

Subject Description Form

Subject Code	CHC409P
Subject Title	Confucianism, Classical Learning and the State 儒學經學與國家
Credit Value	3
Level	4
Pre-requisite / Co-requisite/ Exclusion	Nil
Objectives	The course examines the relationship between Confucianism, classical learning and the state in traditional China. It discusses the impact of Confucian thought on the political ideas as well as the political and social institutions in Chinese history. It also studies the Confucian idea of moral self-cultivation and the maintenance of the social order, in addition to the practice of Confucian social programs.
Intended Learning Outcomes	Upon completion of the subject, students will be able to: <ul style="list-style-type: none">(a) know the main thoughts and influences of important Confucians,(b) understand the content and significance of Confucian advocacies for personal cultivation,(c) have knowledge about the Confucian designs on maintaining political and social order as well as on organizing community life,(d) acquire the method and ability to read the Confucian classics with understanding, and(e) form independent judgment on historical consequences of Confucian thoughts and proposals.

<p>Subject Synopsis/ Indicative Syllabus</p>	<ol style="list-style-type: none"> 1) The formation of Confucianism: people, texts, ideas and advocacies 2) Main ideas of Confucius, Mencius, and the early schools of philosophy on government and education 3) Confucianism as the state ideology and the political culture in Han times 4) Confucianism in the Wen-jin period: philosophic discourse and humanistic awakening 5) Tang dynasty Confucianism and Confucians in the vogue of Buddhism 6) The beginning of Neo-Confucianism: appeal and theoretical foundation of Northern Song lixue/learning of principles 7) Zhu Xi's intellectual achievements and influence 8) The thought of Wang Yangming and its influence 9) Neo-Confucian classics 10) Neo-Confucian impacts on late imperial Chinese political culture and social life 11) Orientations in Confucian learning in late imperial times: learning of principles, statecraft learning, and evidential learning 12) Confucian institutions of sacrificial and canonization and their political and cultural significance 13) The agenda of modern Confucianism
<p>Teaching/Learning Methodology</p>	<p>Classes will consist of lectures that introduce the subject's materials and classroom discussions where the materials are analyzed in depth. Students are responsible for the source and secondary materials before class, and writing the term paper and the reading report. The methodology is essentially interactive. Classroom discussions and the two quizzes will not only test students' grasp of the content of the course but also enable the teacher to address problems that cause difficulties to students' learning. Students' reports and papers will enhance their understanding of the course and their skill in writing academic papers.</p>

Assessment Methods in Alignment with Intended Learning Outcomes	Specific assessment methods/tasks	% weighting	Intended subject learning outcomes to be assessed (Please tick as appropriate)				
			a	b	c	d	e
	1. mid-term quizze	25%	✓	✓	✓	✓	
	2. Reading report & Oral Presentation	25%	✓	✓	✓	✓	✓
	3. Term paper	50%	✓	✓	✓	✓	✓
Total	100%						
	<p>1. The mid-term quizze is designed to assess students' understanding of the thoughts of the major Confucians and their ability to read and comprehend classical texts.</p> <p>2. Written reports and their classroom presentation are especially suited for students' presentation of their own understanding of issues arising from the lectures. They also make it easy for the teacher to evaluate their mastery of the intended learning outcomes.</p> <p>3. The term paper of about 2000 words on a topic derived from the course subject matter is designed to assess students' mastery of the main content of the course and their ability to pursue their own learning.</p>						
Student Study Effort Required	Class contact :						
	▪ Seminars		39 Hrs.				
	Other student study effort :						
	▪ Readings		60 Hrs.				
	▪ Writings		30 Hrs.				
	▪ Discussion		3 Hrs.				
	Total student study effort		132 Hrs.				
Reading List and References	<p>1. 包弼德著，劉寧譯：《斯文：唐宋思想的轉型》。南京：江蘇人民出版社，2001。</p> <p>2. 史華茲著，程鋼譯：《古代中國的思想世界》。南京：江蘇人民出版社，2004。</p> <p>3. 白川靜著，加地伸行、范月嬌合譯：《中國古代文化》。臺</p>						

	<p>北：文津出版社，1983。</p> <p>4. 朱維錚：《中國經學史十講》。上海：復旦大學出版社，2002。</p> <p>5. 朱維錚主編：《傳統文化的再估計》。上海：上海人民出版社，1986。</p> <p>6. 朱鴻林：《中國近世儒學實質的思辨與習學》。北京：北京大學出版社，2005。</p> <p>7. 牟宗三：《宋明儒學的問題與發展》。臺北：聯經出版事業股份有限公司，2003。</p> <p>8. 牟復禮著，王立剛譯：《中國思想之淵源》。北京：北京大學出版社，2009。</p> <p>9. 余英時：《士與中國文化》。上海：上海人民出版社，2003。</p> <p>10. 余英時：《宋明理學與政治文化》。臺北：允晨文化實業股份有限公司，2004；桂林：廣西師範大學出版社，2006。</p> <p>11. 余英時：《從價值系統看中國文化的現代意義：中國文化與現代生活總論》。臺北：時報文化出版事業有限公司，1984。</p> <p>12. 余英時：《現代儒學的回顧與展望》。北京：三聯書店，2004。</p> <p>13. 杜維明著，陳靜譯：《儒教》。上海：上海古籍出版社，2008。</p> <p>14. 周予同著，朱維錚編：《周予同經學史論著選集》（增訂本）。上海：上海人民出版社，1998。</p> <p>15. 唐君毅：《中國哲學原論·原教篇：宋明儒學思想之發展》。臺北：臺灣學生書局，1984。</p> <p>16. 徐復觀著，蕭欣義編：《儒家政治思想與民主自由人權》。臺北：八十年代出版社，1979、1988[增訂]。</p> <p>17. 馬克斯·韋伯著，王容芬譯：《儒教與道教》。北京：商務印書館，2002。</p> <p>18. 常建華：《宗族志》。上海：上海人民出版社，1998。</p> <p>19. 梁漱溟：《中國文化要義》。香港：三聯書店香港分店，1987；上海：上海人民出版社，2005。</p> <p>20. 陳弱水：《唐代文士與中國思想的轉型著》。桂林：廣西師範大學出版社，2009。</p> <p>21. 陳榮捷：《王陽明傳習錄詳註集評》。臺北：臺灣學生書局，1983。</p>
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22. 陳榮捷：《近思錄詳註集評》。臺北：臺灣學生書局，1992。
23. 陳榮捷著，朱榮貴編：《宋明理學之概念與歷史》。臺北：中央研究院中國文哲研究所籌備處，2000。
24. 陳蘇鎮：《漢代政治與〈春秋〉學》。北京：中國廣播電視出版社，2001。
25. 黃進興：《優入聖域：權力、信仰與正當性》。臺北：允晨文化實業股份有限公司，1994。
26. 葛兆光：《古代中國文化講義》。臺北：三民書局，2005；上海：復旦大學出版社，2006。
27. 閻步克：《樂師與史官：傳統政治文化與政治制度論集》。北京：三聯書店，2001。
28. 錢穆：《中國文化演進之幾個階程》。香港：香港中文大學，1983。
29. 錢穆：《中華文化十二講》。臺北：東大圖書股份有限公司，2006。
30. 錢穆：《宋明理學概述》。臺北：中華文化出版事業委員會，1962。
31. Ebrey, Patricia Buckley. *Confucianism and Family Rituals in Imperial China: A Social History of Writing about Rites*. Princeton, N.J.: Princeton University Press, 1991.
32. Elman, Benjamin A. *A Cultural History of Civil Examinations in Late Imperial China*. Berkeley: University of California Press, 2000.