

CHIN 5210
Spring 2009
Tue 3:30–6:15 pm
HUMN 245

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“Our passions do not live apart in locked chambers, but, dressed in their small wardrobe of notions, bring their provisions to a common table and mess together, feeding out of the common store according to their appetite.”
(George Eliot: *Middlemarch*, ch.16)

“Prejudices, it is well known, are most difficult to eradicate from the heart whose soil has never been loosened or fertilised by education: they grow there, firm as weeds among stones.”
(Charlotte Brontë: *Jane Eyre*, ch.xxix)

“I never saw him [...] but I have heard my father mention that he was a showy man [...] But he was not to be, without ignorance or prejudice, mistaken for a gentleman, my father most strongly asseverates; because it is a principle of his that no man who was not a true gentleman at heart, ever was, since the world began, a true gentleman in manner. He says, no varnish can hide the grain of the wood; and that the more varnish you put on, the more the grain will express itself.”
(Charles Dickens: *Great Expectations*, ch.22)

“A good heart will help you to a bonny face, my lad.”
(Emily Brontë: *Wuthering Heights*, ch.7)

ANCIENT PROSE

Psychological foundations of education and ritual

The controversy over human nature is one of the most consequential debates in early Chinese politico-philosophical literature. Views of human nature – and in the broader sense human psychology – are foundational for all concepts of techniques of rulership and social organization. Explicit psychological discourse is especially prominent in the Ru tradition, where it serves to explain, and often also to justify, how and why education and ritual can cultivate people to make them responsible members of society, in particular functionaries of the state.

The arguably most sophisticated and systematic text on human psychology was found in two significantly different versions written on bamboo slips around 300 BCE in the vicinity of the capital Ying 郢 of the southern state Chu 楚. The one first published (Jingmen shi bowuguan, 1998) was excavated in 1993 from tomb no. 1 of Guodian 郭店 near the city of Jingmen 荊門, Hubei 湖北, and entitled *Xing zi ming chu* 性自命出 by the editors of that publication. The other is part of a cache of bamboo manuscripts purchased by the Shanghai Museum on the Hong Kong antique market in 1994. The Shanghai editors named this manuscript *Xing qing lun* 性情論. Of these two, the Guodian text is the more complete. We will in the first part of the semester focus on a close reading and discussion of this text. We will use modern transcriptions of this text and will consider different suggestions for reading the manuscript as we would variants between different versions of transmitted texts, without much discussion of palaeographic problems.

In the latter half of the semester we will include some transmitted texts on the same topic. Depending on our pace of reading, such texts may be: the *Xunzi* chapters *Tian lun* 天論, *Li lun* 禮論, *Yue lun* 樂論, the *Liji* chapters *Xue ji* 學記, *Yue ji* 樂記, and Mengzi chapter 6 (Gaozi 告子).

By discussing how central concepts and technical terms are actually implicitly understood or explicitly defined in these early Chinese texts, we will aim to critically revise commonly used, though sometimes ill-advised, equations such as that of *qing* 情 with “emotion(s)”. In order to not be unduly influenced by interpretations of others from the beginning, we will spend the first few weeks (exact schedule will depend on number of participants) solely on reading, translating and discussing primary texts. Only then will we begin to include secondary scholarship.

All graduate students are welcome to participate. Experience in palaeography is not required, but a basic knowledge of Classical Chinese (*Gu Hanyu* 古漢語) is indispensable.

The final grade will be based on the following criteria:

I. Class Attendance and Participation 40 %

Each student is expected to attend classes regularly, having prepared a *written* translation of the assigned passages of primary text. In case of manuscript texts, it is recommended to transcribe the text in modern Chinese characters in addition to translating it. All students are required to read the assigned secondary literature, regardless of who is scheduled to present an introduction to that literature in class.

II. Presentations 20%

Each student is expected to give at least one short presentation (of 10-15 minutes length) in class. This presentation will typically consist in the introduction to a scholarly article or a book chapter pertaining to early Chinese concepts of human psychology.

III. Term Paper 40%

The term paper will be an annotated translation of an early Chinese text of the student's own choice (but subject to approval of instructor and preferably closely related to the subject of the seminar) with a brief introduction and followed by a short interpretive statement (total: 10-13 pages), due **April 28**. The paper is to be written in a scholarly style, i.e. with proper citations and bibliographical information (MLA or Chicago style preferred).

TENTATIVE SCHEDULE (will depend on pace of our progress and may be adapted accordingly)

Week 1 (1/13):

Introduction, discussion of syllabus and planning of seminar

Weeks 2-8 (1/20 - 3/3):

Xing zi ming chu

Week 9 (3/10):

Mengzi

Week 10 (3/17):

Xunzi

Week 11 (3/24):

Spring Break

Week 12 (3/31):

Xunzi

Week 13 (4/7):

Liji

Week 14 (4/14):

Liji

Week 15 (4/21):

independent study

Week 16 (4/28):

final discussion, term-paper due

Primary Sources:

Jingmen shi bowuguan, ed. 1998. *Guodian Chu mu zhujuan*. Beijing: Wenwu. 荊門市博物館編《郭店楚墓竹簡》北京：文物。

Ma Chengyuan, ed. 2001. *Shanghai bowuguan cang Zhanguo Chu zhushu I*. Shanghai: Shanghai guji. 馬承源主編《上海博物館藏戰國楚竹書（一）》上海：上海古籍。[PL 2447.S436 2001 vol.1]

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Secondary Literature:

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- Andreini, Attilio. 2006. “The Meaning of *qing* 情 in Texts from Guodian Tomb no. 1.” In: *Love, Hatred, and Other Passions: Questions and Themes on Emotions in Chinese Civilization*, ed. by Paolo Santangelo and Donatella Guida, 149–165. Leiden: Brill. **[PDF]**
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- Ding Yuanzhi. 2002. *Chu jian Ru jia xing qing shuo yanjiu*. (Chutu wenxian yizhu yanxi congshu 15). Taipei: Wanjuanlou. 丁原植 著 《楚簡儒家性情說研究》 (出土文獻譯注研析叢書) 臺北：萬卷樓。
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- Graham, A. C. 1990 [1967]. “The Background of the Mencian Theory of Human Nature.” In: *Studies in Chinese Philosophy and Philosophical Literature*, 7–66. Albany: State University of New York Press. Originally Published in *The Tsing Hua Journal of Chinese Studies*, New Series, 1967, 6.1–2. **[PDF]**
- Hansen, Chad. 1995. “Qing (Emotions) 情 in Pre-Buddhist Chinese Thought.” In: *Emotions in Asian Thought: A Dialogue in Comparative Philosophy*, ed. Joel Marks and Roger T. Ames, 181–211. Albany: State University of New York Press. **[PDF]**
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- Lewis, Mark Edward. 2006. *The Construction of Space in Early China*. Albany: State University of New York Press.
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<http://www.jianbo.org> = <http://www.bamboosilk.org/>

Jian bo wang “簡帛網”(武漢大學簡帛研究中心):
<http://www.bsm.org.cn/>

CHANT (CHinese ANcient Texts) Database:

<http://www.chant.org> (accessible via Chinook, use login for IP users, i.e. 機構用戶登入)

Reference Tools:

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University of Colorado Policy Statements

Regarding Disabilities

If you qualify for accommodations because of a disability, please submit to me a letter from Disability Services in a timely manner so that your needs be addressed. Disability Services determines accommodations based on documented disabilities. Contact: 303-492-8671, Willard 322, and www.Colorado.EDU/disabilityservices

Disability Services' letters for students with disabilities indicate legally mandated reasonable accommodations. The syllabus statements and answers to Frequently Asked Questions can be found at www.colorado.edu/disabilityservices

Regarding Religious Holidays

Campus policy regarding religious observances requires that faculty make every effort to deal reasonably and fairly with all students who, because of religious obligations, have conflicts with scheduled exams, assignments or required attendance. In this class, we documentation in advance for any class or assignment you will miss. See full details at http://www.colorado.edu/policies/fac_relig.html

Regarding Classroom Environment

Students and faculty each have responsibility for maintaining an appropriate learning environment. Those who fail to adhere to such behavioral standards may be subject to discipline. Professional courtesy and sensitivity are especially important with respect to individuals and topics dealing with differences of race, culture, religion, politics, sexual orientation, gender, gender variance, and nationalities. Class rosters are provided to the instructor with the student's legal name. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference early in the semester so that I may make appropriate changes to my records. See policies at <http://www.colorado.edu/policies/classbehavior.html> and at http://www.colorado.edu/studentaffairs/judicialaffairs/code.html#student_code

Regarding Discrimination and Harassment

The University of Colorado at Boulder policy on Discrimination and Harassment, the University of Colorado policy on Sexual Harassment and the University of Colorado policy on Amorous Relationships apply to all students, staff and faculty. Any student, staff or faculty member who believes s/he has been the subject of discrimination or harassment based upon race, color, national origin, sex, age, disability, religion, sexual orientation, or veteran status should contact the Office of Discrimination and Harassment (ODH) at 303-492-2127 or the Office of Judicial Affairs at 303-492-5550. Information about the ODH, the above referenced policies and the campus resources available to assist individuals regarding discrimination or harassment can be obtained at <http://www.colorado.edu/odh>

Regarding the Honor Code

All students of the University of Colorado at Boulder are responsible for knowing and adhering to the academic integrity policy of this institution. Violations of this policy may include: cheating, plagiarism, aid of academic dishonesty, fabrication, lying, bribery, and threatening behavior. All incidents of academic misconduct shall be reported to the Honor Code Council (honor@colorado.edu; 303-725-2273). Students who are found to be in violation of the academic integrity policy will be subject to both academic sanctions from the faculty member and non-academic sanctions (including but not limited to university probation, suspension, or expulsion). Other information on the Honor Code can be found at <http://www.colorado.edu/policies/honor.html> and at <http://www.colorado.edu/academics/honorcode/>