## Course Form for PKU Summer School International 2019

<table>
<thead>
<tr>
<th>Course Title</th>
<th>FLOWER IN THE MIRROR: THE CHINESE VALUES</th>
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</thead>
<tbody>
<tr>
<td>Teacher</td>
<td>Dr. (Hans) Jinpeng, Han</td>
</tr>
<tr>
<td>First day of classes</td>
<td>July 1, 2019</td>
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<tr>
<td>Last day of classes</td>
<td>July 12, 2019</td>
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<tr>
<td>Course Credit</td>
<td>3 credits</td>
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### Course Description

**Objective:**

The present course helps investigate the realm of values in which a Chinese approaches his family, love life, friends, education, career, and serious issues like nature, space, time, and inevitably, life and death. Texts cover a wide range of sources including classical and contemporary literature, social wisdoms and folklores, ancient philosophies and latest online discussions. In passing, there will also be substantial discussions on how a Chinese waves his lances of values and gropes for his identity in the postmodern maelstrom of information, globalization and political economy. It thus aims at a comprehensive understanding of Chinese values in the comparative light of tradition and individuality and of the Chinese in the eyes of other peoples and cultures and vice versa.

### Pre-requisites /Target audience

University Students with an adequate comprehension of spoken and written English and basic academic training in paper writing and critical thinking

### Proceeding of the Course

Lectures and discussions in PPT presentations and seminars

### Assignments (essay or other forms)

Field trips, class discussions, presentations, essays

### Evaluation Details
1. Attendance and class discussions (20%)

2. Group work: Two 3-minute class presentations based on two written essays/reports (40%)
   
   a) Each group chooses a specific theme or topic based on class discussions and field trips, on which members of the group share individual perspectives in their elaborations. Three minutes for each student in each of the presentations.
   
   b) Two written essays in support of the two class presentations. (500 words or two double-space pages for each entry.

3. The Final Report (40%)
   A written essay (1000 words or four double-space pages) (30%)

Text Books and Reading Materials

Excerpts from the following books and articles:

Social and Psychoanalytic Theories:


# Lecture one: Core Chinese Values around Zhou Period

**Works Recommended:**


# Lecture Two: Confucianism (I):

**Books Recommended:**

- *Confucius on Wisdom* (《儒学·智》). Ditto.

# Lecture Three

**Works Recommended:**


# Lecture Four

**Works Recommended:**


# Lecture Five

**Works Recommended:**

Lecture Six

Works Recommended:

Lecture Seven

Works Recommended:

Lecture Eight

Works Recommended:

Lecture Nine

Works Recommended:
# Lecture Ten

**Works Recommended:**

* *Sun Yat-sen’s Political Principles* (《三民主义》). Sun Yat-sen. China Chang’an Publishing House, 2011.
* *Selected Essays by Lunxun* (《鲁迅杂文选集》). (Ed.) Zhang Xufeng. 21st Century Press, 2010.

## Academic Integrity (If necessary)

Participation in this class commits the students and instructor to abide by a general norm of equal opportunity and academic integrity. It implies permission from students to submit their written work to services that check for plagiarism. It is your responsibility to familiarize yourself with the definition of plagiarism. Violations of the norm of academic integrity will be firmly dealt with in this class.

## CLASS SCHEDULE

(Subject to adjustment)

<table>
<thead>
<tr>
<th>Session 1: Title</th>
<th>Date: July 1</th>
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<tbody>
<tr>
<td>A Class Introduction and the Core Chinese Values around Zhou Period</td>
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### 【Description of the Session】 (purpose, requirements, class and presentations scheduling, etc.)

This chapter covers the core values in the Zhou Period of Chinese ideology by focusing important concepts. In the second section of the lecture, we discuss these values above in Now and Here: ——Values that have come from Zhou into the Chinese thought and behavior in the contemporary era. In passing, we take as examples the Chinese marriage, mourning, Love Life in contemporary background.

### A recommended list of topics for class discussion

#### 【Questions】

a) “Tian” (天 - Heaven / God)

b) “Li” (礼 - Ceremony)

c) “De” (德 - Virtues / Ethics)

d) “Tianming” (天命 - The Will of Heaven)

#### 【Readings, Websites or Video Clips】

**Video clip: marriage in the zhou style**

* The Master Book for the Common Reader (《平民尚书》). (Ed.) Ye Liqun, Central Broadcasting
【Assignments for this session (if any)】
Preparation for Field Trip One in the afternoon

Session 2:  Title Confucianism (I)  Date: July 2

【Description of the Session】 (purpose, requirements, class and presentations scheduling, etc.)

Honesty serves as work ethic; wisdom ensures cognitive power; propriety guides social relations; righteousness justifies the act; benevolence reveals the soul. Thus Confucianism advocates elitism in a war-stricken era. It craves for justice where nobility and wealth turned politics upside down; for peaceful and joyous life where wars and poverty piled up like layers of suffocating mud; for wisdom to serve the state where corruption and mediocrity filled up the court; for love and fraternity where avarice ruled; for honesty and integrity where treachery and betrayal prevail. Such an idealistic approach as the Confucian project was doomed to be repelled by kings and society. It nonetheless makes Confucius a great thinker and educator, a towering figure in Chinese history.

【Questions】
1. “Ren” (仁- Benevolence / Mercy)
2. “Yi” (义- Righteousness / Justice)
3. “Li” (礼- Ceremony / Rituality / Propriety)
4. “Zhi” (智- Knowledge / Wisdom)
5. “Xin” (信- Faith / Trust / Honesty)

【Readings, Websites or Video Clips】
Confucius on Wisdom (《<儒学·智>》). Ditto.

【Assignments for this session (if any)】

Session 3:  Title Confucianism II  Date: July 3

【Description of the Session】 (purpose, requirements, class and presentations scheduling, etc.)

This chapter expands Confucian Values and elaborates on the Sanctification of Confucianism. It goes on to discuss Confucianism as an Ethical Choice in the modern era: Between the state and family: patriotism versus filial piety

【Questions】
1. Zhong” (忠- Loyalty / Constancy / Fidelity)
2. “Xiao”(孝- Filial Piety)
3. “Yong”(勇-Courage)
4. Other Confucian Values:
【Readings, Websites or Video Clips】


【Assignments for this session (if any)】

**Preparation for Field Trip Two in the afternoon**

<table>
<thead>
<tr>
<th>Session 4: Title The Institutionalization of Confucianism</th>
<th>Date: July 4</th>
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【Description of the Session】(purpose, requirements, class and presentations scheduling, etc.)

This chapter focuses on the institutionalization of Confucianism (3rd cen. B.C. ---1st cen. A.D.), which leads to the discussion on pros and cons of Confucianism in the postmodern era as Administration Strategy and Familial Economy

【Questions】

How Confucianism became the mainstream consciousness in the Chinese social and political life?

【Readings, Websites or Video Clips】


【Assignments for this session (if any)】

**Preparation for the First Class Presentation in the afternoon**

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<tr>
<th>Session 5: Title The Taoist Values</th>
<th>Date: July 5</th>
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【Description of the Session】(purpose, requirements, class and presentations scheduling, etc.)

We are ushered by the present chapter into the Taoist approaches to human cognition, moralities, social wisdom, self-cultivation, law of nature and a utopian administration of government and human life. It also involves the postmodern discussions on different alternatives for a life style in the digital, global world.
【Questions】
1. “Dao” (道-The Way)
2. Wuwei” (无为-Non-involvement)
3. “Ziran” (自然-Nature)
4. “xiushen” (修身-Self-Cultivation)

【Readings, Websites or Video Clips】
*Taoism Annotated (《道教论》). Shi Deqing. Hua Dong Normal University Press, 2009.*
*Delivering and Dallying (《拯救与逍遥》). Liu Xiaofeng, Shanghai Sanlian Press, 2001*

【Assignments for this session (if any)】

**Session 6:** *Title The Mohist Values*  
**Date:** July 8

【Description of the Session】(purpose, requirements, class and presentations scheduling, etc.)
This one covers the Mohist Values in his time and after. The second section also involves discussions the present Chinese situation in search for a better justice, an effective way to crack down corruption, a more eco-friendly economy.

【Questions】
a) 兼爱 (Universal Love)  
b) 非攻 (Non-Violence)  
c) 尚贤 (Selection of Talents)  
d) 尚同 (Elitism)  
e) 节用 (governmental frugality)  
f) 节丧 (simple funeral ceremony)  
g) 修身 (self-cultivation)

【Readings, Websites or Video Clips】

【Assignments for this session (if any)】

**Preparation for the Third Field Trip**

**Session 7:** *Title The Legalist Approach*  
**Date:** July 9
<table>
<thead>
<tr>
<th><strong>Description of the Session</strong> (purpose, requirements, class and presentations scheduling, etc.)</th>
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<tr>
<td>This chapter covers Han Fei Tzu (韩非) and the Legalists in the discussion of the classical attempt at a legislative integration of values such as 法 (Fa) --- Legislation; 势 (shi) --- Authority; 术 (shu) --- Politics etc. into daily choices of the Chinese life. It also goes in the second section to discuss the possibility of the integration of modern western legislation in the present Chinese ideology.</td>
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<td>法 (Fa) --- Legislation;</td>
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<td>势 (shi) --- Authority;</td>
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<td>术 (shu) --- Politics</td>
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<tr>
<td>Session 8: Title The Buddhist Values</td>
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<td>The coming of Buddhism to China from Indian was a great event in the development of Chinese culture and of Buddhism itself. After a long period of assimilation, it established itself as a major system of thought as well as a religious practice, contributing greatly to the enrichment of Chinese philosophy and exercising and enduring influence on the Chinese popular religion and on the mind and character of the Chinese people. Indeed, it becomes one of the Three Pillars of the traditional culture of China. The present chapter focuses on the why and whereabouts of a Zen sitting in the Chinese subconscious.</td>
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<tr>
<th><strong>Questions</strong></th>
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<td>Why Zen Buddhism?</td>
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【Assignments for this session (if any)】

Preparation for class presentation in the afternoon

Session 9: Title  Date: July 11

【Description of the Session】(purpose, requirements, class and presentations scheduling, etc.)
Chinese Values (from Song to Qing Dynasties) involve discussions on the Unity of Confucianism, Taoism and Zen, the unity of heaven, nature and man, Cheng-Zhu Social Theories, Lu-Wang Theory of Heart etc. on the formation of the Chinese social wisdom.

【Questions】
Unity of Confucianism, Taoism and Zen,
the unity of heaven, nature and man,
Cheng-Zhu Social Theories, Lu-Wang Theory of Heart

【Readings, Websites or Video Clips】

【Assignments for this session (if any)】

Reconstruction VS Deconstruction of Chinese Values

Session 10: Title  Date: July 12

【Description of the Session】(purpose, requirements, class and presentations scheduling, etc.)
This chapter weighs the Opium War (1840-42) and the ensuing revolutionary century in the hope of throwing some light on the debates between tradition and modernity. The Chinese Values confronted and combined with the swarms of thoughts and movements that would inevitably influence the Chinese ethical world.

This chapter also presents a landscape of loss in which Contemporary Chinese Poets and intellectuals depict for the modern Chinese eye: --- moral dilemma, ecological trauma, booming economy etc. which is changing and challenging the present Chinese being.
### Questions
- Wars and revolutions
- Tradition and Modernity
- Trauma and Truism
- Deconstruction and Reconstruction

### Readings, Websites or Video Clips

- *Gender, Discourse and Self in Literature: Issues in Mainland China, Taiwan and Hong Kong*. Kwok-kan Tam, The Chinese University of Hong Kong, 2010

### Assignments for this session (if any)

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Dr. (Hans) Jinpeng, Han  
Assistant Professor of English,  
School of Foreign Languages,  
Peking University
Dr. (Hans) Jinpeng Han is the Associate Professor of the School of Foreign Languages at Peking University. He received his M.A. and Ph.D. at Peking University in 1999 and 2010 respectively. He was the visiting scholar to the University of Melbourne Australia in 2002, Ouatchita Baptist University, U. S. A in 2007, and the University of Hawaii at Manoō in 2017. His primary research interests include Renaissance Literature and Modern American Literature, Modern European Philosophy, Psycho-analysis and social theories. He is currently teaching Modern Poetry and Chinese Cultures at Peking University.