

Department **History**

Course Number 344

Course Name: **Self, Family, and Society  
in Chinese Tradition**

## **AREAS OF INQUIRY**

### **IDENTITY, INSTITUTIONS, AND SOCIETIES**

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This form must be submitted to the Faculty Council on Liberal Learning and Academic Life as part of the submission process.

Please attach a proposed syllabus for this course and the Undergraduate Curriculum Course Proposal Form.

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DEADLINE FOR PROPOSALS: **September 16, 2005**

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Please answer the following questions:

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#### **Check Only One:**

- ◇ This course is an existing course (in the current curriculum) that we are now proposing for this Area of Inquiry.
- X This is a new course that we are now proposing for this Area of Inquiry.

1. Name and contact information for the department chair administrating this course.

**Dr. Shumet Sishagne, 757-594-7118, [sishagne@cnu.edu](mailto:sishagne@cnu.edu)**

2. In any given semester, how many sections of this course is your department willing to offer?

**Two or Three**

3. Why is this course being offered/what is it designed to achieve (Course purpose/goal)?

**To add to the offering of Areas of Inquiry courses so that students are exposed to the issues of identity, institutions and societies, specifically to the institutional structure of human society and its intellectual sources in another society. They will learn to analyze concepts, patterns, and issues that affect the organization of society, shape individual thought and social mores, and mold the relationship between individuals and society at large in Chinese tradition, and therefore better understand Western tradition.**

4. Check the learner objectives below that the course will address. The first objective is required and every proposal must include at least two more objectives from the list below.

- X Identify concepts, patterns, and issues that affect the organization of societies, shape individual thought, or shape social mores (**required**)
- X Compare and contrast the effects of these concepts, patterns and issues on individuals, cultural institutions, or societies
- X Identify an institutional or societal structure (or structures) and its (or their) influence on individuals

- ◇ Explain the fluid role of the individual within society (reflecting the multiple and sometimes contradictory roles of individuals within society)
  - ◇ Recognize the influence of societal or cultural context on self and others as individuals
  - ◇ Objectively and critically evaluate concepts of self and individuality
5. Briefly explain how this class addresses the above objectives. A course may cover more than three objectives.
- a.) **To achieve the first objective, the course will engage students to learn the concepts of self, family, and society in Chinese tradition in comparison with those in Western tradition and compare the social-political institutions in those broad two cultural traditions. From this comparison, the course will help students to understand the underlying reasons for differences between Chinese and Western political-social institutions, from which problems, such as those about human rights, arose between China and the West.**
- b.) **To achieve the second objective, the course will require students to read Chinese sources in English translation to examine the origins of the concepts “self,” “family,” and “society” in Chinese tradition by and to discuss in class and in written assignments how those concepts informed the development of Chinese social-political institutions over its long history and helped shape the conditions in today’s China. The course will also require students to read some most important ideas in Western tradition to compare with Chinese tradition.**
- c.) **To achieve the third objective, the course will, through studying concepts of self, family, and society in Chinese tradition, compel students to reflect on how they themselves were influenced, shaped and conditioned by those concepts in Western tradition and how they should live their lives as individuals and as members of a global society. Such reflections will constitute meaningful class discussions and written assignments.**
6. Course Assessment: **Identify how this course will accomplish the above objectives (choose at least one).**
- X **Participating in class discussion and debate**
- ◇ Engaging in teamwork and other collaborative exercises
- X **Writing analytical or evaluative papers, perhaps incorporating original research**
- X **Making oral presentations**
- ◇ Creating an artistic product or a performance
  - ◇ Participating in fieldwork
- X **Other means – Exams to assess their understanding of the course materials.**
7. Attach a proposed syllabus, which includes a statement of purpose, course objectives, and how these objectives will be accomplished.
- See attached.**
8. If this course contributes to any of the foundations for liberal learning given below, please explain how.
- X Oral Communication Literacy:
- Through class discussions and oral presentations.**

X Information Literacy:

**Through course readings and research for term paper.**

X Writing Literacy:

**Through completing a term paper and other writing assignments.**

9. Explain how this course connects to Vision 2010 – the CNU Strategic Plan ([www.cnu.edu/Vision2010](http://www.cnu.edu/Vision2010)).

**This course serves as part of the liberal learning core curriculum as an Areas of Inquire course. It will serve the goals in the Vision 2010 as follows.**

**This course engages students to learn the concepts of self, family, and society in Chinese tradition in comparison with Western tradition so that students will better understand the values in a different culture and better appreciate the values in Western tradition at the same time; it asks students to reflect on how they are shaped by the concepts of self, family, and society in Western tradition and how should live their lives as individuals and members of their society; and it requires students to complete challenging course assignments including written assignments in analyzing primary sources and discussing ideas, concepts, and institutions. In so doing, the course serves the Priority I Goal B “Support learning that cultivates critical and innovative thinking” and related strategies; the Priority I Goal C “Foster independent student learning” and related strategies, especially “Encourage the wise use of knowledge in the service of human freedom;” and the Priority II Goal E “Create learning opportunities that expand individual potentials” and related strategies, especially “Prepare students to succeed in a diverse and global society” and “Promote an understanding of ethics and ethical values.”**

**Ultimately, the course will broaden students’ horizons and help them recognize and respect the identities, histories, and cultures of other peoples, introduce them to a better understanding of the complex world we live in, and prepare them to lead responsibly and successfully in the global society of the 21<sup>st</sup> century.**

Submission Checklist:

By the deadline, submit a packet with the following documents to the Assistant Dean for Liberal Learning. Please submit in electronic and hard copy form.

☒ Area of Inquiry Course Proposal Form

☒ Syllabus for the Course

If needed:

☒ Undergraduate Curriculum Committee New Course Proposal Form

☐ Undergraduate Curriculum Committee Change to Existing Course Form

History 344  
**Self, Family, and Society in Chinese Tradition**  
Fall 2007, MWF 2:00-2:50, MCM

Instructor: Dr. Xiaoqun Xu

Office: Commonwealth Hall Room 22; Office Phone: 594-7393; Dept. Phone: 594-7567.

Office Hours: MWF 10:00-11:00 am, 12:00-1:00 pm; and by appointment.

Course Description:

One of the most influential Confucian creeds stated that “*only when minds are rectified are our persons cultivated; only when our persons are cultivated are our families regulated; only when families are regulated are political orders well maintained; only when political orders are well maintained is there peace in the world.*” This course will examine the fundamental assumptions behind this statement, that is, the concepts of “self,” “family,” and “society (world)” in Chinese tradition that profoundly shaped the course of Chinese history and the conditions of contemporary China. It looks at how those concepts came into being and took hold and how they interacted with social-political institutions and reinforced one another in the past two millennia, in some comparison with related concepts and institutions in Western tradition.

Course Objective:

Through the course students will learn to identify the traditional Chinese notions of self, family, and society, understand their historical context, evaluate how those concepts influence the development of social-political institutions in Chinese society, and compare and analyze similarities and differences between Chinese and Western traditions in conceptualizing self, family, and society.

Course Texts:

[William Theodore De Bary](#), [Irene Bloom](#), and [Joseph Adler](#), eds., *Sources of Chinese Tradition*, Vol. 1. New York: Columbia University Press, 2000.

[William Theodore De Bary](#), *Asian Values and Human Rights: A Confucian Communitarian Perspective*. Cambridge, MA: Harvard University Press, 1998.

John Locke, *Second Treatise of Government*. Hackett Publishing Company, 1980.

Course Requirements:

1. **Attendance and Participation:** Students are required to attend class regularly and on time, come prepared to raise questions, offer comments, or respond to questions during classes. More than four *non-emergency* absences would result in a lower participation grade.
2. **Readings:** To be prepared for class, it is essential for students to complete the reading assignment for each week prior to the corresponding lectures. Students are required to hand in at least one question (on a 3x5 index card) arising from their readings each week, which counts toward the participation grade.
3. **Exams:** There will be one mid-term and one final exam. The exams will be on the content of both lectures and all the readings, in a combination of identifications and essays. Study guide will be available prior to exams. No make-up will be given for both exams. In case the midterm is missed due to *documented emergencies*, its weight will be added to the final. If the final is missed for the same circumstances, a grade of “Incomplete” will be given for the course.
4. **Written Assignments:** Students are to write two papers. One is short paper analyzing a piece of readings in Chinese philosophy or a book review, and the other a term paper on a topic that they choose and is approved by the instructor.

Course Grade Components:

Attendance and Participation...10%; Short Paper...15%; Term Paper...25%; Midterm Exam... 20%; Final Exam...30%.

Course Outline:

Week 1: An Overview of Chinese History

Week 2: Confucius and His Universe

Week 3: Self, Family, and Society in Confucianism

Week 4: Triumph of Confucianism over Alternative Views

Week 5: Self-Cultivation and Education in Confucianism

Week 6: Patriarchal Family System and Confucian Morals

Week 7: Women in Chinese Family and Society

Mid-Term Exam

Week 8: From Self to Society through State: Civil Service Examination

Week 9: Centralized State as Patriarchal Family Writ Large

Week 10: Challenges from Western Tradition in the Modern Era

Week 11: Triumph of Nationalism over Liberalism (Collectives over Individuals)

Week 12: Chinese Communism as Nationalism and Confucianism

Week 13: Chinese Communism as Socialism and Confucianism

Week 14: Capitalism, Nationalism, and Confucianism in China today

Week 15: Presentations and Review

Final Exam

**UNDERGRADUATE CURRICULUM COMMITTEE  
NEW COURSE PROPOSAL FORM**

Does this proposal affect Liberal Learning requirements? Yes \_\_\_\_ No \_\_\_\_

1. Title of Course: **Self, Family, and Society in Chinese Tradition**

Proposed Course Number (cleared with Registrar): **344**

Prerequisite Courses:

(if you require a minimum acceptable grade greater than the default of D- , please indicate the grade you require) \_\_\_\_\_

Catalogue Description (including credits, lecture, and lab hours):

**History 344, Self, Family, and Society in Chinese Tradition (3-3-0)**

**This course will examine the fundamental assumptions behind one of the most influential Confucian creeds—“cultivate self, regulate family, maintain political order, and achieve peace in the world”—, i.e., the concepts of “self,” “family,” and “society (world)” in Chinese tradition that profoundly influenced the course of Chinese history and the conditions of contemporary China. It looks at how those concepts came into being and how they interacted with social-political institutions and reinforced one another in the past two millennia, in some comparison with related concepts and institutions in Western tradition.**

Is the course cross-listed? If so, what is the number of the other course?

**No.**

**\*\*A proposed syllabus, including complete text and/or reference information, as well as any relevant information to this decision, must be appended.**

**NOTE: All affected department chairs must sign approval on last page.**

2. For whom is the course primarily intended? Explain why it should be added to the curriculum.

**This course is intended for second year students and above. It is created to broaden the offering of Areas of Inquiry courses in the liberal learning core, in the area of identity, institutions, and societies.**

3. If this course is required, append a description of how the course fits into the curriculum. Indicate how it affects hours required for graduation.

**This is an elective course for liberal learning core, not a required course for history major.**

4. Has this course been offered previously as a special topics course? If so, when? What course number was used?

**No.**

5. Has this course, or one closely related to it, been offered at CNU previously?  
If so, is that course currently being offered? How does the proposed course differ? When is the last term the old course will be offered?

**No.**

6. What is the anticipated enrollment per offering for the next three years? **19**

During which term will this course first be offered?

Fall 20\_\_

Spring 2006

Summer 20\_\_

During which semesters will this course regularly be offered?  
Fall 20\_\_      Spring 2006      Summer 20\_\_

Print in the **2006-2007** Undergraduate Catalog.

7. How will the course be staffed?

**Dr. Xiaoqun Xu will teach it.**

8. Does the course involve a particular classroom, special equipment, or costs beyond those usually associated with a course at CNU? If so, please explain.

**No.**

9. Is the course repeatable for additional credit? If so, is there a limit to the number of times the course can be repeated? (e.g., applied music courses)

**No.**

10. If this course is for an Area of Inquiry

a. Identify the Area of Inquiry    **Identity, Institutions, and Societies**

b. Demonstrate how your course will meet the objectives of this Area of Inquiry

**The required objective of this Area of Inquiry is to “identify concepts, patterns, and issues that affect the organization of societies, shape individual thought, or shape social mores.” To achieve that objective, the course will engage students to learn the concepts of self, family, and society in Chinese tradition in comparison with those in Western tradition and to analyze how those concepts interacted with the institutions in the two traditions. Through studying Chinese conception of self, family, and society, students will be asked to reflect on how they themselves were shaped and influenced by those concepts in Western tradition and how they should live their lives as individuals and as members of their society.**

This course was approved by:

**(Liberal learning core courses must be reviewed by BOTH academic Deans.)**

*Concur*

*Do Not*

Concur\*\*

Department(s): (1) \_\_\_\_\_ Date: \_\_\_\_\_

☐☐

(2) \_\_\_\_\_ Date: \_\_\_\_\_

☐☐

College Curriculum \_\_\_\_\_  
Committee: \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

Dean: \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

Dean: \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

Undergraduate Curriculum \_\_\_\_\_  
Committee: \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

***Changes to the Liberal Learning requirements must be reviewed by the Faculty Senate.***

Faculty Senate President: \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

Provost \_\_\_\_\_ Date: \_\_\_\_\_ ☐ ☐

Distribution by Provost Office following approval:  
Department Chair(s), UCC Chair, Deans, Registrar

***\*\* If "Do Not Concur" is checked, please attach a statement of explanation.***