

HMMA 5001: Fundamentals of Chinese Culture Fall 2020

Instructors: CHAN, Charles Wing-hoi (hmwhchan@ust.hk; room 3357)
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Class Time: Thursdays 1:30PM - 4:20PM
Classroom: TBA

I. Course Description:

This is an integrated multidisciplinary course on Chinese culture. It aims at providing students with a broad understanding of the perspectives and methodologies of humanistic studies on Chinese culture across various disciplines, including anthropology, history, linguistics, literature, philosophy, and religion. In each offering of the course, 4 out of 6 humanities disciplines will be offered, with an emphasis placed on the introduction of fundamental concepts and general methodological/theoretical underpinnings of the studies of Chinese culture in humanities. This is a mandatory foundation course for all students in the MA program in Chinese Culture.

II. Course Objectives:

Upon the completion of the course, students may be expected to attain the following attributes:

- 1) A broad understanding of the nature, scope and value of the studies of Chinese culture in humanities perspectives;
- 2) Better appreciation of the basic concepts, theories and methods in different humanities disciplines essential to the building of a holistic, dynamic and integrated understanding of Chinese culture;
- 3) Ability to respond critically to Chinese cultural texts and issues of various nature;
- 4) Strengthened skills in humanistic inquiry pertaining to Chinese culture, such as questioning, analyzing, interpreting, making connections and constructing arguments.

III. Course Assessment:

1) Attendance & in-class participation: 20%

Students are expected to complete the reading assignment PRIOR to coming to class and be ready to discuss and engage in class. All assigned reading materials are either in electronic form or posted on Canvas, with the full-length books or additional reference materials placed on reserve in the library under this course code.

2) 4 short module papers: (1,500-2,000 words each) 80% (20% per module)

Each module paper should be around 1,500-2,000 words long and is due 3 weeks after the completion of respective module. The topic of each module paper varies, depending on the content of individual module and instructor's requirement.

IV. Class Schedule:

Module	Dates	Instructor
Philosophy	Sept 10, 17, 24	CHAN, Charles
Anthropology	Oct 8, 15, 22	LIU, Tik-sang
History	Oct 29, Nov 5, 12	ZHANG, Lawrence
Literature	Nov 19, 26, Dec 3	MA, Xiaolu

V. Module Description:

1) Philosophy Module: Chinese Approaches to the Meaning of Life

The three lectures on Chinese philosophy will be devoted to Confucianism, Taoism and Buddhism, the so-called “Three Teachings”, respectively. Notwithstanding the frequent interactions among them in the long history of China, they represent three distinctively different approaches to human predicament and human destiny. Following a chronological order, each of these lectures will concentrate on some of the most influential philosophers or representative schools of the three teachings. Through examining one after the other their metaphysics, philosophical anthropology, spiritual discipline and ethical theory, the lectures will demonstrate how the three teachings as a whole distinguish from one another in their views on the very nature of the ultimate reality, the intricate relationships between that reality and humanity, the uplifting program through which a union, or a reunion, of them can be achieved and a fulfilling and noble life attained. It is only on the basis of this comparison can we begin evaluating what legacies these teachings might leave to posterity.

Sept 10: The Confucian Approach

- ♦ *A Source Book in Chinese Philosophy*. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1969, pp. 3-83, 115-135.
http://web.b.ebscohost.com.lib.ezproxy.ust.hk/ehost/ebookviewer/ebook/bmxlYmtfXzc4MzkkX19BTg2?sid=5e36afaa-0fe5-4188-b246-8397b831c80f@sessionmgr103&vid=0&format=EB&lpid=lp_3&rid=0

Sept 17: The Taoist Approach

- ♦ *A Source Book in Chinese Philosophy*. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1969, pp. 136-210, 314-335.
http://web.b.ebscohost.com.lib.ezproxy.ust.hk/ehost/ebookviewer/ebook/bmxlYmtfXzc4MzkkX19BTg2?sid=5e36afaa-0fe5-4188-b246-8397b831c80f@sessionmgr103&vid=0&format=EB&lpid=lp_3&rid=0

Sept 24: The Buddhist Approach

- ♦ *A Source Book in Chinese Philosophy*. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1969, pp. 357-449.
http://web.b.ebscohost.com.lib.ezproxy.ust.hk/ehost/ebookviewer/ebook/bmxlYmtfXzc4MzkkX19BTg2?sid=5e36afaa-0fe5-4188-b246-8397b831c80f@sessionmgr103&vid=0&format=EB&lpid=lp_3&rid=0

2) Anthropology Module: Understanding Chinese Culture and Society

One of the key tools for studying human societies in anthropology is fieldwork. Anthropologists live in the community that they study and participate in people's daily life. Through the method of participant observation, anthropologists collect their field data and to experience the local ways of life. A fieldworker must give up his/her own personal judgement and try to understand how people make their living, how they organize their society, and how they look at the world. Anthropologists adopt the holistic approach, putting the local society in the wider regional and global contexts, to make sense of the data that they have collected. In this section, students will read some selected articles of Chinese societies that associate with three different anthropological topics: fieldwork, lineage organization and popular religion.

Oct 8: Fieldwork

- ♦ Geertz, Clifford. 1973. "Deep Play: Notes on the Balinese Cockfight." In *The Interpretation of Cultures: Selected Essays*. New York: Basic Books.
- ♦ Peoples, James and Garrick Bailey. 2012. *Humanity: An Introduction to Cultural Anthropology* (International Edition) (9th ed.). Wadsworth, Cengage Learning. (Chapter 2: Culture; Chapter 5: Methods of Investigation)
- ♦ Watson, James L. and Rubie S. Watson. 2004. "Fieldwork in the Hong Kong New Territories (1969-1997)." In *Village life in Hong Kong: Politics, Gender, and Ritual*

in the New Territories, pp. 3-18. Hong Kong: The Chinese University Press.

- ♦ Whyte, William Foote. 1994. "Learning to Be a Participant Observer." In his *Participant Observer: An Autobiography*, pp. 67-84. Ithaca: ILR Press.

Oct 15: Lineage Organization

- ♦ Pasternak, Burton. 1969. "The Role of the Frontier in Chinese Lineage Development." *Journal of Asian Studies*, 28: 551-561.
- ♦ Peoples, James and Garrick Bailey. 2012. *Humanity: An Introduction to Cultural Anthropology* (International Edition) (9th ed.). Wadsworth, Cengage Learning. (Chapter 8: Marriage and Families; Chapter 9: Kinship and Descent)
- ♦ Potter, Jack M. 1970. "Land and Lineage in Traditional China." In *Family and Kinship in Chinese Society*, ed. Maurice Freedman. Stanford: Stanford University Press.
- ♦ Watson, Rubie S. 1982. "The Creation of a Chinese Lineage: The Teng of Ha Tsuen, 1669-1751." *Modern Asian Studies*, 16: 69-100.

Oct 22: Popular Religion

- ♦ Ahern, Emily M. 1978. "The Power and Pollution of Chinese Women." In *Studies in Chinese Society*, ed. Arthur P. Wolf. Stanford: Stanford University Press, pp. 269-290.
- ♦ Liu, Tik-sang. 2003. "A Nameless but Active Religion: An Anthropologist's View of Local Religion in Hong Kong and Macau." *China Quarterly*, 174: 373-394.
- ♦ Watson, James L. 1985. "Standardizing the Gods: The Promotion of T'ien Hou ('Empress of Heaven') Along the South China Coast, 960-1960." In *Popular Culture in Late Imperial China*, eds. David Johnson, Andrew J. Nathan, and Evleyn S. Rawski. Berkeley: University of California Press, pp.292- 324.
- ♦ Wolf, Arthur P. 1974. "Gods, Ghosts, and Ancestors." In *Religion and Ritual in Chinese Society*, ed. Arthur P. Wolf. Stanford: Stanford University Press, pp. 131-82.

3) History Module: The Meaning of History

History is the study of the past, but the questions we ask and the conclusions we draw are inevitably influenced by the present. Using three important debates as examples, this module is designed to familiarize students with the basic methods of academic inquiry within the discipline of history. Each of the debates discussed in this module touch on a significant question in China's recent history, with strong implications on China's society today.

Oct 29: New Qing History

- ♦ Ho Ping-ti, "The Significance of the Ch'ing-Period," *Journal of Asian Studies*,

26:2 (Feb 1967), 189-95.

- ♦ Evelyn Rawski, "Reenvisioning the Qing: The Significance of the Qing Period in Chinese History," *Journal of Asian Studies*, 55:4 (Nov 1996), 829-50.
- ♦ Ho Ping-ti, "In Defense of Sinicization: A Rebuttal of Evelyn Rawski's 'Reenvisioning the Qing'," *Journal of Asian Studies*, 57:1 (Feb 1998), 123-55.
- ♦ Mark C. Elliott, "Introduction," *The Manchu Way*, Stanford: Stanford University Press, 2002.
- ♦ Li Zhiting, "A Righteous View of History"
<http://cmp.hku.hk/2015/04/22/a-righteous-view-of-history/>
http://www.cssn.cn/zx/201504/t20150420_1592588.shtml

Nov 5: Social Mobility

- ♦ Ho Ping-ti, *Ladder of Success in Imperial China*, New York: Columbia University Press, 1962.
- ♦ Robert Hymes, *Statesmen and Gentlemen: The Elites of Fu-chou*, Cambridge: Cambridge University Press, 1986.
- ♦ Elman, "Political, Social, and Cultural Reproduction via Civil Service Examinations in Late Imperial China," *Journal of Asian Studies*, 50:1 (Feb 1991), 7-28.
- ♦ Zhang Weiwei, "Meritocracy Versus Democracy", NYT,
<http://www.nytimes.com/2012/11/10/opinion/meritocracy-versus-democracy.html>
- ♦ Mark Elliott, "The Real China Model", NYT,
<http://www.nytimes.com/2012/11/14/opinion/the-real-china-model.html>

Nov 12: Seeds of Capitalism

- ♦ Mark Elvin, "The High-Level Equilibrium Trap: The Causes of the Decline of Invention in the Traditional Chinese Textile Industries," Willmott, ed. *Economic Organization in Chinese Society*, Stanford: Stanford University Press, pp. 137-182.
- ♦ Arif Dirlik, "Chinese Historians and the Marxist Concept of Capitalism: A Critical Examination," *Modern China* 8:1 (1982), 105-132.
- ♦ Kenneth Pomeranz, *The Great Divergence*, Princeton: Princeton University Press, 2000.

4) Literature Module: A Multidisciplinary Approach to Literary Studies

Is literary study a stand-alone discipline with a clear or unique methodological approach, or does it require a well-versed understanding of different disciplinary traditions within the field of humanities as a whole? This module will take this question to the heart of its discussion and give special attention to reflecting how modern Chinese literature is approached, understood and articulated in both Chinese

and Western academia.

Nov 19: Translation

- ♦ Liu, Lydia He. *Translingual Practice: Literature, National Culture, and Translated Modernity-China, 1900-1937*. Stanford, CA: Stanford University Press, 1995.
- ♦ Hill, Michael Gibbs. *Lin Shu, Inc.: Translation and the Making of Modern Chinese Culture*. Oxford: Oxford University Press, 2013.

Nov 26: Lyricism

- ♦ Wang, David Der-wei. *The Lyrical in Epic Time: Modern Chinese Intellectuals and Artists Through the 1949 Crisis*. New York: Columbia University Press, 2015.
- ♦ Lee, Haiyan. *Revolution of the Heart: A Genealogy of Love in China, 1900-1950*. Stanford, CA: Stanford University Press, 2007.

Dec 3: Cinema

- ♦ Chow, Rey. *Sentimental Fabulations, Contemporary Chinese Films: Attachment in the Age of Global Visibility*. New York: Columbia University Press, 2007.
- ♦ Abbas, Ackbar. *Hong Kong: Culture and the Politics of Disappearance*. Minneapolis: University of Minnesota Press, 1997.