

**HIEA 134**  
**History of Thought and Religion in China: Confucianism**

**Lecture:** Monday, Wednesday, and Friday 1-1:50, Peterson 102

**Instructor:** Jenny Huangfu

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**Introduction:**

This course will follow the dominant intellectual strain in Chinese history – Confucianism – from the time of Confucius down to the present day. How did a self-proclaimed ritual master of the fifth century BC, largely ignored by contemporary rulers and scoffed at by their advisers, become the sage, the “uncrowned king,” the prophet and seer of imperial authority, and the embodiment of the essence of Chinese civilization in the centuries after his death? What was the man really like and what did he teach? What kind of inspiration and wisdom did later generations draw from his teaching to cope with the political and social demands of their own times? In this course, we will read the original documents about and by Confucius – *The Analects* – as well as what later philosophers, historians, officials and rulers made of him and his ideas, in their own words. The second half of the course will look at Confucianism as state orthodoxy, its dramatic fate in the nineteenth and early twentieth century, and the Confucian fad in contemporary popular culture and the proliferation of Confucian schools worldwide.

One of the main skills you will develop in this course is a critical reading of primary sources, analyzing them in terms of meaning, reliability, argument and historical value. Remember, as you learn from each other’s insight and to articulate your own, you are also “making history” and extending the legacy of Confucius.

**Required Reading**

1. **Texts** (Available at the University Bookstore):

*The Essential Analects: Selected Passages with Traditional Commentary*. Translated and Selected by Edward Slingerland. Hackett, 2006.

Michael Nylan and Thomas A. Wilson. *Lives of Confucius: Civilization's Greatest Sage Through the Ages*. Doubleday, 2010.

Shen Fu. *Six Records of a Life Adrift*. Translated by Graham Sanders. Hackett, 2011.

2. **Course Reader** (Available at A. S. Soft Reserves).

This is a required text. You will need to bring it to lecture for group discussion.

Optional text (Available at the University Bookstore)

Patricia Ebrey. *The Cambridge Illustrated History of China*. Cambridge: Cambridge University Press, 2010 (second edition).

**General Requirements:**

- You are responsible for each day's readings **before** you come to the lecture.
- **Full and timely attendance is required for all lectures.** Attendance will be taken in the form of roll calls and in-class assignments.
- **All electronic devices must be turned off for the entirety of class.**
- Check TED periodically for paper guidelines, discussion questions, and updates to the syllabus.
- If any special circumstance keeps you from fulfilling these requirements, contact me immediately.

## Assignments and Grading

- Class Participation (25%)  
Class participation includes small group discussion and in-class assignments. Bring your reading and notes to class, and be prepared to participate in discussion or group work.
- Biweekly Essays (20%)  
Every two weeks up to Week Eight, you will hand in a paper addressing that week's paper topic. In these papers, you need to demonstrate that you are thoroughly familiar with the week's assignments and have given them careful thought. Don't be afraid to take a side – but always support your argument with evidence drawn from the readings. These papers will be 2-3 pages, double-spaced with 1 inch margins. Please consult the paper guideline posted on TED. You will hand in hard copies of your paper in lecture. No late papers will be accepted without approval.
- Midterm (25%) and Final Exams (30%)  
Bring a blue book. If you need to schedule a make-up exam, contact me at least **two weeks** in advance to schedule one.

## ACADEMIC INTEGRITY

You must complete your own work. Do not copy anyone else's wording or ideas without citing them clearly. Do not state things from lecture notes as if they are your own ideas.

This is a matter of who you are as a student. When I get a paper from you, I want to know what *you* think and what *you* know and what *you* are learning. If you need help understanding the boundaries, ask me. If you are afraid that your work is not good enough, or that your English is not good enough, you can visit me during my office hours, write me an email, or just attach a note to your paper expressing your concerns. If you need help, I am here to help you. Please don't let that opportunity slide.

The university requires that I report plagiarism to the Academic Integrity Office. If you try to trick me by passing someone else's writing off as your own, I will do exactly that.

\*\*\*\*The syllabus is subject to change\*\*\*\*

## **Schedule of Meetings**

### **Week One: Locating Confucius**

April 2: Introduction: *ru*, Confucius, Confucianism  
Getting to know each other.

April 4: Western Zhou: Creation of the Mandate of Heaven

Course Reader:

- “King Wu’s Announcement” from the *Book of Documents*
- “The Shao Announcement” from the *Book of Documents*
- “Mighty is God on High” from the *Book of Odes*
- Herrlee Creel, “The Decree of Heaven” from *The Birth of China*, 367-380

April 6: The Man and His World

Course Reader:

- John Willis, “Confucius (Kongzi),” *Mountain of Fame*, 11-32

### **Week Two: The Analects**

April 9: The Teachings of Confucius I

- *The Essential Analects*, x-xxii (Introduction), 1-15, 57-76 (Books 1-5 and the corresponding commentaries)

April 11: The Teachings of Confucius II

- *The Essential Analects*, 16-43, 76-117 (Books 6-14 and the corresponding commentaries)

Paper #1 due April 13 in class: Do you consider Confucius to be a conservative or revolutionary in his social and political vision? Give your reasoning and explain with passages from the *Analects*.

April 13: Confucius’ Disciples and Opponents

- *The Essential Analects*, Books 44-56, 117-138 (Books 15-20 and the corresponding commentaries)

Course Reader:

- Selections from the *Mozi*
  - 19: Honoring the Worthy
  - 11: Identifying with the Superior
  - 39: Against Confucius

### **Week Three: Warring States Thinkers**

April 16: Mencius

Course Reader:

- Selections from the *Mencius*:
  - 1A1-1A7, 1B6-1B11, 2A2-2A6, 6A1-6A9

April 18: The Daoists' Rebuttal

Course Reader:

- Selections from the *Daodejing*
- *Lives of Confucius*, Chapter 2 (“Kongzi and His Critics”)

April 20: Xunzi and the Legalists

Course Reader:

- Selections from the *Xunzi*
  - Chapter 1: Encouraging Learning
  - Chapter 9: Regulations of the King
  - Chapter 23: Human Nature is Evil
- Selections from the *Hanfeizi*
  - Chapter 49: The Five Vermin

#### **Week Four: Formation of Confucianism**

April 23: The Han Synthesis

- *Lives of Confucius*, Chapter 1 (“Kongzi, in Sima Qian’s *Shiji* and the *Analects*”)

April 25: Creation of the Confucian Canons

- *Lives of Confucius*, Chapter 3 (“Kongzi, the Uncrowned King”)

April 27: Narrating Confucius

Course Reader:

- Stephen Durant, *The Cloudy Mirror*, chapter 1 (“The Frustration of the Second Confucius”)

Paper #2 due April 27 in class: Compare and contrast the images of Confucius in the *Analects* and in Sima Qian’s biography. How do you account for their differences?

#### **Week Five: Retreat and Accommodation**

April 30: The Buddhist Challenge

Course Reader:

- Arthur Wright, “Buddhism and Chinese Culture: Phases of Interaction,” *The Journal of Asian Studies*, vol. 17, no. 1, 1957: 17-42.

May 2: Cosmopolitan Empire and the Amalgamation of Traditions

Course Reader:

- “Emperor Taizong on Effective Government”
- Li Po, “Poems in an Old Style”
- Po Chū-yi (Bai Juyi) and Yuan Chen (Yuan Zhen), “Iranian Whirling Girls”
- Han Yu, “Essentials of the Moral Way” and “Memorial on the Bone of Buddha”

May 4: **MID-TERM EXAMINATION**

## **Week Six: Reviving Confucianism in the Song**

May 7: Commercial Revolution and Institutional Reforms

Course Reader:

- “The New Laws of Wang Anshi”

Paper #3 due May 7 in class: Which side do you consider to be more “Confucian” – the reformers led by Wang Anshi, or the Anti-Reformers led by Sima Guang and Cheng Hao? To answer this question, you need to first define what you mean by being Confucian.

May 9: Confucianism Becomes Orthodoxy

Course Reader:

- Selections from Daniel Gardner, *The Four Books*
- *Lives of Confucius*, Chapter 4 (“The Canonical Confucius from Han through Song”)

May 11: Film viewing: *The Secret of the Stone*

Course Reader:

- Zhu Xi, “Ancestral Rites”
- Pan Chao (Ban Zhao), “Lessons for Women”
- Madam Cheng, “Classic of Filiality for Women”

## **Week Seven: State and Society in Late Imperial China**

May 14: Creation of Late Imperial Foundation

Course Reader:

- Ming Taizu, “August Ming Ancestral Instruction,” and “Placard for the Instruction of the People”
- *Lives of Confucius*, Chapter 5, (“The Supreme Sage and the Imperial Cults”)

May 16: The Civil Service Examinations

Course Reader:

- Ichisada Miyazaki, *China’s Examination Hell*, Chapters 1-2, 5 (“Preparing for the Examination,” “The District and Prefectural Examinations,” and “The Provincial Examination and Reexamination”)

May 18: Challenges to Confucian Orthodoxy

Course Reader:

- Wang Yangming, “Questions on the Great Learning,” “The Identification of Mind and Principle,” and “The Unity of Knowing and Acting”

## **Week Eight: East-West Dialogues in the Ming and Qing**

May 21: Jesuits in the Ming

Course Reader:

- Xu Guangqi, “A Memorial in Defense of the [Western] Teaching”

May 23: Confucianism in the West

Course Reader:

- Herrlee Creel, “Confucianism and Western Democracy”

May 25: Gentry Life

- Shen Fu, *Six Records of a Life Adrift*, Introduction, and Chapter 1-3 (“Delights of Marriage,” “Charms of Idleness” and “Sorrows of Hardship”)

Paper #4 due May 30 (after Memorial Day) in class: Shen Fu’s work is centered around his memory of his beloved wife, Yun, whom he very much admires and is in love with. What does Yun perceive as her wifely duties? Would Ban Zhao approve of her as a proper Confucian wife?

### **Week Nine: Crises, Restoration, and Reforms**

May 28: Memorial Day

May 30: Foreign Invasion and Domestic Unrest

Course Reader:

- Emperor Qianlong, “The First Edict, September 1793” and “The Second Edict, September 1793”
- Lin Zexu, “Moral Advice to Queen Victoria”
- “The Forty-Day Illness of Hung-Hsiu-Ch’uan (Hong Xiuquan) According to Taiping Publications”

June 1: Confucian Reform Movements

Course Reader:

- Zeng Guofan, “Excerpts From Tseng’s Letters, 1862”
- Guo Songtao, “A Letter of Kuo Sung-tao (Guo Songtao) from London, 1877”
- “The Reform Program of Chang Chi-Tung (Zhang Zhidong)”

### **Week Ten: The Multiplicity of Confucius in Revolutionary and Post-Mao China**

June 4: Visions of New Culture

Course Reader:

- Lu Xun, “Kung I-chi (Kong Yiji)”
- Liang Qichao, “The Renovation of the People”
- Chen Duxiu, “The Way of Confucius and Modern Life”

June 6: Confucianism in Communist and post-Mao China

Course Reader:

- Yu Dan, *Confucius From the Heart*

- *Lives of Confucius*, Chapter 7 (“A Confusion of Confuciuses”)

June 8: Review

- *Lives of Confucius*, “Epilogue”

**FINAL EXAMINATION: Friday, June 14, 11:30 – 2:30**

Chronology for HIEA 134

\*\*\*Memorize the dynasty names and dates in **bold**\*\*\*

	Dynasty name (dates)	Historical figures (Fill out the rest by yourself)
Week 1	<b>Shang 1500-1045 BC</b> <b>Zhou (Chou) 1045 – 256 BC</b>	<b>Confucius 551-479 BC</b> Mozi 480-390 BC <b>Mencius 4<sup>th</sup> c. BC</b> Zhuangzi 4 <sup>th</sup> c. BC Xunzi 310-219 Hanfeizi 280-233BC
Week 2	<ul style="list-style-type: none"> <li>• Western Zhou 1045-771 BC</li> <li>• Eastern Zhou <ul style="list-style-type: none"> <li>• <b>Spring and Autumn 770-479 BC</b></li> <li>• <b>Warring States 480-256 BC</b></li> </ul> </li> </ul>	
Week 3		
Week 4	Qin 221BC-206 BC <b>Han 206 BC – 220 AD</b>	Sima Qian
Week 5	Period of Division 220-580 Sui 581-617 <b>Tang 618-907</b>	
Week 6	Song (Sung) 906-1279 <ul style="list-style-type: none"> <li>• Northern Song 960-1126</li> <li>• Southern Song 1127-1276</li> </ul> Yuan 1234-1368	Wang Anshi Zhu Xi
Week 7	<b>Ming 1368-1644</b>	
Week 8	Ming (cont.) <b>Qing 1644-1911</b>	
Week 9	late Qing	
Week 10	<b>Republican China 1912-1949</b> <b>People’s Republic of China 1949-present</b>	