COURSE DESCRIPTION

This course explores the strong influences of Confucian cultural ideals in East Asia and among Asian Americans, from ancient China to the 21st century modern present, focusing on the ways diverse peoples imagined Confucius to meet the needs of their times. Topics include: ideas about leading a good and meaningful life, religion, philosophy, family, politics, and education, as well as global migrations of ideas, peoples, and cultural practices in the Pacific World.

Our quest to understand why so many diverse people over time turned to Confucian ideals to seek a better life will approach this history and its present influence in three ways. We will focus intensively on ideas through reading and debating influential texts. We also will address the many schools of thought that interpret Confucian cultural ideals during the past two millennia. Lastly, we will ground our study of ideas with attention to popular practice in particular historical contexts across the time and space of the Confucian world of East Asia and East Asian migrations.

The class involves intensive discussion. Each day will have lecture-discussion format so come prepared to read, think, write and debate. Besides class discussion, major assignments include two essays and two essay exams.

Prerequisites

No prerequisites are required for this course. All readings are in English.
**COURSE GOALS**

The course will introduce you to the major ideas and debates about Confucianism in China, in East Asia, and in Asian America through a combination of historical, East Asian Studies, Asian American Studies, and Religious Studies methods.

By the end of the course, students will be able to identify and analyze major thinkers, common practices, pivotal debates, and historical events that have shaped—and in many cases continued to shape East Asia and East Asian Americans.

**TEXTBOOKS**


Other readings can be found on the UMD Library’s web site’s “Research Port” service for access to electronic journals, and on Blackboard at [www.elms.umd.edu](http://www.elms.umd.edu).

**COURSE REQUIREMENTS**

<table>
<thead>
<tr>
<th>Requirement</th>
<th>Value</th>
<th>Due Date</th>
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</thead>
<tbody>
<tr>
<td>Class Participation</td>
<td>20%</td>
<td>Participation in class discussions with evidence of preparation and thought about assigned readings required; additional credit given for participation in the lecture class and on-line via Blackboard.</td>
</tr>
<tr>
<td>First Paper</td>
<td>15%</td>
<td>March 7, 2014 by 11:59pm on ELMS</td>
</tr>
<tr>
<td>Midterm Exam</td>
<td>15%</td>
<td>March 26, 2014 in class.</td>
</tr>
<tr>
<td>Weekly Comment Papers</td>
<td>10%</td>
<td>One page comment paper about the assigned readings due each week.</td>
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Second Paper 20% May 13, 2014 by 11:59pm on ELM5 class
Final Exam 20% TBA, as scheduled by the university on Testudo.

**GRADING SCALE**

Students earn grades based on their performance on the course requirements listed above. Here is a description of the grading criteria according to the UMD Faculty Handbook (http://www.faculty.umd.edu/teach/grades.html).

<table>
<thead>
<tr>
<th>Letter Grade</th>
<th>Description</th>
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<tbody>
<tr>
<td>A+  98-100%</td>
<td>“Denotes excellent mastery of the subject and outstanding scholarship.”</td>
</tr>
<tr>
<td>A  94-97%</td>
<td>“Denotes good mastery of the subject and good scholarship.”</td>
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<tr>
<td>A-  90-93%</td>
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<tr>
<td>B+  87-89%</td>
<td></td>
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<tr>
<td>B  84-86%</td>
<td>“Denotes acceptable mastery of the subject and the usual achievement expected.”</td>
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<tr>
<td>B-  80-83%</td>
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<tr>
<td>C+  77-79%</td>
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<tr>
<td>C  74-76%</td>
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<tr>
<td>C-  70-73%</td>
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<tr>
<td>D+  67-69%</td>
<td>“Denotes borderline understanding of the subject. These grades denote marginal performance, and they do not represent satisfactory progress toward a degree.”</td>
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<tr>
<td>D  64-66%</td>
<td></td>
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<tr>
<td>D-  60-63%</td>
<td></td>
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<tr>
<td>F 59% &amp; below</td>
<td>“Denotes failure to understand the subject and unsatisfactory performance.”</td>
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**REQUIRED ON-LINE COMPONENTS**

1. **E-Mail.** We will assume that the e-mail address that you provided to the university is accurate, up to date and checked daily during the business days. If your official e-mail address is not up to date, please update it.
2. **Blackboard.** All students will be required to sign into Blackboard and check it regularly. On Blackboard we will have on-line discussion forums, links and handouts relating to the course. You can find information relating to getting started with Blackboard here: http://elms.umd.edu/

**EXPECTATIONS**

**University Policies**

1. Students with disabilities should contact the instructor at the beginning of the semester to discuss any accommodation for this course.
2. The University has approved a Code of Academic Integrity (http://www.shc.umd.edu/code.html) which prohibits students from cheating on exams, plagiarizing papers, submitting the same paper for credit in two courses without authorization, buying papers, facilitating academic dishonesty, submitting fraudulent documents, and forging signatures. Plagiarism policy: all quotations taken from other authors, including from the Internet, must be indicated by quotation marks and referenced. Paraphrasing must be referenced as well. The following University of Maryland Honor Pledge, approved by the University Senate, should be handwritten and signed on the front page of all papers, projects or other academic assignments submitted for evaluation in this course: "I pledge on my honor that I have not given or received any unauthorized assistance on this assignment/examination."


4. Regular attendance and participation in this class is the best way to grasp the concepts and principles being discussed. However, in the event that a class must be missed due to an illness, the policy in this class is as follows:
   - For every medically necessary absence from class (lecture or discussion section), a reasonable effort should be made to notify the instructor in advance of the class. When returning to class, students must bring a note identifying the date of and reason for the absence, and acknowledging that the information in the note is accurate.
   - If a student is absent more than 3 time(s), the instructor may require documentation signed by a health care professional.
   - If a student is absent on days when tests or quizzes are scheduled or papers are due, he or she is required to notify the TA or instructor in advance, and upon returning to class, and may be asked to bring documentation of the illness, signed by a health care professional.

5. In case of inclement weather: please check the university internet home page. Class meets only when the university is open.

6. This syllabus may be subject to change. Students will be notified in advance of important changes that could affect grading, assignments, etc.

**Course Policies**

7. All papers should be submitted on paper, typed in 12 point font, and double-spaced. They should be spell-checked, edited and proof-read.

8. E-mailed and faxed assignments will not be accepted.

9. Written assignments are due at the beginning of class on the due date. The late submission penalty is 2% of the assignment grade for each day late including weekend days. Assignments handed in after class has begun are considered late to be fair to students who are on time.

10. I can grant reasonable extensions for course assignments, quizzes, and exams only for reasons beyond your control such as illness, emergencies, car problems, inclement weather, religious holidays, etc. Missing discussion requires a make-up assignment. If you miss a quiz, exam, or discussion please contact me immediately.
11. Please submit assignments electronically to ELMS in Microsoft Word or Adobe Acrobat format.

12. Cell phones, laptops, tablets, and other electronics may be used only for educational purposes in class. Recreational use of electronics is not permitted and may result in a class participation grade penalty.

NOTICE

Course materials are copyrighted. Hence selling or distributing copies or modified copies of instructors’ course materials or assisting another person or entity in selling or distributing those materials may be considered a violation of the University’s Student Code of Conduct.

TIPS FOR PREPARING COURSE READINGS

Your class preparation should demonstrate that you have done the readings and that you have reflected on their meaning for interpreting past events.

We will read two kinds of materials.

1. Primary sources -- This is direct evidence about the past, such as historical texts, first hand testimony, letters, speeches, newspaper articles, memoirs, and interviews, or historical cultural artifacts such as art, photos, paintings, films, and novels. Here your task is different. The creators of your primary sources may have an agenda, but it may be subtle. Look for clues about what the source’s meaning. Every source has a point of view. How would the author’s perspective or agenda affect its perspective? When you interpret the source, assess its contributions to larger conversations about a social, cultural or political debate in the past.

2. Secondary sources -- These are academic books and articles written by scholars that use evidence to make arguments about interpreting historical problems. Consider what assumptions and concepts the author uses. How might the way that the question asked affect the answer? How persuasive is the argument? What limitations does it have? When you read, what thoughts come to mind about its implications? What is its relationship to themes or problems that we are discussing in the class?

COURSE READINGS AND LECTURES

Readings are due on the day that they are listed.

Abbreviations: ELMS= Blackboard at www.elms.umd.edu, RP = Research Port, SEAT=Sources of East Asian Tradition, V=Volume, SVT=Sources of Vietnamese Tradition

Week One   Introduction: The Many Lives of Confucius

Jan. 27    Confucius – What might account for his over 2000 years of influence?
Jan. 29    From Confucius’ Beginnings to Asian America Today
Read for Jan. 29:
    George J. Leonard, “Confucius and the Asian American Family” ELMS
    SEAT, V1 Ch. 3 “Confucius and the Analects,” 29-40.
Week Two  The Historical Confucius, His Disciples, and His Teachings in Ancient China

Feb 3:  The Analects of Confucius: A Philosophical Translation, Translated with Introduction by Roger T. Ames and Henry Rosemont, Jr., Introduction and Books 1-3, ELMS.
Lecture1: How a Failed Official Became a Master Teacher
Discussion: Translating the Untranslatable? Confucian Terms & English Terms
Discussion: Our Questions and Findings about Books 1-3
Lecture2: Confucius’ Companions

Feb. 5  The Analects of Confucius, Books 4-8
Lecture1: Politics and War in Confucius’ World
Discussion: The Analects as a Civil Peace Strategy?
Discussion: Our Questions and Findings about Books 4-8
Lecture2: The Wanderings and Return Home of Confucius

Week Three  Confucius, His Disciples, and His Teachings in Ancient China

Feb. 10:  The Analects of Confucius, Books, 8-14
Lecture1: The Teaching of Confucius
Discussion: Confucius’ Teaching Style
Discussion: Our Questions and Findings about Books 8-14
Lecture2: Poetry and His Philosophy

Feb 12:  The Analects of Confucius, Books, 15-19
Lecture1: Ritual: Living Out Philosophy in Daily Life
Discussion: Confucius’ Ideas about Ritual
Discussion: Our Questions and Findings about Books 15-19
Lecture2: Confucius’ Ideas about Divination & History

Week Four  Confucius’ Critics and Defenders  // The Han Dynasty’s New Imperial Society in China

Feb. 17:  Critics and Defenders
Lives of Confucius, Chapter 2, “Kongzi and His Critics”
Lives of Confucius, Chapter 3, “Kongzi: The Uncrowned King,” 67-100
Lecture 1: Early Critics & Defenders: Zhuangzi, Mozi, Han Feizi, Mencius (Mengzi)
Discussion: Political and Religious Responses to Problems of Confucius’ Time
Lecture 2: A New Era of Peace Begins: The Han Dynasty Establishes China’s Unified Empire and Makes Confucius Its Sage
Discussion: Comparing Philosophies, Religions, and Empires in the Axial Age of World History

Feb 19:
Popular Religion and Confucian Rituals: the Secular as the Sacred in the Confucian Way
Classic of Filial Piety, SEAT V1, 174-178
The 24 Filial Exemplars
(http://weber.ucsd.edu/~djkjordan/chin/shia/wxiacontents.html)

Week Five  Confucianism’s Companions, Influences, and Competitors: Buddhism and Daoism

Feb. 24: Daoism in China and in East Asia
Lecture 1: Introducing Daoism (and also Laozi, Zhuangzi, and the Huainanzi)
Discussions: Laozi, Zhuangzi, Huainanzi
Lecture 2: The Arrival of Buddhism and the “Three Teachings” in Popular Culture

Feb. 26: Buddhism Comes to China from India
SEAT, V1, Chapter 15, “The Introduction of Buddhism”223-237
Lecture 1: Introducing Buddhism and Its History of Arrival and Reception in China
Discussion 1: Comparing Buddhist ideas with Confucianism and Daoism
Discussion 2: Efforts to Harmonize Buddhism and Confucianism
Lecture 2: East Asian Parallels: Confucianism, Buddhism, Daoism, and Ancestor Worship

Week Six Buddhist Influences on Confucianism in East Asia (Group Presentations & Discussions)
March 3: Confucianism and Buddhism in China and Japan
China SEAT, V1, Chs 16 “Schools of Buddhist Doctorine” and Ch 18 “Schools of Buddhist Practice” (read all chapter introductions, and sample documents from each major school)
Japan SEAT, V1, ch 45, 46,47,48, 52m SEAT, V2 chapter 74 (read all chapter introductions, and sample documents from each major school)
Lecture 1: Japan’s History and East Asian Religion & Philosophy
Group-led presentations and discussions on China and Japan
Lecture 2: Global Circuits of Buddhist and Confucian Conversation

March 5: Confucianism and Buddhism in Korea and Vietnam
Korea
SEAT, V1 ch 27, 28, 29, 33, 40 (read all chapter introductions and sample documents from each major school)
Vietnam
Phan Huy Ich, “Preface to The Sound of the True Great and Perfect Enlightenment from the Bamboo Grove “ (1796), SVT, 174-176 ELMS
Ngo Thi Nham, “The Sound of Emptiness” (circa 1796), SVT, 176-180, ELMS
“The Child-Giving Guanyin” (16th or 17th century), SVT, 180-186, ELMS
Lecture 1: Korea’s History of Confucianism and Buddhism
Group-led presentations and discussions on Korea and Vietnam
Lecture 2: Vietnam’s History Confucianism and Buddhism

Week Seven Neo-Confucianism China, Korea, Japan, and Vietnam: A Response to Buddhism
March 10: Neo-Confucianism Begins in China
The Lives of Confucius, chapter 4, “The Canonical Confucius from the Han to the Song” read starting at the section “Zhu Xi and the Way of the Gentleman” to the end.
China SEAT V1, chapters 21-23 Zhuxi’s Neo-Confucian Program & the Wang Yangming School’s Response, Ch 24.

Lecture 1: What’s New? The Song Dynasty Context and Content of Neo-Confucianism
Discussion: Comparing the neo-Confucians with earlier Confucians

Lecture 2: The Eclipse of Neo-Confucianism in China: The Popularity of the Wang Yangming School During China’s Ming Dynasty, and the Global Continuation of Neo-Confucianism in Korea, Japan, and Vietnam
Discussion: Wang Yangming

March 12: Comparing Neo-Confucianism in Japan, Korea, and Vietnam (Group Presentations & Discussions)

Japan
SEAT, V2 chapters 64, 65, 67, 68, 72 plus pages 313-317

Korea
SEAT V1, chapter 34, pages 566-572, chapter 36, page 583-584, chapter 39m SEAT, V2 ch 79, ch 84

Vietnam

The below excerpts from SVT will be posted on ELMS:
Pham Dinh Ho, “Ritual for Venerating Heaven” (1790s), 186-188
Le Quy Don, “On Ly and Khi” (1773), 170-174
“Literati and Buddhist Temple Inscriptions (Sixteenth Century)” 113-114
Le Thanh Tong, “The Purpose of Government” (1485) 123-124
Nguyen Binh Khiem, “Good Government” (1542) 124-125
Gia Long Emperor, Edict Outlining Propriety and Ritual (1804) 320-324

A paper copy of the SVT book will be on reserve at McKeldin if you would like to read the chapter introductions to get more context from each document.

Lecture 1: Transmission of Korean Neo-Confucianism to Japan and Vietnam, and Challenges to China as Confucianism’s Center
Group-led presentations and discussions on Japan, Korea, and Vietnam
Lecture 2: The Early Modern Confucian World Meets Western Imperialism

Week 8: SPRING BREAK no class

Week Nine Transnational Confucian Modernity in East Asia: China and Japan // MIDTERM EXAM
March 24:
Confucius and Revolutions in China, 20th century
Lives of Confucius, Ch. 7
Lu Xun, “Diary of a Madman,” 1918, ELMS.

Lecture 1: China, Imperialism, and Revolutions, Early 20th c: What Should Replace the Confucian Imperial Order after 1911?
Discussion: the New Culture Movement and Lu Xun
Lecture 2: Communist Revolutions to Overthrow “Feudal” Confucian Society: from the People’s Republic to the Cultural Revolution.
Discussion: Workers, Peasants and Soldiers Criticize Confucius

March 26: ***MIDTERM EXAM IN CLASS***
Week Ten Transnational Confucian Modernity in East Asia: Japan and Korea

Mar. 31: Japan’s Meiji Restoration
The Meiji Revolution, SEAT V2, Chapters 85, 88
Lecture1: Japan’s Modernization: Blending East and West
Discussion: Transforming Society, Building on Tradition
Lecture2: Western and Eastern Categories of Thinking Transform East Asia Ideas Via Japan
Discussion2: Is Confucianism a Philosophy, a Religion, or Something Else?

April 2: Korea, Imperialism, and Colonialism
Defending Confucian Ideals and Korean Culture, SEAT V2, chapter 111
Lecture1: Korea’s Crisis and Japanese Colonialism
Discussion: What’s common and what’s unique in the Korean case?
Lecture2: The Japanese Empire’s Co-Optation of Confucianism in Colonial Rule
Discussion: Confucianism as expansive ideology of hard and soft power: its successes and failures

Week Eleven Negotiating Confucian Expectations in Vietnam and in Vietnamese America

Apr. 4: Confucianism in Vietnam Under French Colonialism & in Recent History
Tran Trong Kim, “Confucianism (1932)”, SVT, 414-424, ELMS
Hoang Dao, “Modernize Completely and Without Hesitation (1936)” SVT, 406-409, ELMS
Ho Chi Minh, “Revolutionary Character and Morality (1947)” SVT, 397-402, ELMS
Lecture1: Confucianism, Buddhism, and Modernization in Vietnam under French Colonialism
Discussion: How does Buddhism and Confucianism in modernizing Vietnam compare with other nations?
Lecture/Film: Discussion -- Confucianism in Contemporary Vietnamese Culture

April 9: Confucianism and Popular Culture Among Vietnamese Americans and in Vietnam
Lecture1: Vietnamese American History & Culture
Discussion: Ethnic media and Confucian culture
Lecture2: Vietnamese American Diaspora culture and society

Week Twelve Contemporary China & Chinese American Confucianism

Apr. 14:
China’s New Confucianism
Yu Dan, *Confucius from the Heart: Ancient Wisdom for Today’s World*, 2006, excerpts, ELMS
Lecture1: China’s New Confucianism: From “Harmonious Society” to Self-Help
Discussion: Yu Dan
Discussion: Chinese Government Initiatives to Promote a Harmonious Society

Lecture 2: Confucius Institutes and Chinese Culture as Global “Soft Power”

Apr. 16:
**Chinese Americans and Confucianism**

Amy Chua, *Battle Hymn of the Tiger Mother*, 2011, excerpts, ELMS.


Lecture 1: Chinese American History & Culture – Family and Education
Discussion: *Battle Hymn of the Tiger Mother*

Lecture 2: Chinese Americans: Religion, Philosophy, Values
Discussion: Jeung & Yang

**Week Thirteen Contemporary Korea & Korean American Confucianism**

Apr. 21:
**Confucian Influences in Contemporary Korea**


Lecture 1: Confucianism in Modern Korean Society & History
Discussion: Hyun

Lecture 2: Ancestor Reverence in Asia and in Asian America
Discussion of Yim/Video Clips

Apr. 23
**Korean American Confucianism**

Jeffrey Meyer, “Asian American Confucianism and Children” ELMS

“Korean American Evangelical Christians Debate Filial Piety,” ELMS

Andrew Hong, “Confucianism’s Influence on Asian American Christianity,” at http://l2foundation.org/2008/confucianisms-influence-on-asian-american-christianity

Lecture 1: Korean American History & Culture: Family
Discussion: Korean American Families – What happens to the second generation?

Lecture 2: Korean American Religion and Confucianism
Discussion: How can we map Confucianism in immigrant experience?

**Week Fourteen Confucianism and Global Perceptions of “East Asian Values”**

Apr 28:
**Confucianism, Global Capitalism, and the Economic Rise of Japan, Korea, and China**

Lawrence E. Harrison, *Who Prosper: How Cultural Values Shape Economic and Political Success*, 1993, excerpts, ELMS


Apr 30:
**Globalization of US Society and Understandings of Asian American “Confucians”**

**Week Fifteen Confucianism and Contemporary Politics**
May 5:
**Are Confucian Politics democratic or authoritarian?**

May 7: **Popularizing Confucius in the United States**
“A World of Ideas with Bill Moyers – Tu Wei Ming” Parts 1, 2, & 3. YouTube.

**Week Sixteen Final Exam Review Session**

May 12: Final Exam Review Session and Review Sheet

**May 13 11:59pm on ELMS **SECONrD PAPER DUE**

**FINAL EXAM date and time will be scheduled by the university on Testudo.**