

## REQUEST FOR NEW COURSE

**1. General Information.**

- a. Submitted by the College of: Arts and Sciences Today's Date: 10/05/09
- b. Department/Division: Modern Languages, Literatures, and Cultures
- c. Contact person name: Matthew Wells      Email: Matt.Wells@uky.edu      Phone: 257-1094
- d. Requested Effective Date:  Semester following approval      OR       Specific Term/Year<sup>1</sup>: \_\_\_\_\_

**2. Designation and Description of Proposed Course.**

- a. Prefix and Number: CHI 345
- b. Full Title: Introduction to Early Chinese Thought
- c. Transcript Title (if full title is more than 40 characters): \_\_\_\_\_
- d. To be Cross-Listed<sup>2</sup> with (Prefix and Number): \_\_\_\_\_
- e. Courses must be described by at least one of the meeting patterns below. Include number of actual contact hours<sup>3</sup> for each meeting pattern type.

<input type="checkbox"/> 3 Lecture	<input type="checkbox"/> Laboratory <sup>1</sup>	<input type="checkbox"/> Recitation	<input type="checkbox"/> Discussion	<input type="checkbox"/> Indep. Study
<input type="checkbox"/> Clinical	<input type="checkbox"/> Colloquium	<input type="checkbox"/> Practicum	<input type="checkbox"/> Research	<input type="checkbox"/> Residency
<input type="checkbox"/> Seminar	<input type="checkbox"/> Studio	<input type="checkbox"/> Other – Please explain: _____		

- f. Identify a grading system:  Letter (A, B, C, etc.)       Pass/Fail
- g. Number of credits: 3
- h. Is this course repeatable for additional credit?      YES       NO
- If YES: Maximum number of credit hours: \_\_\_\_\_
- If YES: Will this course allow multiple registrations during the same semester?      YES       NO

i. Course Description for Bulletin: This course will examine the intellectual history of China's classical period, from the late Shang until the sixth century CE, and critically engage fundamental concepts of early Chinese philosophy and religion including: the Dao, the discourse of tradition, formation of philosophical "schools," cosmic and social gender, the Sage, and human nature. This course will also consider "Religion" and "Philosophy" as terms of inquiry, and synthesize this literature to describe and analyze changes and continuities to Chinese thought during the classical era.

- j. Prerequisites, if any: Junior standing or consent of instructor. CHI 330 recommended.
- k. Will this course also be offered through Distance Learning?      YES<sup>4</sup>       NO
- l. Supplementary teaching component, if any:  Community-Based Experience       Service Learning       Both

<sup>1</sup> Courses are typically made effective for the semester following approval. No course will be made effective until all approvals are received.

<sup>2</sup> The chair of the cross-listing department must sign off on the Signature Routing Log.

<sup>3</sup> In general, undergraduate courses are developed on the principle that one semester hour of credit represents one hour of classroom meeting per week for a semester, exclusive of any laboratory meeting. Laboratory meeting, generally, represents at least two hours per week for a semester for one credit hour. (from SR 5.2.1)

<sup>4</sup> You must *also* submit the Distance Learning Form in order for the proposed course to be considered for DL delivery.

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3. Will this course be taught off campus? YES  NO

4. Frequency of Course Offering.

a. Course will be offered (check all that apply):  Fall  Spring  Summer

b. Will the course be offered every year? YES  NO

If NO, explain: This course shall be offered in rotation along with other proposed courses as part of a new curriculum in China Studies.

5. Are facilities and personnel necessary for the proposed new course available? YES  NO

If NO, explain: \_\_\_\_\_

6. What enrollment (per section per semester) may reasonably be expected? 25-35

7. Anticipated Student Demand.

a. Will this course serve students primarily within the degree program? YES  NO

b. Will it be of interest to a significant number of students outside the degree pgm? YES  NO

If YES, explain: We anticipate a significant number of students will enroll from Philosophy, History, German, and Japan Studies.

8. Check the category most applicable to this course:

Traditional – Offered in Corresponding Departments at Universities Elsewhere

Relatively New – Now Being Widely Established

Not Yet Found in Many (or Any) Other Universities

9. Course Relationship to Program(s).

a. Is this course part of a proposed new program? YES  NO

If YES, name the proposed new program: Chinese Language and Literature

b. Will this course be a new requirement<sup>5</sup> for ANY program? YES  NO

If YES<sup>5</sup>, list affected programs: \_\_\_\_\_

10. Information to be Placed on Syllabus.

a. Is the course 400G or 500? YES  NO

If YES, the *differentiation for undergraduate and graduate students must be included* in the information required in 10.b. You must include: (i) identification of additional assignments by the graduate students; and/or (ii) establishment of different grading criteria in the course for graduate students. (See SR 3.1.4.)

b.  The syllabus, including course description, student learning outcomes, and grading policies (and 400G-/500-level grading differentiation if applicable, from 10.a above) are attached.

<sup>5</sup> In order to change a program, a program change form must also be submitted.

# REQUEST FOR NEW COURSE

## Signature Routing Log

**General Information:**

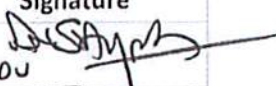
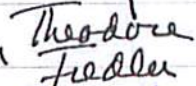
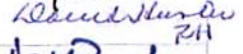

Course Prefix and Number: CHI 345

Proposal Contact Person Name: Matthew Wells Phone: 257-1094 Email: Matt.Wells@uky.edu


**INSTRUCTIONS:**

Identify the groups or individuals reviewing the proposal; note the date of approval; offer a contact person for each entry; and obtain signature of person authorized to report approval.

**Internal College Approvals and Course Cross-listing Approvals:**

Reviewing Group	Date Approved	Contact Person (name/phone/email)	Signature
Division Director RAB	11/1/09	Doug Slaymaker 17-7557 DSLAYM@uky.edu	
MCL-Chair	11/1/09	Theodore Fiedler 7-4642 tfiedler@uky.edu	
EPC	2/9/10	David Hunter 17-7016 David.Hunter@uky.edu	
A&S Administration	2/9/10	Anna R. K. Bosch 7-6689 Bosch@uky.edu	
		/ /	

**External-to-College Approvals:**

Council	Date Approved	Signature	Approval of Revision <sup>6</sup>
Undergraduate Council	4/13/2010		
Graduate Council			
Health Care Colleges Council			
Senate Council Approval		University Senate Approval	

Comments:

<sup>6</sup> Councils use this space to indicate approval of revisions made subsequent to that council's approval, if deemed necessary by the revising council.

## **CHI 345: Introduction to Early Chinese Thought**

Instructor: Matthew Wells

Office: 1035 Patterson Office Tower (POT)

Office hours: TBA

Email: [Matt.Wells@uky.edu](mailto:Matt.Wells@uky.edu) (preferred method of contact)

Phone: (859) 257-1094

Day/Time: TBD

**Overview:** This course will examine the philosophical and religious literature of China's classical period, from the late Shang until the sixth century CE. The tradition of Chinese thought and religion is one of the oldest in world history, encompassing questions of political theory, metaphysics, social organization, human nature, and cosmology. Consequently our approach will attempt to balance the sheer volume of the written and material record within the constraints of a single academic term. The course format is broad and students are encouraged to explore their own interests and questions as the term progresses.

**Course Goals/Objectives:** To survey and become familiar with fundamental concepts of early Chinese philosophy and religion. To analyze early Chinese philosophical and religious literature and understand their terms of inquiry. To explore changes and continuity in Chinese thought over time.

**Learning Outcomes:** By taking this course, students will learn to identify and work with fundamental concepts of Chinese philosophy and religion including (but not limited to) the Dao, the discourse of tradition and how "schools" were formed, the interaction of cosmic and social gender, the definition and nature of the Sage, human nature, and the nature of state and social authority. Students will also be able to analyze early Chinese philosophical and religious literature by considering "Religion" and "Philosophy" as terms of inquiry, and synthesize this literature to describe and analyze changes and continuities to Chinese thought within this period of time. Finally, students will acquire great familiarity with the seminal texts of the early Chinese tradition and understand the foundations of modern acceptance or rejection of traditional philosophical views.

### **Course Requirements:**

**Attendance:** Attendance is mandatory. Skipping class will result in 2% being deducted from your final grade for each unexcused absence.

**Participation/Reading Notes:** Participation points are assigned based on reading notes and participation in class dialogue. Students will come to class prepared to discuss the assigned material, and to that end students will keep careful reading notes that will be periodically checked by the instructor. Your daily participation in the course should be guided by and informed by your notes. Please see grading rubric on the last page for further detail.

**Ebrey Quiz:** It is important that you understand Chinese thought within its historical and material context. To that end, we will take a quiz on the first five chapters of Patricia Ebrey's *Cambridge Illustrated History of China* during week 3.

**Reaction Papers:** Five times this term, you will turn in a reaction paper of approximately two pages. Your paper should briefly summarize the reading, but largely focus on exploring a salient theme, structural feature, or implication of the reading. You are strongly encouraged to draw upon your reading notes for your reaction paper. Your paper will be graded for style as well as content and will be expected to be free of significant grammatical and spelling errors. Students who require writing help are encouraged to visit the writing lab on the 5<sup>th</sup> floor of the William T. Young library or make an appointment with me for guidance.

**Research Paper:** The final project for this class will be a 10 page paper. In your paper, you will be expected to mingle the theoretical secondary reading with the primary documents. An abstract of your paper will be required in advance.

**Grading Procedure:** Grades for this course are not curved and represent a raw percentage score. Final grades will be determined according to the following scale:

A= 90-100, B= 80-89, C=70-79, D=60-69, E=59 and below.

Attendance: -2% per absence

Ebrey quiz: 10%

Reaction Papers: 40% (total)

Participation/Reading Journal: 30%

Research paper: 20%

**Final examination information:** The course does not have a final exam.

**Mid-term evaluation:** Students will be provided with a Midterm Evaluation of course performance based on criteria in the syllabus up to that date.

**Class Policies:**

- Papers submitted late will lose one letter grade for each day they are late.
- If you have or believe you have a physical, learning, or psychological disability that may impair your ability to complete this course successfully, you are encouraged to contact the Disability Resource Center, 257-2754, room 2 Alumni Gym, or email [jkarnes@uky.edu](mailto:jkarnes@uky.edu).
- While accidents occasionally happen, "the computer ate my homework" is not a valid excuse for late assignments. Be sure to back up your work on a thumb drive or local account. Printing is available at different locations on campus; emailed assignments will not be graded.
- Cell phones can be disruptive and rude. Please turn them off before class begins; if your phone goes off you will be asked to leave the class.
- Do not text in my class. If you text, you will be asked to leave the class.
- Laptops are not allowed except with a letter from the Disability Resource Center.
- **Excused absences:** An absence may only be excused due to serious illness, the passing of a family member, or with the consent of the instructor.

- **Make-up opportunities:** Students missing coursework due to an excused absence will be given an opportunity to make up the assignment or an equivalent assignment.
- **Verification of absences:** Students missing work due to an excused absence bear the responsibility of informing the instructor about their excused absence within one week following the period of the excused absence (except where prior notification is required), and of making up the missed work.
- **Classroom behavior:** The university, college and department has a commitment to respect the dignity of all and to value differences among members of our academic community. There exists the role of discussion and debate in academic discovery and the right of all to respectfully disagree from time-to-time. Students clearly have the right to take reasoned exception and to voice opinions contrary to those offered by the instructor and/or other students (S.R. 6.1.2). Equally, a faculty member has the right -- and the responsibility -- to ensure that all academic discourse occurs in a context characterized by respect and civility. Obviously, the accepted level of civility would not include attacks of a personal nature or statements denigrating another on the basis of race, sex, religion, sexual orientation, age, national/regional origin or other such irrelevant factors.
- **Academic integrity, cheating, and plagiarism:** Plagiarism and cheating are very serious in a university setting. Plagiarism may be defined as the submission of the work of others for academic credit without indicating the source. Cheating may be defined as misrepresenting the work of others as one's own. Students caught cheating on assignments or plagiarizing material for papers may face disciplinary action according to University Senate Rules (6.3.1 & 6.3.2), available at the following website: [http://www.uky.edu/USC/New/rules\\_regulations/index.htm](http://www.uky.edu/USC/New/rules_regulations/index.htm). Please talk to me or consult the university's website at: <http://www.uky.edu/Ombud/Plagiarism.pdf> if you have any questions about this important issue.

## **Course Material**

### **Required:**

Mark Csikszentmihalyi, *Readings in Han Chinese Thought*  
 Philip J. Ivanhoe, *Readings in Classical Chinese Philosophy*  
 Hui Neng, *Platform Sutra of the Sixth Patriarch*

### **Strongly Recommended**

Patricia Ebrey, *Cambridge Illustrated History of China*

### **Library reserve:**

Benjamin Schwartz, *The World of Thought in Ancient China*  
 A.C. Graham, *Disputers of the Tao*  
 Wing-Tsit Chan, *Sourcebook in Chinese Philosophy*  
 Livia Kohn, *The Taoist Experience: An Anthology*  
 Etienne Balazs, *Chinese Civilization and Bureaucracy*  
 Patricia Ebrey, *Cambridge Illustrated History of China*

In addition, I have also placed on reserve longer copies of each of the primary texts (*Daode jing*, etc.).

## **Class Schedule**

We will attempt to adhere to the following schedule, making adjustments if/when needed.

Readings are given according to the week they will be discussed. Key: (Res) = On reserve, (BB) = On blackboard

- 1 Course Introduction and controlling concepts  
Begin reading Ebrey, ch. 1-5 (Res.)  
Read for next week: *Yijing*, excerpts (BB), Schwartz ch. 1, 2 (Res)  
Recommended: Schwartz ch. 5 (Res)
- 2 Early Philosophy and Common Concepts  
Read: Ivanhoe and Van Norden, ch. 1
- 3 Confucius: The Baseline  
Ebrey Quiz  
Read: Ivanhoe and Van Norden, ch. 2
- 4 Where have all the Mohists gone?  
Reaction Paper 1  
Read: Ivanhoe and Van Norden, ch. 4
- 5 The *Daode jing*  
Read: Ivanhoe and Van Norden, ch. 5 & "Robber Zhi"
- 6 *Zhuangzi*, hedonism, and ethical freedom  
Read: Ivanhoe and Van Norden, ch. 3 & 6
- 7 Later Defenders of Confucianism: Mencius and Xunzi  
Reaction Paper 2  
Read: Ivanhoe and Van Norden, ch. 6 & 7; Graham III.3 (Res.)
- 8 Legalism  
Read: Csikszentmihalyi, "The Natural World"; Graham, IV (Res.)
- 9 Religion of the Han Period  
Read: Csikszentmihalyi, "Knowledge"
- 10 Epistemology in the Han Period  
Reaction Paper 3  
Read: Csikszentmihalyi, "Ethics and Statecraft"
- 11 The State in the Han Period  
Read: Chan, ch. 19 (Res), Graham III.4 (Res); Balazs, III.14 (Res);
- 12 "Neo-Daoism" and Revising the Classics

Read: Ji Kang, "Against Self Interest" (BB); Ji Kang, "Music Has Neither Grief nor Joy" (BB); Ji Kang, "Essay on Nourishing Life" (BB)

13 The Radical Philosophy of Ji Kang (223-262 CE)

Reaction Paper 4 due

Read: Hui-Neng, "Introduction"

14 Indian Buddhism

Read: Hui-Neng, *Platform Sutra of the Sixth Patriarch*

15 Buddhism in China

Reaction Paper 5 due

Read: Hui-Neng, *Platform Sutra of the Sixth Patriarch*

16 Buddhism in China

**Final paper shall be due no later than the scheduled time for the final exam**



## **Class Participation, What Does It Look Like?**

How do professors grade students in reading seminars for class participation? Simple: by watching you. Below is what I will be looking for every day as we advance through the term. You may consider this the rubric for your participation grade, which equals approximately twice the points of your final paper. Don't be a slacker! It all adds up...

### **9-10 Points:**

Your cell phone is off. You show up prepared, having read well the material. Instead of a copy of the reading you work from your reading journal or the extensive notes you have made. Your responses and questions are grounded in the reading, and in almost every instance you are able to refer back to the reading by page number. Your reading has prompted *thought*, meaning that you bring unanswered questions to class and engage in critical thinking of the material. You pay attention, not just to me and your own views, but to what others have to say, and you engage the class in dialogue. On occasion you may dominate the discussion for brief periods, but you also know when to shut up and let other people talk. You leave your personal, religious, and ideological biases out of your consideration of the material, but can reflect thoughtfully (but theoretically) on how the material may relate to your own experience or social-cultural context.

### **7-8 Points:**

Your cell phone is off. You show up reasonably prepared. You read (almost) everything, and took a few notes, but don't seem to have made an effort to penetrate the material. You likely rely on post-it notes and lots of margin notes and are flipping through the reading looking for specific points or pieces of evidence. Your answers to questions often come back to one or two points in the text, because those were the few you read well. In those areas you are able to think critically and provide thoughtful comments. Otherwise, you may offer non sequiturs (illogical, short-sighted conclusions) about the rest of the text, or else work off of what other people have to say without offering much that is your own.

### **6-5 Points:**

Your cell phone may ring as you forgot to turn it off. You read a little bit, or next to nothing, of the material. You may or may not have a few notes on what you read, or a few post-it notes, but it doesn't matter since you can't connect that to anything else in the text. You refer to "that one part" of the reading quite a bit. You are passive in class, unable to engage in dialogue with others because you didn't spend much time with the texts. You mostly sit and listen, and (almost) never volunteer an idea. When asked something, you "don't know" and can't offer a guess because you didn't read, or read but didn't even attempt to understand it, make notes, or write down your questions. You exhibit lots of personal, religious, or ideological bias in your response to the reading and the ideas discussed in class.

### **Below 5 Points:**

You show up without books or material. You text your friends in class or excuse yourself to make a phone call. You attempt to pass off your "wit" as commentary on the class discussion instead of actually listening to your classmates. You want to charm and schmooze your way into a grade instead of doing work. Tragically, I'm a misanthrope and don't really care whether you're funny or not.