# UNIVERSITY OF THE PACIFIC
## COURSE APPROVAL FORM
### ADDITION

Please fill in all information. Required signatures are on page two of this form. Please return to: Academic Affairs Committee, Office of the Provost, Anderson Hall, 2nd Floor.

<table>
<thead>
<tr>
<th>Contact Person: Tanya Storch</th>
<th>Phone: 946-2533</th>
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<tbody>
<tr>
<td>Date: September 29, 2006</td>
<td>School or College: COP</td>
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<tr>
<td>Proposed Course #: 152</td>
<td>Department: Religious &amp; Classical Studies</td>
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<tr>
<td>Title: Confucian Traditions</td>
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<tr>
<td>Units: 4</td>
<td>Enrollment/Expected Enrollment: 25</td>
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<td>Prerequisites: N/A</td>
<td>Grade Option: Letter Grade</td>
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### Catalog description (Attach a syllabus):
This course will examine moral, political, philosophical and religious aspects of various Confucian traditions beginning from Confucius and Mencius to Han and Song dynasties Confucianism to modern Du Weiming’s school. No prerequisite is necessary, however, this course is not recommended to freshmen.

### What are the reasons for the new course (e.g., student needs, major, etc.):
Asian Studies needs course on Asian thought which is required for their major. It will add diversity to Religious Studies curriculum.

### If approved, when will this be implemented? Fall ☒ Spring ☒ Year 2007

### What is the anticipated impact on resources (e.g., Faculty, funds, library materials etc.): A few new books will be purchased for our library but no additional funds are needed.

### Describe any special facilities, furnishings, or technology needs. List software needs, if any.
N/A

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Approved by: [Signature] Date: 01-16-07

8. Action by the Registrar (to check course number, etc.):

Approved by: [Signature] Date: 01-16-07

9. Action by the Academic Affairs Committee:

Approved by: [Signature] Date: 

After approval by the Academic Affairs Committee, information regarding new, revised, or deleted courses is sent to the Registrar for listing in or modifying the catalog.

Form revised 9/4/03
Course description:
This course is designed for Religious Studies, Asian Studies and Philosophy majors and minors as well as other interested students. We will begin by examining moral philosophical teachings of the three founding fathers of Confucianism, Kong Qiu (551-479 B.C.E.), Meng Ke (371-289 B.C.E.) and Xun Qing (d. 215 B.C.E.). We will then turn our attention to the Han dynasty (202 B.C.E.-220 C.E.) form of Confucianism, which received state support and was made the foundation of the official system of education and scholarship in China. The corpus of writings left by the most prominent Han Confucianist Dong Zhongshu (ca. 179-104 B.C.E.) will be a part of this study. Finally, the Neo-Confucian tradition will become the center of our discourse. We will read from Zhou Dunyi (1017-1073), Zhang Zai (d. 1020), Cheng Hao (1032-1085) and Cheng Yi (1033-1107) and discuss new metaphysical doctrines they have added to the old traditions. The life of the most famous Confucianist of that era, Zhu Xi (1130-1200), and formation of a new Confucian canon which is associated with his name will be also discussed. Our study of Confucian traditions will be completed by looking at how Confucianism spread outside of including Korea, Japan and the United States of America. Our approach to Confucianism addresses its philosophical, religious and social political aspects. No prerequisite is required for this course, however, it is not recommended to freshmen.

Requirements:
Attendance and reading quizzes -- 15%; response-papers -- 30%; mid-term exam -- 20%; final exam -- 35%.

Objectives:
◊ To introduce a classical tradition of morality philosophy and religious worship that had a great influence on formation of Asian societies but is rarely detailed in the American curriculum
◊ To present a complete tradition of thought and its evolution through time and social changes
◊ To analyze major philosophical concepts, such as human nature, origins of evil, knowledge, environment, and rulership, created by Confucian thinkers, and compare them to similar concepts of Western morality and philosophy
◊ To promote cultural diversity
◊ To teach cultural sensitivity and appreciation of major differences that exist between human societies

Syllabus:
Unit 1 -- China in the age of Confucius; political, social, and economic conditions that shaped Confucian ideology
Readings:
Fung Yu-lan, A History of Chinese Philosophy
Cambridge History of China
Early Chinese Civilization

Unit 2 -- Confucian ethics; Xiao (respect for parents); Li (rituals); Ren (humanism)
Readings:
Analects
A History of Chinese Philosophy
D. Hall and R. Ames, Thinking through Confucius

Unit 3 -- Confucian education; Chinese classics before and after Confucius; Yijing (Book of Changes); Shijing (Classic of Poetry); Shujing (Classic of History); Liji (Records about Rituals); and Chunqu (Chronicles of Rising and Falling [of Rulership])
Unit 7 -- Confucianism as state ideology of the Han dynasty; Han Confucians
Dong Zhongshu and Wang Chong
Readings:
A History of Chinese Philosophy
J.S. Major, Han Dynasty Cosmology
Chan Wing-tsit, A Sourcebook in Chinese Philosophy

Unit 8 -- Buddhism and Confucianism: mutual influence and mutual rejection; beginning of Neo-Confucianism under the Tang dynasty
Readings:
Carson Chang, The Development of Neo-Confucian Thought
A Sourcebook in Chinese Philosophy
deBary, The Trouble with Confucianism

Unit 9 -- The early Neo-Confucians and their religious political and philosophical writings
Readings:
A. Birdwhistell, Transition to Neo-Confucianism: Shao Yung on Knowledge and Symbol-Reality
I. Kasoff, The Thought of Chang Tsai

Unit 10 -- Golden Age of Neo-Confucianism; Zhu Xi and brothers Cheng
Readings:
The Religious Dimensions of Confucianism
deBary, Neo-Confucian Orthodoxy and the Learning of the Mind-and-Heart
Reflections on Things at Hand: The Neo-Confucian Ontology
H. Cleveland, Confucian Discourse and Chu Hsi's Ascendancy

Unit 11 -- Development of Confucian ideology throughout Asia
Readings:
deBary, The Rise of Neo-Confucianism in Korea
deBary, Sagehood as a Secular and Spiritual Ideal in Tokugawa Japan

Unit 12 -- Confucianism and the West; Confucian influence on scientists and philosophers of the Enlightenment; "Asian Values" and the American society
Readings:
Tu Weiming, The Confucian World Observed
R. Ames, Thinking through Confucius
Asian Values

Readings will amount to 50-60 pages per week; most readings will be available on reserve or by handouts; students will be required to purchase two-three books from the university book-store.