

Outline of Chinese Culture (UGEA2100F)

2012/13 second term

Lecture Hours : Friday 1:30 pm - 3:15 pm
Classroom : MMW 710
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A FEW PRELIMINARY REMARKS

First, students must read this outline carefully before registering to take this course so as to consider if it suits you, as well as during the course as to get a clear direction of study. Second, registered students must visit *Blackboard* regularly for updated information and announcements of the course. And most importantly, the medium of instruction for this course is English, that is, lectures and examinations are conducted in English whilst the reading material are all in English.

COURSE OVERVIEW

Traditional Chinese Culture is one of the few ancient yet surviving culture in the world. Not just China, but also other East Asian countries like Japan, Korea, etc. have been or may still be influenced by it one way or another. This course aims to provide a general understanding of traditional Chinese culture. Whilst an outline of culture includes its essential elements like concepts, principles and their relations. This course covers the following topics: characteristics of Chinese culture; Chinese philosophical and religious thought; and also fundamental features in Chinese political, social, and economic life.

LEARNING OUTCOMES

By attending this course, students are expected

1. to identify the main characteristics of traditional Chinese Culture; in other words, to identify the basic elements of different traditional schools of thought, chiefly in the fields of philosophy, religion, politics and economics, as well as to explain the relations between these basic elements;
2. to appraise traditional Chinese culture; that is, to compare and contrast the background of various schools of thought and their theoretical characteristics;
3. to reflect on the role of Chinese culture in the contemporary world.

LEARNING ACTIVITIES include mainly lectures, and also film shows, in-class group discussions and exams.

GENERAL REFERENCES

NOTE: Books marked by an asterisk (*) are key references throughout the course.

1. Chan, Wing-tsit (1963) *A Source Book in Chinese Philosophy*, Princeton, N.J.: Princeton University Press.
2. * Fung, Yu-lan (1948) *A Short History of Chinese Philosophy*, N.Y.: Free Press.
3. Fung, Yu-lan (1952-3) *A History of Chinese Philosophy*, two volumes, trans. by Derk Bodde, Princeton, N.J.: Princeton University Press. Original Chinese version published in 1930.
4. Graham, A. C. (1989) *Disputers of the Tao: Philosophical Argument in Ancient China*, LaSalle, Illinois: Open Court.
5. Hsiao, Kung-chuan (1979) *A History of Chinese Political Thought*, volume I, trans. by F. W. Mote. Princeton, N.J.: Princeton University Press. Original Chinese version published in 1945.
6. * Mote, Frederick W. (1989) *Intellectual Foundations of China*, second edition, N.Y.: McGraw Hill. First edition published in 1971.
7. Munro, Donald J. (1969) *The Concept of Man in Early China*, Ann Arbor: The University of Michigan.
8. Nivison, David S. (1996) *The Ways of Confucianism: Investigations in Chinese Philosophy*, Chicago and La Salle, Illinois: Open Court.
9. * Schwartz, Benjamin I. (1985) *The World of Thought in Ancient China*, Cambridge, Mass.: Belknap Press of Harvard University Press.
10. Yao, Xinzhong (2000) *An Introduction to Confuciansim*, Cambridge: Cambridge University Press.

COURSE SCHEDULE AND TOPIC-BY-TOPIC REFERENCE LIST

A. Introduction (week 1)

course syllabus and course requirement——what traditional Chinese culture is——why studying traditional Chinese culture

1. Mote, Frederick W. (1989) “The Historical beginnings,” in his *Intellectual Foundations of*

China, second edition, Ch. 1, pp. 1-8.

2. Fung, Yu-lan (1948) “The Spirit of Chinese Philosophy,” in his *A Short History of Chinese Philosophy*, Ch. 1, pp. 1-15.
3. Kūng Hans (1989) “China: A Third Religious River System“ in Julia Ching and Hans Kūng Hans’s *Christianity and Chinese Religion*, Preface, N.Y.: Doubleday, pp. xi-xix.

B. Background of ancient Chinese thought (week 2)

the socio-political background——methodology of Chinese thought——the five classics

1. Mote, Frederick W. (1989) “The Beginnings of a World View,” in his *Intellectual Foundations of China*, second edition, Ch. 2, pp. 9-25.
2. Fung, Yu-lan (1948) “The Background of Chinese Philosophy,” in his *A Short History of Chinese Philosophy*, Ch. 2, pp. 16-29.
3. Schwartz, Benjamin. (1985) “Early Chou Thought: Continuity and Breakthrough,” and “The Five Classics,” in his *The World of Thought in Ancient China*, Ch. 2, 40-55 and ch. 10, 383-406.

C. Ancient Confucianism and Religion (week 3)

the religious elements and functions of ancient Confucianism——the non-religious view, and replies

1. Yao, Xinzhong (2000) “Ritual and religious practice,” in his *An Introduction to Confucianism*, Ch. 4. pp. 190-244.
2. Ching, Julia and Kūng Hans (1993) “Confucianism: Ethical Humanism as Religion?” in their *Christianity and Chinese Religion*, Ch. II, N.Y.: Doubleday, pp. 59-127.
3. Tu, Wei-ming (1989) “On Confucian Religiousness” in his *Centrality and Commonality: An Essay on Confucian Religiousness*, Albany: State of New York University Press.

D. Confucius and the rise of ancient Confucianism (week 4~5)

the notion of *ren* (benevolence, humanity)——the relation of *ren* and *li* (rites)——the utilitarian considerations——Confucius’s idea of good government

1. Lau, D. C. trans. (1992) *The Analects*, H.K.: The Chinese University of Hong Kong.
2. Fung, Yu-lan (1948) “Confucius, the First Teacher,” in his *A Short History of Chinese Philosophy*, Ch. 4, pp. 38-48.
3. Schwartz, Benjamin. (1985) “Confucius: The vision of the *Analects*,” in his *The World of*

Thought in Ancient China, Ch. 3, pp. 56-134.

4. Fingarette, Herbert (1972) *Confucius—The Secular as Sacred*, N.Y.: Harper & Row.

E. The development of ancient Confucianism: Mencius and Xunzi (week 5~6)

human nature good (Mencius) and bad (Xunzi)—for the people vs. by the people—a few key foundational concepts of ancient Confucianism

1. Lau, D. C. trans. (2003) *Mencius*, revised edition, H.K.: The Chinese University of Hong Kong.
2. Watson, Burton, trans. (2003) *Xunzi: Basic Writings*, N.Y.: Columbia University Press.
3. Mote, Frederick W. (1989) “Early Confucianism,” in his *Intellectual Foundations of China*, second edition, Ch. 3, pp. 26-58.
4. Schwartz, Benjamin. (1985) “The Defense of the Confucian Faith: Mencius and Hsün-tzu,” in his *The World of Thought in Ancient China*, Ch. 7, pp. 255-320.

F. Daoism (week 7~9)

Daoism’s *dao* (way)—body-valuing, nature, non-action—“The way never acts yet nothing is left undone.” (37) (sophistry or dialectics?)—later development: the school of Huang and Lao

1. Lau, D. C. trans. (2001) *Tao Te Ching*, H.K.: The Chinese University of Hong Kong.
2. Graham, A. C. trans. (2001) *Chuang-Tzu: The Inner Chapters*, Indianapolis: Hackett Publishing Company, Inc. Originally published in 1981.
3. Mote, Frederick W. (1989) “Early Taoism,” in his *Intellectual Foundations of China*, second edition, Ch. 4, pp. 59-76.
4. Graham, A. C. (1989) “Lao-tzu’s Taoism: The Art of Ruling by Spontaneity” in his *Disputers of the Tao*, Ch. III, 1, pp. 213-234.
5. Hansen, Chad (1992) “Laozi: Language and Society,” in his *A Daoist Theory of Chinese Thought: A Philosophical Interpretation*, N.Y.: Oxford University Press, pp. 196-230.
6. Creel, Herrlee G. (1970) “What is Taoism?” in his *What is Taoism and Other Studies in Chinese Cultural History*, Chicago: University of Chicago, pp. 1-24.

G. Chinese Buddhism (week 10~11)

Buddha the awakened one—the three “studies” (or vehicles of learning), the four truths of the noble ones, the three seals—arising from conditional causation—karma

1. Fung, Yu-lan (1948) “The Foundation of Chinese Buddhism,” in his *A Short History of Chinese Philosophy*, Ch. 21, pp. 241-254.
2. Ching, Julia and Küng Hans (1993) “Buddhism: A Foreign Religion in China“ in their *Christianity and Chinese Religion*, Ch. IV, N.Y.: Doubleday, pp. 195-272.

H. Legalism (week 11~12)

Legalism is not just about laws (or rules)—comparison between “rules” and *li* (rites) in Confucianism—“explicitly Confucian and implicitly Legalist” (the hybrid structure of ancient Chinese politics)

1. Watson, Burton, trans. (2003) *Han Feizi: Basic Writings*, N.Y.: Columbia University Press.
2. Mote, Frederick W. (1989) “The Creation of the Chinese Empire,” in his *Intellectual Foundations of China*, second edition, Ch. 7, pp. 99-114.
3. Fung, Yu-lan (1948) “Han Fei Tzu and the Legalist School,” in his *A Short History of Chinese Philosophy*, Ch. 14, pp. 155-165.
4. Schwartz, Benjamin. (1985) “Legalism: The Behavioral Science” in his *The World of Thought in Ancient China*, Ch. 8, pp. 321-349.

NOTE: The above reading list consists of part of the reference material. More specific readings will be assigned during the lectures. Moreover, you are most welcome to have a word with me anytime if you want to explore further than what I have suggested. And you could contact me via email (see above) or in person (preferably with an appointment first).

ASSESSMENT METHODS AND EXPLANATION:

Type of assessment	Weighting	
Mid-term Quiz	30%	(to be held in class, date to be confirmed)
Final Examination	70%	(centralized examination)

There will be no make-up exam for students who miss any of these exams.

Some explanation on the assessment methods:

- The questions in both mid-term and final exams are essay-type questions ONLY. In mid-term exam, there is one compulsory question. In final exam, there are one compulsory question and one elective question.
- Exam syllabus includes what is taught in the class as well as specific readings designated for examination (not the whole reading list). Usually the number of readings designated

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for examination will be around five. Final exam syllabus includes what is taught in the whole term as well as those designated readings.

- Questions in both mid-term and final exams are designed to assess a) students' grasp of the content of key concepts as well as b) students' capability to apply the concepts and other facts (text, history, etc.) to argue for their chosen stance on a specific question. Requirements in part a) refer roughly to Learning Outcome 1 and those in part b) refer roughly to Outcomes 2 and 3.
- Hence, the exam grading takes the following two critical factors into consideration: a) whether relevant concepts are explained fully and correctly, and b) whether concepts, text, historical information, etc. are chosen correctly and then related logically to support a certain stance.
- Both mid-term and final exams are closed-books. For the final exam ONLY, students are allowed to bring an A4 sized cheat-sheet.
- Roll call may be carried out and absence in lectures may get marks deducted: two marks each time and a maximum of 10 marks may be accumulated.

ACADEMIC HONESTY AND PLAGIARISM

Although assessments of the course are limited to mid-term exam and final exam, I would still like to draw your attention to the University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>