

**HMMA 5001 – Fundamentals of Chinese Culture
Fall 2019**

Instructors: CHAN, Charles Wing-hoi (hmwhchan@ust.hk; room 3357)
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LIU, Tik-sang (hmtsliu@ust.hk; 3333)
SHAW, May-yi (myshaw@ust.hk; room 3350)
Class Time: Saturdays 10:30AM-13:20PM
Classroom: LSK Rm 1033 (Business School Campus)

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

- Attendance & in-class participation 20%
 - 4 short module papers (1,500-2,000 words each) 80% (20% per module)
- **Attendance & in-class participation** – 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 posted on Canvas, with the full-length books or additional reference materials placed on reserve in the library under this course code.
- **Module papers** – each module paper should be around 1,500-2,000 words long and is due around 2-3 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
Literature	Sept 7, 21, 28	SHAW, May-yi
Anthropology	Oct 5, 12, 19	LIU, Tik-sang
History	Oct 26, Nov 2, 9	CHANG, Cheng
Philosophy	Nov 16, 23, 30	CHAN, Charles

V. Module Description

1. 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.

Sept 7 – Literary History in Different Looks

- Denton, Kirk A., *Modern Chinese Literary Thought: Writings on Literature, 1893-1945*. Standard: Standard Univ. Press, 1996.
- Hsia, C.T., *A History of Modern Chinese Fiction*. Bloomington: Indiana Univ. Press, 1999.

Sept 21 – The Writing of History, Memory, and the Unspeakable

- Duara, Prasenjit, *Rescuing History from the Nation: Questioning Narratives of Modern China*. Chicago: Univ. of Chicago Press, 1995.
- Wang, David Der-wei, *The Monster That Is History: History, Violence, and Fictional Writing in 20th-Century China*. Berkeley: Univ. of California Press, 2004.

Sept 28 – Articulation and Representation of Diversity

- Lee, Leo Ou-fan, *Shanghai Modern: The Flowering of a New Urban Culture in China*. Cambridge: Harvard Univ. Press, 1999.
- Shih, Shumei, *Visuality and Identity: Sinophone Articulations Across the Pacific*. Berkeley: Univ. of California Press, 2007.

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 5 – 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 12 – 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 19 – 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 Historian and His/Her Sources and Craft

History is the study of the past. The historian’s task is to ask historical questions, locate, evaluate, and analyze sources, and develop arguments and narratives. Good history writing is a craft that requires exacting scholarship and effective storytelling. In this module, we will examine how historians use a wide variety of sources to build compelling narratives. Students will be required to find an oral history interviewee, conduct a preliminary interview, create a chronology/timeline of the interviewee’s life history, and prepare a draft questionnaire for follow-up interviews.

Oct 26 – The Historian and His/Her Sources

- E. H. Carr, “The Historian and His Facts,” in *What is History?* (1961), pp. 3-35.
- Jonathan Spence, *The Death of Woman Wang* (1979), Preface.
- 高華, “敘事視角的多樣性與當代史研究——以五十年代歷史研究為例,” 《歷史筆記》 (香港: 牛津大學出版社, 2014), pp. 315-332.

Nov 2 – The Historian and His/Her Craft

- Jonathan Spence, *The Death of Woman Wang* (1979), Chapter 1 “The Observers” and “Epilogue: The Trial.”
- Gao Hua, *How the Red Sun Rose: The Origins and Development of the Yan'an Rectification Movement, 1930-1945*, translated by Stacy Mosher and Guo Jian (Hong Kong: Chinese University Press, 2018), Ch. 11, “Forging the ‘New Man’: From Rectification to Cadre Examination” (pp. 419–470), Postscript (pp. 707–718). Online access (<https://www.jstor.org/stable/j.ctvtzpz48>)

Nov 9 – The Use of Memoirs and Oral History

- Chi Pang-yuan, *The Great Flowing River: A Memoir of China, from Manchuria to Taiwan*, edited and translated by John Balcom with an introduction by David Der-wei Wang (Columbia University Press, 2018), Introduction by David Wang (pp. XIII-XXVIII), Ch.4 “At The Confluence Of Three Rivers: University Life”(pp. 129–177). Online access (<https://www.jstor.org/stable/10.7312/chi-18840>)
- David Cheng Chang, *The Hijacked War: The Story of Chinese POWs in the Korean War* (Stanford University Press, 2019), Introduction, Ch. 2 “Fleeing or Embracing the Communists in the Chinese Civil War,” Ch. 3 “Desperados and Volunteers,” Ch. 7 “The Fifth Offensive Debacle.”

4. Philosophy Module – Interpreting Chinese Philosophy

The three lectures on Chinese philosophy will be devoted to Confucianism, Daoism and Buddhism, the so-called “Three Teachings”, respectively. Notwithstanding the frequent and intricate interactions among them in the long history of China, they represent three distinctively different approaches to human predicament and human destiny. Each of these lectures will, therefore, first survey how they, one after the other, emerged as one of the most influential spiritual traditions in China through tracing their genesis and the major stages of their historical evolution, and then examine the profound insights offered by each of the three approaches through investigating one by one into their metaphysics, philosophical anthropology, spiritual discipline and ethical theory. Toward the end of the lectures, there will be a comparison between their perspectives on the very nature of the ultimate reality, the complicate relationships existed between that reality and humanity, the uplifting program through which a union, or reunion, of them can eventually be achieved and how individuals should relate themselves to their fellow human beings, showing the differences and similarities between them as possible and appropriate ways to a fulfilling and noble life. It is on the basis of this comparison that the lectures will finally evaluate the legacies the Three Teachings have, or might have, left to posterity.

Oct 19 – The Confucian Approach

- A Source Book in Chinese Philosophy. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1963, pp. 14-135, 588-691.

Oct 26 – The Taoist Approach

- A Source Book in Chinese Philosophy. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1963, pp. 136-210, 314-335.

Nov 2 – The Buddhist Approach

- A Source Book in Chinese Philosophy. Tran & comp. Wing-tsit Chan. Princeton: Princeton University Press, 1963, pp. 343-369, 396-449.