



ARIZONA STATE UNIVERSITY

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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 386 Interpreting China's Classics 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: No Yes; Please identify courses: CHI 394 REL 394

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

Mark von Hagen
Chair/Director (Print or Type)

Mark von Hagen
Chair/Director (Signature)

Date: 3/6/09

HST 386: Interpreting China's Classics

Course Description

HST 386 is a historical introduction to two of the central texts of the classical tradition of one of the world's major civilizations, China – the *Mencius*, of the fourth and third century BCE; and the chief Taoist (Daoist) classic, the *Lao-tzu (Lauzi)*. The course uses the authoritative studies of Schwartz (*China's Cultural Values*) and Mote (*Intellectual Foundations of China*) to establish the intellectual and cultural context in which the texts were produced. Students then engage in extensive study of the texts themselves, with an emphasis on problems of their translation. Lastly, students are invited to consider the ways in the interpretation of the *Mencius* and the *Lao-tzu* changed over time, in later periods of Chinese history.

Meeting Historical Awareness Criteria

HST 386 meets the criteria for the General Studies “Historical Awareness” designation by (1) introducing students to two of the central cultural classics of one of the world's great civilizations, China - the *Mencius*, of the fourth and third century BCE; and the chief Taoist (Daoist) classic, the *Lao-tzu (Lauzi)*; (2) by introducing students to intensive textual analysis of the two classics, in the context of the historical circumstances in which they were originally produced; and (3) by showing the ways in which the interpretation of the *Mencius* and the *Lao-tzu* altered over time, in differing social, economic, and political circumstances in later periods of Chinese history.

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 |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 2. The course examines and explains human development as a sequence of events. | Syllabus |
| <input checked="" type="checkbox"/> | <input type="checkbox"/> | 3. There is a disciplined systematic examination of human institutions as they change over time. | Syllabus |
| <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 |
| | | 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. | |

| Course Prefix | Number | Title | Designation |
|---------------|--------|-------------------------------|-------------|
| HST | 386 | Interpreting China's Classics | 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) |
|--|--|---|
| History major focus | HST 386 studies two central classics of classical Chinese civilization | Syllabus - description and throughout |
| Examines human development and institutional change over time | HST 386 examines the deep structure of Chinese belief-systems and their transformation over time | Syllabus - description and throughout |
| Examines relations between ideas and events and social, economic and political context | HST 386 examines key ideas of Chinese thought, in their original context and over time | Syllabus - description, paragraphs 1, 2, 3, - |

Interpreting China's Classics
With a Focus on the *Mencius* and the *Laozi (Lao-tzu)*
Spring 2008

HST 386 or CHI 394 or REL 394; General Studies: L, HU, H.
Dr. Hoyt Cleveland Tillman, Professor of History

Class: Tuesdays and Thursdays 10:40-11:55 in Goldwater Center 109

Office Hours in Coor 4462:

Thursdays 9:30-10:00 & 3:10-4:45;
and cheerfully by appointment.

Phone: (480) 965-3025, with an answering machine for messages,
or leave message in my mailbox in the History Department.

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

E-mail: HTillman@asu.edu E-mail is often the best way to communicate.

COURSE DESCRIPTION:

Interpreting Chinese texts will provide a forum for intensive study of selected major Chinese classics and ways they have been read in China and the West. 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 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 translation, along with an introduction, by D.C. Lau. A more literal translation with more extensive notes and the Chinese text is available by James Legge, trans., *The Four Books*, which will be at Hayden Library's Reserve Desk. The professor will bring into class discussions, when appropriate, what the Chinese text is and ways that Chinese over the centuries have explained the text and particular terms therein. (If you are studying Chinese language, you are expected to refer to the Chinese text while reading the 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.) Thus, besides a close reading of the text itself, we will explore how Chinese in different times and situations read the text 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, ponder it, and then reread it.

A major interpretative context will be how Chinese traditionally conceived of "learning" (*hsueh* or *xue*) and how Chinese were taught to study the classics. Thus, 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 the central Taoist (Daoist) classic, the *Lao-tzu (Laozi)*, i.e., *The Classic of the Way and Virtue*. We will be reading Richard Lynn's translation of this classic.

For introductory context, we will read Benjamin Schwartz's *China's Cultural Values* and also 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. That broader and more inclusive course (HST 451) gives special attention to the *Analects* of Confucius, the *Chuang-tzu (Zhuangzi)*, etc. HST 451 usually alternates with this HST 386. HST 386 has the advantage of concentrated reading and reflecting upon a couple of selected classics. This present course also does not provide coverage of other aspects of Chinese history. For a course covering social, political, economic, institutional, and diplomatic developments, consider HST 383-384. Developments in science and medicine are covered in HST 385/HPS 323. ASU has specialists in other departments whose courses focus on Chinese literature, art, and religion, etc.

CORE READINGS:

Benjamin Schwartz, *China's Cultural Values*.

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

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

The Classic of the Way and Virtue: A New Translation of the Tao-te ching of Laozi as Interpreted by Wang Bi, translated by Richard Lynn.

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

James Legge, translator, *The Four Books*. For a comparative translation with notes, as well as the Chinese text, please consult Legge, which is on reserve at Hayden Library.

REQUIREMENTS:

Although there will be lectures to introduce needed background and to bridge between topics, much time in class 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 texts and assigned materials before class and to come to class prepared with their questions and reflections about the texts. As such, one component of the course grade will be based on the instructor's assessment of each student's participation in class discussions.

This course requires a lot of essay writing. In addition to the essays in the final examination, three papers or interpretative essays are also required.

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 problems before getting into the more difficult analytical writing assignments. The first paper will be due on January 24. It 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, and ending with a conclusive paragraph.

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 sought to read. 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 paraphrase Gardner’s summary of Chu Hsi’s ideas. This second paper will be due on February 19. 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 each paper will be distributed and discussed in class.

The third required paper will be an analysis of the *Mencius*. You may focus on one or more passages, or you may expound on a concept or the usage of a particular term in the text. You should demonstrate an understanding of the text 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 22.

The final examination will also be essays. The focus of the final examination will be the themes and interpretive issues discussed in class throughout the whole semester. The exam will be on May 2 at 10:00 a.m.

Honors Credit:

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

GRADING:

The comprehensive final examination will count 33 percent of the final grade. The third paper will also be worth 33 percent of the total. The remaining 34 percent will be comprised of your second paper (17%), and the instructor's estimation of your participation in, and contribution to, class discussions (17%). 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.

- First Paper on January 24: P/F
- Second Paper on February 19: 17%
- Third Paper on April 22: 33%
- Participation in Class Discussions: 17%
- Comprehensive Final Exam on May 2: 33%

Periodic checking of seating chart will be used to note attendance, but your active participation in discussions is valued more highly than your mere physical presence. If you are going to be, or have been, absent, you should e-mail the professor to explain the reason for your absence.

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. Class discussions are intended to provide correctives and counterbalances to the readings. You should take good notes of class discussions. Examinations will reflect themes and issues discussed in class, so if you want to know what will be on the examinations, review your notes carefully. 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 history and culture. In short, it will be difficult for you to do well in the course without attending classes, and 17% of your final grade will directly reflect your active participation in class discussions.

(3) The course 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. Help make the course interesting to all of us! If read carefully and discussed rigorously, China's classics can transform your perspectives or change your life.

SOME ASU REGULATIONS:

In compliance with edicts from the Departmental Chair, you are notified:

(1) **ABSENCES:** Students participating in university-sanctioned activities need to identify themselves 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, you should turn it in before leaving.

(2) **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 to the professor and complete a written contract regarding what is incomplete and by what date you must complete the work. If you do not complete the course and disappear without withdrawing or filing proper paperwork, the only grade option is an E.

(3) **WITHDRAWAL:** If you do not want to complete the course, an easier option is to withdraw. Be sure to complete the process by the deadlines:

Restricted course withdrawal deadline (in person) March 28 and (online) March 30;

Restricted complete withdrawal deadline April 29.

(4) **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 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>

CLASS SCHEDULE:

- 1/15 Introduction to Interpreting the Classics
- 1/17 Chinese Cultural Values and History
Schwartz, *China's Cultural Values*, 1-36.
- 1/22 Beginnings of a Chinese World View & Confucius
Mote, *Intellectual Foundations of China*. Chapters 2, 3.
- 1/24 Reviving and Reconstructing the Classical Tradition
Gardner, Introduction, pp. 1-81, of Chu Hsi's *Learning to Be a Sage*.
- 1/24 FIRST PAPER DUE**
- 1/29 Chu Hsi on Learning
Chu Hsi, Chapters 1, 2, 3.
- 1/31 Chu Hsi on How to Read the Classics
Chu Hsi, Chapters 4, 5.
- 2/5 Chu Hsi on Acting on What You Have Learned
Chu Hsi, Chapters 6, 7.
- 2/7 D.C. Lau's Mencius
Lau, *Mencius*, Introduction, pp. 7-46
- 2/12 *Mencius*, Book I, Part A
- 2/14 *Mencius*, Book I, Part B
- 2/19 SECOND PAPER DUE**
- 2/19 *Mencius*, Book II, Part A
- 2/21 *Mencius*, Book II, Part B
- 2/26 *Mencius*, Book III, Part A
- 2/28 *Mencius*, Book III, Part B
- 3/4 *Mencius*, Book IV, Part A
- 3/6 *Mencius*, Book IV, Part B
- 3/9-16 Spring Break
- 3/18 *Mencius*, Book V, Part A

- 3/20 *Mencius*, Book V, Part B
- 3/25 *Mencius*, Book VI, Part A
- 3/27 *Mencius*, Book VI, Part B
- 4/1 *Mencius*, Book VII, Part A
- 4/3 Library Day
- 4/8 Viewing Confucianism
- 4/10 *Mencius*, Book VII, Part B
- 4/15 *Laozi (Lao-tzu)*
The Classic of the Way and Virtue, Introduction, pp. 3-41.
- 4/17 *Laozi*, pp. 49-88.
- 4/22 THIRD PAPER DUE**
- 4/22 *Laozi*, pp. 88-118.
- 4/24 *Laozi*, pp. 119-154.
- 4/29 *Laozi*, pp. 154-191.
And a Retrospective: The Making of the Classical Canon
- 4/30 Reading Day
- 5/2 FINAL EXAM 10:00-11:55 a.m.**