public Interest & the Law  
Ch'en Liang on Public Interest and the Law, chapters 1, 3 & Conclusion.
- 10/18 Planning for the Debate
- 10/23 Debate on Twelfth-century Alternatives

- 10/25 Ideological Foundations of Late Imperial China  
Sources, Vol. 1, Chapter 22, pp. 755-760, 764-770, 779-783, 786-789, 796-797.
- 10/30 Women's Education  
Sources, Vol. 1, Chapter 23, pp. 819-840.
- 11/1 Wang Yangming and Ming Confucianism  
Sources, Vol. 1, Chapter 24, pp. 842-843, 844-847, 849-855, 865-871.  
Transformations, Chapter 5, pp. 115-143.
- 11/6 PAPER DUE
- Chinese Tradition in Retrospect and Qing Textual Criticism  
Transformations, Chapter 6, pp. 161-173.  
Sources, Vol. 2, Chapter 25, pp. 4-14, 26-28, 34-38, 41-46, 57-66.
- 11/8 Chinese Statecraft and the West  
Transformations, Chapter 7, pp. 174-179.  
Sources, Vol. 2, Chapter 28, pp. 155-162, 172-176, 184-186, 192-205.
- 11/13 Reform and Rebellion  
Transformations, Chapter 7, pp. 174-185.  
Sources, Vol. 2, Chapter 30, pp. 244-245;  
 Chapter 31, pp. 254-273, 287-299, 308-309; Chapter 32, pp. 320-323.
- 11/15 New Culture Movement  
Sources, Vol. 2, Chapter 33, pp. 351-356, 377-395; Chapter 38, pp. 527-528.
- 11/20 Communist Revolution and the Thought of Chairman Mao  
Sources, Vol. 2, Chapter 34, pp. 404-407, 418-425.
- 11/27 Mao's China and the Cultural Revolution  
Sources, Vol. 2, Chapter 35, pp. 439-444, 446-449;  
 Chapter 36, pp. 453-454, 459-465, 471-481.
- 11/29 Deng's China and June 4<sup>th</sup>  
Sources, Vol. 2, Chapter 37, pp. 496-526.
- 12/4 Uses of Confucianism in Contemporary China  
Transformations, Chapter 7, pp. 185-200.  
Sources, Vol. 2, Chapter 39, pp. 545-547, 558-568, 570-574, 581-583.
- 12/6 FINAL EXAM: 12:20 to 2:10 p.m.



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## About this Book

### Transformations Of The Confucian Way

by [John Berthrong](#)

Apr 9, 1998

Other

US \$37.00

CAN \$40.00

UK £21.99

ISBN: 9780813328041

ISBN-10: 0813328047

Published by [Westview Press](#)

### Description

From its beginnings, Confucianism has vibrantly taught that each person is able to find the Way individually in service to the community and the world. For over 2,600 years, Confucianism has sustained a continual process of transformation and growth. In this comprehensive new work, John Berthrong examines the vitality and expansion of the Confucian tradition throughout East Asia and into the entire modern world. Confucianism has been credited with being the dominant social and intellectual force shaping the enduring civilizations of East Asia. If we are to grasp the history of East Asia, we must understand the role that Confucianism has played in the social and cultural formation of the entire region. Just as civilizations are ever-changing, there has been nothing timeless or static about Confucianism. Berthrong's study is unique in its discussion of each of the historical and regional phases of the development of the Confucian Tao. All too often, Confucian studies have focused exclusively on the classical early period and the great thinkers of the later neo-Confucian revival in the Sung Ming dynasties. Berthrong's work opens the reader's eyes to the often neglected gifts of scholars of the Han, T'ang, and the modern periods, as well as to the vast contributions of Korea and Japan. The author concludes this revelatory study with an examination of the contemporary renewal of the Confucian Way in East Asia and its recent spread to the West.

### Reviews

"A very readable treatment of the intellectual development of the Confucian tradition in East Asia... This book could be used profitably as an upper-division and/or graduate text for courses dealing with Asian studies, or possibly comparative philosophy."  
— *Theological Studies*

— *Theological Studies*

"This book is a welcome and much needed contribution of Confucian Studies."  
— *World Faiths Encounter*

— *World Faiths Encounter*

"In a clear, readable style, the author guides the reader through multiple modifications of the canon of Confucianism."  
— *Choice*

— *Choice*

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## About this Book

### Transformations Of The Confucian Way

by [John Berthrong](#)

- Introduction: The Transformations of the Confucian Way
- The Classical Tradition from Confucius to Hsün Tzu
- The Comments of the Han: The Confucian Canon Defined
- The Defense of the Faith from the Wei-Chin (220–420) to the T'ang (618–907): The Challenge of Taoism and Buddhism
- The Renaissance of the Sung: The Second Golden Age
- The Flourishing of the Yüan and Ming
- Korean and Japanese Confucianism and the Ch'ing School of Evidential Research
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