

Special Topics : Philosophy Readings
Argumentation and Meaning in Early Chinese Philosophy

PHIL4423

Instructor: Wim De Reu (魏家豪)

Time: W 2-4 Room: UCA 103

學生時間 : Th 10:30-12:15

Course description

This course introduces and evaluates cutting-edge Western research on literary forms of argumentation and the construction of meaning in early Chinese philosophy. We will focus on metaphor and on a variety of structural patterns by which philosophical meaning is conveyed.

Objectives

By taking this course, students will 1. attain a better understanding of how research on literary forms of argument is valuable for philosophical interpretation; 2. become familiar with the latest developments in research on metaphor and structure in early Chinese philosophy; 3. be able to incorporate this research approach in their own writings.

Requirements

Students are required to read the assigned material before class, to take turns in presentation, to hand in and discuss a preliminary report (1-2 pages) on their term paper, and to write a term paper.

Assigned readings

Cline, Erin. (2008). "Mirrors, Minds, and Metaphors." *Philosophy East and West* 58:3, 337-357.

De Reu, Wim. (2006). "Right Words seem Wrong: Neglected Paradoxes in Early Chinese Philosophical Texts." *Philosophy East and West* 56:2, 281-300.

———. (2010). "How to Throw a Pot: The Centrality of the Potter's Wheel in the *Zhuangzi*." *Asian Philosophy* 20:1, 43-66.

———. (2012). "A Ragbag of Odds and Ends? Zhuangzi 26 as Philosophical Collage Writing." In Dirk Meyer and Joachim Gentz (eds.), *Literary Forms of Argument in Pre-Modern China*, Seattle: University of Washington Press.

- LaFargue, Micheal. (1994). *Tao and Method: A Reasoned Approach to the Tao Te Ching*. Albany: Suny Press.
- . (1998). “Recovering the Tao-Te-Ching's Original Meaning: Some Remarks on Historical Hermeneutics.” In Livia Kohn and Michael LaFargue (eds.), *Lao-tzu and the Tao-te-ching*, Albany: Suny, pp. 255-276.
- Meyer, Dirk. (2005). “A Device for Conveying Meaning: The Structure of the Guōdiàn Tomb One Manuscript “Zhōng xìn zhī dào”.” In Wolfgang Behr and Joachim Gentz (eds.), *Komposition und Konnotation—Figuren der Kunstprosa im Alten China, Bochumer Jahrbuch für Ostasiatische Forschung* 29, pp. 57-78.
- . (2005/2006). “Structure as a Means of Persuasion as Seen in the Manuscript Qióng dá yǐ shí 窮達以時 from Tomb One, Guōdiàn.” *Oriens Extremus* 45, pp. 179-210.
- . (2008). “Writing Meaning: Strategies of Meaning-Construction in Early Chinese Philosophical Discourse.” *Monumenta Serica* 56, pp. 55-95.
- Slingerland, Edward. (2004). “Conceptions of the Self in the *Zhuangzi*: Conceptual Metaphor Analysis and Comparative Thought.” *Philosophy East and West* 54:3, pp. 322-342.
- . (2008). *What Science Offers the Humanities: Integrating Body and Culture*. Cambridge: Cambridge University Press.
- Vankeerberghen. (2005-2006). “Choosing Balance: Weighing (*Quan* 權) as a Metaphor for Action in Early Chinese Texts.” *Early China* 30: 47-89.
- Wagner, Rudolf. (2000). *The Craft of a Chinese Commentator Wang Bi on the Laozi*. Albany. State University of New York Press.

Grading

Term paper	40%	Between 6000-7000 Chinese characters, or between 4000-5000 English words
Preliminary report	10%	To be handed in by week 9, discussion during week 10
Class Reports	25%	Students take turn in introducing the reading materials
Class Discussion	25%	

Outline

Week 1	09/07	Introduction
Week 2	09/14	Wagner 2000:53-113
Week 3	09/21	Meyer 2005, 2005/2006

Week 4	09/28	Meyer 2008
Week 5	10/05	(Chung Yeung Festival)
Week 6	10/12	LaFargue 1998 (LaFargue 1994 as background)
Week 7	10/19	De Reu 2006
Week 8	10/26	De Reu 2012
Week 9	11/02	Slingerland 2004; Cline 2008
Week 10	11/09	Preliminary reports
Week 11	11/16	De Reu 2010; Vankeerberghen 2005-2006
Week 12	11/23	Slingerland 2008, 151-218
Week 13	11/30	Review