


University at Albany – State University of New York			
College of Arts and Sciences		Course and Program Action Form	
		Proposal No. <u>11-016W</u>	
Please check one: <input checked="" type="checkbox"/> Course Proposal <input type="checkbox"/> Program Proposal			
Please mark all that apply:			
<input checked="" type="checkbox"/>	New Course	Revision of:	<input type="checkbox"/> Number
<input type="checkbox"/>	Cross-Listing		<input type="checkbox"/> Description
<input checked="" type="checkbox"/>	Shared-Resources Course w/EAS 468 and HIS 468		<input type="checkbox"/> Title
<input type="checkbox"/>	Deactivate/Activate Course (boldface & underline as appropriate)		<input type="checkbox"/> Credits
			<input type="checkbox"/> Other (specify): _____
Department: <u>East Asian Studies</u>		Effective Semester, Year: <u>Fall 2011</u>	
Course Number	Current: _____	New: <u>EAS 568</u>	Credits: <u>3</u>
Course Title: <u>Confucius and Confucianism</u>			
Course Description to appear in Bulletin:			
<p>This course surveys the main texts and themes in the development of the Confucian tradition from its origins in China through its spread in Japan and Korea to its reemergence in contemporary East Asia. The emphasis is on the way that the tradition has responded to social conditions. Particular attention will be paid to the relationship between Confucian intellectuals and political power. The rivalry with other traditions (e.g. Taoism, Buddhism, Marxism, Liberalism, etc.) will also be considered.</p>			
Prerequisites statement to be appended to description in Bulletin:			
Ability to read Chinese and the equivalent of one of the following courses: A HIS 177, A EAS 103, 170, 190, or A EAC 379.			
If S/U is to be designated as the only grading system in the course, check here: <input type="checkbox"/>			
This course is (will be) cross listed with (i.e., CAS ###): _____			
This course is (will be) a shared-resources course with (i.e., CAS ###): <u>EAS 468 (was EAS 399) & HIS 468 (was HIS 399)</u>			
Explanation of proposal:			
<p>This graduate course is being created as a shared-resource section of the department's upper-level seminar "Confucius and Confucianism." That course is currently numbered EAS 399, but the department submitted a CAF to raise its level to 400-level (to reflect its more advanced content and prepare it to accommodate this shared-resource section). Although the Department of East Asian Studies does not have its own graduate program, this course is being created to meet the need of the School of Education Educational Theory and Practice Department's Chinese Language Teacher certification program. Please see the accompanying e-mail record certifying that ETAP will recognize this course as part of the requirements for its certification program.</p>			
Other departments or schools which offer similar or related courses and which have certified that this proposal does not overlap their offering:			
Chair of Proposing Department Anthony DeBlasi			Date 3/4/11
Approved by Chair(s) of Department(s) having cross-listed course(s) [Copy of e-mail approval on following page.]		Date	Dean of College
Richard Hamm		1/31/11	Gregory Stevens/Edelgard Wulfert
Chair of Academic Programs Committee		Date	Dean of Undergraduate or Graduate Studies
Janna Harton		3/25/11	 4.8.11

From: Applebee, Arthur N
Sent: Thursday, March 03, 2011 10:37 AM
To: DeBlasi, Anthony; Meskill, Carla J
Subject: RE: Chinese Teacher Certification Program

Tony,

Thank you for sharing information on your proposed course changes. Any of these four courses should be acceptable to meet the Chinese language and culture requirement in our MS-ETP program leading to New York State professional certification as a teacher of Chinese.

Arthur

Arthur N. Applebee
Distinguished Professor & Chair
Department of Educational Theory & Practice
University at Albany

From: DeBlasi, Anthony
Sent: Thursday, February 24, 2011 2:58 PM
To: Applebee, Arthur N; Meskill, Carla J
Subject: Chinese Teacher Certification Program

Hi Arthur and Carla,

At long last, I am putting the graduate sections that we need to service students coming into the Chinese Teacher certification program that we have been discussing for the last couple of years. I am attaching four Course Action Forms for your consideration. I will need an acknowledgement from ETAP that these courses will be acceptable in the program. This is important since EAS does not have its own graduate program and therefore cannot create graduate sections without evidence that the courses will be acceptable in a preexisting graduate-level program.

To refresh your memories (and mine), these sections would fill the required 6 credits of culture courses required for certification. You will note that all four courses require the ability to read and use Chinese language materials. As Carla and I had discussed in the past, our collective understanding is that state Ed will accept courses taught in English but with evidence of Chinese language content.

Anyway please let me know what you think.

Best,
Tony

<< File: EAC 576 CAF Change in Medieval China.doc >> << File: EAC 520 CAF Classical Chinese Poetry.doc >> << File: EAC 530 CAF Chinese Travel Literature.doc >> << File: EAC 568 CAF Confucius.doc >>

Anthony DeBlasi, Ph.D.
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Albany, NY 12222
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Fax. (518) 442-4118

From: Hamm, Richard F
Sent: Monday, January 31, 2011 1:06 PM
To: DeBlasi, Anthony
Cc: Andrea, Irene M; Fogarty, Richard S
Subject: FW: Today's Meeting
Attachments: EAC 4xx CAF Change Medieval China.doc; EAJ 4xx CAF Women Modern Japan.doc; EAS 4xx CAF Confucius.doc

Dear Tony, as chair of the history department I am delighted to accept the three course cross listings, for change in Medieval China, Women in Modern Japan and Confucius. By a separate document I sent forth our range of numbers, and hope that the cross listed sections can have the same numbers.

Richard

Richard F. Hamm
Professor of History and Public Policy
Chair, History Department
University at Albany, SUNY
Social Science 145
518 442 5305; fax 518 442 5301
hamm@albany.edu

EAS 568 Confucius and Confucianism

Meets XX X:XX-X:XX p.m. in Y

Associate Professor Anthony DeBlasi

Office: Humanities 210

Phone: 442-5316

E-mail: deblasi@albany.edu

Office Hours: Tuesday 10:00-11:30 a.m.; Thursday 1:30-3:00 p.m.; and by appointment.

This graduate course surveys the main texts and themes in the development of the Confucian tradition from its origins in China through its spread to Japan and Korea to its reemergence in contemporary East Asia. The emphasis is on the way that the tradition has responded to social conditions. Particular attention will be paid to the relationship between Confucian intellectuals and political power. The rivalry with other traditions (e.g., Taoism, Buddhism, Marxism, Liberalism, etc.) will also be considered.

Books for Purchase:

Berthrong, John. *Transformations of the Confucian Way*. Boulder: Westview Press, 1998.

Confucius. *Analects, with Selections from Traditional Commentaries*. Edward Slingerland, tr. Indianapolis: Hackett Publishing, 2003.

Mencius. *Mencius*. D.C. Lau, tr. Harmondsworth: Penguin, 1970.

Chu Hsi. *Learning to Be a Sage*. Daniel Gardiner, tr. Berkeley: University of California Press, 1990.

Other Required Readings:

Besides the above readings, other assigned readings are available on the University library's E-Res or traditional reserves system. The password will be distributed during the first class.

Requirements:

Text Interpretation Paper (5-7 pages)	30%
Research Papers (20-25 pages)	50%
Class Participation	20%

GRADUATE CLASS PARTICIPATION AND READING LOAD:

The schedule below is for when this course is taught along with EAC 4xx as a shared-resource course. In addition to the regular class meetings scheduled for undergraduates, graduate students will also attend one additional one-hour, seminar discussion approximately every other week (designated GS in the class schedule) to discuss additional assigned readings in greater depth. Those graduate students who have the necessary linguistic skills will be assigned appropriate readings in Modern and/or Classical Chinese in lieu of some of some readings listed in the syllabus below.

This course is a seminar. On most days, we will be engaged in careful discussion of important Confucian texts. Your participation in those discussions is a key component of

your grade. It is important that you carefully read the material assigned for each day **BEFORE** that class. Because most of the texts deal with complicated philosophical issues, you should also allot sufficient time to read and digest the material.

TEXT INTERPRETATION PAPER:

Each student is required to select a passage from the assigned reading and write a **five to seven page essay** explaining the meaning of the passage. The assignment requires that you address the historical context of the passage as well as refer to other texts from the assigned reading to explain it. I will distribute more detailed guidelines in advance of the due date.

GRADUATE RESEARCH PAPER:

Each graduate student will also write a **20-25 page research paper on a topic of his or her choosing as approved by me.** Detailed guidelines and requirements will be discussed early in the semester. The last couple of Graduate seminar discussions will be devoted to presentations of the results of the students' research.

Grading policies:

Please note the following policies:

1. Letter grades are assigned according to the following scale: A=93-100, A-=90-92, B+=87-89, B=83-86, B-=80-82, C+=77-79, C=73-76, C-=70-72, D+=67-69, D=63-66, D-=60-62, E=less than 60. Please note that work never turned in counts as a zero (0).
2. Late papers lose one grade step for each day late. For example, a B+ that is two days late receives a B-.
3. I do not give make-up examinations or extensions unless you have an acceptable and documented excuse (for example, a medical excuse signed by a physician).
4. I will not consider requests for incompletes without a clearly documented and acceptable reason.
5. Plagiarism is using or purchasing the words or ideas of another and passing them off as one's own work. If a student quotes someone in a formal paper, that student must use quotation marks and give a citation. Paraphrased or borrowed ideas are to be identified by proper citations. Plagiarism will result, at the minimum, in a failing grade for the assignment.

Schedule of Classes:

Session	Day	Topic	Assignment
1	T	Introduction and Historical Background	
2	Th	Confucius: The <i>Analects</i>	Berthrong, pp.1-22. <i>Analects</i> , Books One to Seven (1-77)
3	T	Confucius: The <i>Analects</i>	<i>Analects</i> , Books Eight to Thirteen (78-152)
4	Th	Confucius: The <i>Analects</i>	<i>Analects</i> , Books Thirteen to Twenty (153-235)

GS 1		Seminar Discussion	Herbert Fingarette, <i>The Sacred as Secular</i> .
5	T	The Classics: <i>Book of Documents</i> (the <i>Shujing</i>)	Jame Legge, tr. <i>Shoo King</i> "Oath of Tang," "The Injunctions of Gaotao," "The Great Plan," and the "Instructions of Yi": pp. 68-75, 173-76, 191-98, and 320-44. (ERES)
7	Th	The Classics: <i>Book of Changes</i> (the <i>Yijing</i>)	Legge, tr. <i>The I Ching</i> , pp.57-63, 107-108, 213-15, 233, 348-407. (ERES)
8	T	The Classics: <i>Book of Odes</i> (the <i>Shijing</i>)	Legge, tr. <i>She King</i> , "Guanque," "Northern Wind," "Large Rats," "The Call of the Deer," "King Wen," and "The Dark Bird": pp. 1-5, 67-68, 171-73, 245-47, 427-32, 636-38. (ERES) Stephen Owen, <i>Reading in Chinese Literary Thought</i> , "The Great Preface," pp.37-48. (ERES)
9	Th	The Classics: <i>The Spring and Autumn Annals</i> (the <i>Chunqiu</i>)	Legge, tr. <i>The Ch'un Ts'ew with Tso Chuen</i> , pp.1-7, 188-96, and 833-35. (ERES) Watson, tr. <i>The Tso Chuan</i> , pp.1-4 and 45-49. (ERES)
GS 2		Seminar Discussion	Michael Nylan, <i>The Five "Confucian" Classics</i> .
10	T	The Classics: <i>The Record of Rites</i> (the <i>Liji</i>)	Legge, tr. <i>The Li Ki</i> , pp.61-82 and 449-79. (ERES)
11	Th	Mencius	Berthrong, pp.23-27. <i>Mencius</i> , pp.3-75
12	T	Mencius	<i>Mencius</i> , pp. 76-121.
13	Th	Mencius	<i>Mencius</i> , pp. 122-67.
14	T	Xunzi	Berthrong, pp.27-34. <i>Source Book in Chinese Philosophy</i> , pp115-35. (ERES)
15	Th	Dong Zhongshu and Han Confucianism	Berthrong, pp.35-60. <i>Source Book in Chinese Philosophy</i> , pp. 271-288. (ERES)
GS 3		Seminar Discussion	Sarah Queen, <i>From Chronicle to Canon: The Hermeneutics of the Spring and Autumn Annals</i> .
16	T	The <i>Great Learning</i> and the <i>Doctrine of the Mean</i>	<i>Source Book in Chinese Philosophy</i> , pp. 84-94 and 95-

			114. (ERES)
17	Th	Reviving the Pursuit of Sagehood in the Tang and Song Dynasties	Berthrong, pp.61-114 <i>Source Book in Chinese Philosophy</i> , pp. 450-80, 495-500, 518-526, and 544-52. (ERES)
18	T	Zhu Xi	<i>Learning to Be a Sage</i> , pp.3-34 and 85-127.
19	Th	Zhu Xi	<i>Learning to Be a Sage</i> , pp.128-96.
GS 4		Seminar Discussion	TEXT INTERPRETATION PAPER DUE in HU-210
20	T	The School of the Mind: Wang Yangming I	Berthrong, pp.115-43. <i>Source Book in Chinese Philosophy</i> , pp.654-667. (ERES)
21	Th	Wang Yangming II	<i>Source Book in Chinese Philosophy</i> , pp.667-691. (ERES)
GS 5		Seminar Discussion	Peter K. Bol, <i>Neo-Confucianism in History</i>
22	T	International Confucianism: Japan	Berthrong, pp.144-73. Tsunoda, et al. <i>Source of Japanese Tradition</i> , pp.47-51, 346-48, 354-58, 360-62, and 369-75. (ERES)
23	Th	International Confucianism: Korea	Lee, ed., <i>Sourcebook of Korean Civilization</i> , pp.117-118 and 613-33. (ERES)
GS 6		Seminar Discussion	Research Paper Presentations
24	T	Confucianism and Chinese Culture: The Family and Government	Walter H. Slote, "Psychocultural Dynamics within the Confucian Family," pp. 37-51 (ERES) Wm. T. de Bary, <i>The Trouble with Confucianism</i> , pp.1-23. (ERES)
25	Th	Confucianism in Competition: Liberalism and Marxism	
GS 7			Research Paper Presentations

26	T	Contemporary Confucian Video: "Tu Wei-ming: A Confucian Life in America"	Berthrong, pp.201-205. Tu Wei-ming, "Selfhood and Otherness: The Father-Son Relationship in Confucian Thought," in <i>Confucian Thought: Selfhood as Creative Transformation</i> , pp.113-130. (ERES)
27	Th	Confucianism in the Twenty-first Century	
TBD	TBD	FINAL RESEARCH PAPER DUE.	