

**UGEA2160: Mainstream Chinese Philosophical Thought
Spring 2014**

Instructor: HUANG Yong, Professor of Philosophy

Course Overview

The course introduces the philosophical thought of Confucianism, Daoism, and Buddhism, so as to give students a deeper understanding of the roots of Chinese values and culture. As a cornerstone of Chinese culture, Confucianism contributes to the establishment of the human moral way by articulating a conception of humans as moral subjects. Daoism stresses the pursuit of an ideal life by understanding the changes of the universe. Buddhism applies the concept of karma to show how the ultimate cause of human suffering lies in ignorance. Other Chinese philosophical thought such as Mohism and Legalism will also be covered.

Learning Outcomes:

- 1. Identify and characterize the central ideas of major schools of traditional Chinese philosophy and explain their connections to other major aspects or elements of Chinese culture.**
- 2. Discuss the historical and cultural backgrounds of Chinese philosophy.**
- 3. Discuss how traditional philosophical thought can inform our conception and appreciation of Chinese culture.**
- 4. Illustrate how traditional philosophical thought can be brought to bear on analyzing and understanding some of the cultural and ethical issues in the contemporary world.**
- 5. Read and interpret selected classical texts and analyze the content and philosophical issues addressed.**
- 6. Discern those unique aspects of Chinese culture, through a careful study of the mainstreams of Chinese philosophy, that can make significant contributions to human civilization.**

Topics

Topic	Contents/ fundamental concepts
See course schedule below	

Learning activities

1. Attending lectures (and tutorial sessions): 3 hours a week
2. Reading the assigned materials: 6 hours a week
3. Writing essays: 2-3 hours per week in average
4. Preparing for the final exam: 14 hours (one hour per week in average)

Assessment scheme (including rationale)

Task nature	Description	Weight
Three short essays	One essay on a selected topic of Confucianism, one of Daoism, and one of Mohism, Legalism or Buddhism, each between 1000-1200 English words.	20% each, with a total of 60%
Final exam	Answer two out of three essay questions	30%
Classroom participation and preparation	Students are required to attend every class and tutorial meeting and encouraged to participate at the classroom discussion	10%

Recommended Learning resource

I: Required Texts:

- Chan, Wing-tsit. 1963. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press.
Huang, Yong. 2013. *Confucian: A Guide for the Perplexed*. London: Bloomsbury.

II: Recommended Readings:

- Ames, Roger. 2011. *Confucian Role Ethics: A Vocabulary*. Honolulu: University of Hawai'i Press.
Ames, Roger, ed. 1998. *Wandering at Ease in the Zhuangzi*. Albany: State University of New York Press.
Angle, Stephen. 2009. *Sagehood: The Contemporary Significance of neo-Confucian Philosophy*. New York: Oxford University Press.
Bell, Daniel, and Chenyang Li, eds. 2013. *The East Asian Challenge for Democracy: Political Meritocracy in Comparative Perspective*. Cambridge: Cambridge University Press.
Blofeld, John, trans., 1958, *Zen Teaching of Huang Po: On Transmission of Mind*, New York: Grove Press.
Brindley, Erica, 2010, *Individualism in Early China: Human Agency and Self in Thought and Politics*, Honolulu: University of Hawai'i Press.
Chan, Joseph. 2013. *Confucian Perfectionism: A Political Philosophy for Modern Times*. Princeton: Princeton University Press.
Chan, Wing-tsit, trans. 1966. *Reflections on Things at Hand: The Neo-Confucian Anthology Compiled by Chu Hsi and Lu Tsu-ch'ien*, New York: Columbia UP.
_____, ed. 1986. *Chu Hsi and Neo-Confucianism*. Honolulu: Hawaii UP.
Chang, Carsun. 1957. *The Development of Neo-Confucian Thought*. New York: Bookman.
Ching, Julia, ed. 1976. *To Acquire Wisdom: The Way of Wang Yang-ming*. New York: Columbia University Press.
Cook, Scott. 2003. *Hiding the World Within the World: Ten Uneven Discourses on Zhuangzi*. Albany: State University of New York Press.
Creel, Herrlee G. 1970. *What is Taoism?* Chicago: University of Chicago Press.
Cua, Antonio. 2003. *Encyclopedia of Chinese Philosophy*, ed. Antonio S. Cua (London and New York: Routledge).
Eno, Robert. 1990. *The Confucian Creation of Heaven*. Albany: State University of New York Press.
Faure, Bernard. 1995. *The Rhetoric of Immediacy: A Cultural Critique of Chan/Zen Buddhism*. Princeton: Princeton University Press.
_____. 1997. *The Will to Orthodoxy: A Critical Genealogy of Northern Chan Buddhism*. Stanford: Stanford University Press.
Fingarette, Herbert. 1972. *Confucius: The Secular as Sacred*. New York: Harper & Row.
Goldin, Paul. 2012. *Dao Companion to the Philosophy of Han Fei*. Dordrecht: Springer.
Graham, Angus C. 1990. *Studies in Chinese Philosophy and Philosophical Literature*. Albany: SUNY Press.
_____. 1989. *Disputers of the Tao: Philosophical Argument in Ancient China*. La Salle, IL: Open Court.
_____. 1985. *Divisions in Early Mohism Reflected in the Core Chapters of Mo-tzu*. Singapore: Institute of East Asian Philosophies, 1985.
_____. Graham, Angus C. 1978. *Later Mohist Logic, Ethics, and Science*. Hong Kong: Chinese University Press / London: School of Oriental and African Studies.
Hall, David, and Roger Ames. 1987. *Thinking Through Confucius*. Albany: SUNY Press.
Hansen, Chad. 1992. *A Daoist Theory of Chinese Thought*. New York: Oxford University Press.
Hansen, Chad. 1983. *Language and Logic in Ancient China*. Ann Arbor: University of Michigan Press.
Hershock, Peter D. 2005. *Chan Buddhism*. Honolulu: University of Hawaii Press.
Hsiao Kung-chuan. 1979. *A History of Chinese Political Thought, Vol. 1: From the Beginnings to the Sixth Century A.D.* Trans. F. W. Mote. Princeton: Princeton University Press.
Huang, Yong. 2010. "The Ethics of Difference in the Zhuangzi." *Journal of American Academy of Religion* 78.1: 65-99.
_____. 2010. "Respecting Different Ways of Life: A Daoist Ethics of Virtue in the Zhuangzi." *Journal of Asian Studies* 69.4: 1049-1070.
Ivanhoe, P.J. 2002. *Ethics in the Confucian Tradition*. 2nd ed. Indianapolis: Hackett.
Kjellberg, Paul and Ivanhoe, Philip J., eds. 1996. *Essays on Skepticism, Relativism, and Ethics in the Zhuangzi*. Albany: State University of New York.
Kupperman, Joel J., 1999, *Learning from Asian Philosophy*, New York: Oxford University Press.
Lau, D.C., trans. 1979. *Confucius: The Analects*. New York: Penguin Books.
Lau, D.C., trans. 1970. *Mencius*. New York: Penguin Books.
Liu, JeeLoo. 2006. *An Introduction to Chinese Philosophy: From Ancient Philosophy to Chinese Buddhism*. Malden, MA: Wiley-Blackwell.
Liu, Ming-wood. 1994. *Mdhyamaka Thought in China*. Sinica Leidensia, Vol. XXX. Leiden: E.J. Brill.
Liu, Shu-hsien. 2003. *Essentials of Contemporary Neo-Confucian Philosophy*. Westport, CT and London: Praeger.
_____. 1998. *Understanding Confucian Philosophy: Classical and Sung-Ming*. Westport, CT: Praeger.
Liu, Xiaogan. 1994. *Classifying the Zhuangzi Chapters*. Translated by Donald Munro. Michigan Monographs in

Chinese Studies, no. 65. Ann Arbor, Michigan: The University of Michigan.

Makeham, John. 2010. *Dao Companion to Neo-Confucian Philosophy*. Dordrecht: Springer.

Makeham, John, ed. *New Confucianism: A Critical Examination*. New York: Palgrave Macmillan, 2003.

Munro, Donald J. 1969. *The Concept of Man In Early China*. Stanford, CA: Stanford University Press.

Nivison, David S. 1996. *The Ways of Confucianism: Investigations in Chinese Philosophy*. Ed. Bryan W. Van Norden. La Salle, IL: Open Court.

Olberding, Amy. 2014. *Dao Companion to the Analects*. Dordrecht: Springer.

Shen, Vincent. 2014. *Dao Companion to Classical Confucian Philosophy*. Dordrecht: Springer.

Slingerland, Edward. 2003. *Effortless Action: Wu-Wei As Conceptual Metaphor and Spiritual Ideal in Early China*. New York: Oxford University Press.

Pines, Yuri. 2002. *Foundations of Confucian Thought: Intellectual life in the Chunqiu Period, 722-453 B.C.E.* Honolulu: University of Hawaii Press.

Schwartz, Benjamin. 1985. *The World of Thought in Ancient China*. Cambridge, MA: Belknap Press.

Shaughnessy, Edward L., and Michael Loewe, eds. 1998. *The Cambridge History of Ancient China: From the Beginnings of Civilization to 221 b.c.* Cambridge: Cambridge University Press.

Tillman, Hoyt. 1992. *Confucian Discourse and Chu Hsi's Ascendancy*, Honolulu: Hawaii UP.

Van Norden, Byran. 2007. *Virtue Ethics and Consequentialism in Early Chinese Philosophy*, Cambridge: Cambridge University Press.

Waley, Arthur. 1934. *The Way and Its Power: A Study of the Tao Te Ching and its Place in Chinese Thought*. London: Allen & Unwin.

Watson, Burton. 1963. *Hsün-tzu: Basic Writings*. New York: Columbia University Press.

_____. 1963. *Mo Tzu: Basic Writings* (New York: Columbia University Press.

_____. 1964. *Chuang Tzu: Basic Writings*. New York: Columbia University Press.

_____. 1964. *Han Fei Tzu: Basic Writings*. New York: Columbia University Press.

Wong, David B. 1989. "Universalism versus Love with Distinctions: An Ancient Debate Revived." *Journal of Chinese Philosophy* 16/3-4: 251-272.

10. Feedback for evaluation

Key point: There are many forms of evaluation that you can use to generate the feedback from students such as questionnaires, and qualitative feedback from students through focus-group meetings or email exchanges. Planning to have a variety of evaluation strategies is more likely to ensure that valid, rich and diagnostic information is received.

Feedback for evaluation:

11. Course schedule (subject to change at the instructor's discretion)

Class/ week	Date	Topic	Requirements
1	January 6	Introduction: Chinese Philosophy in Chinese Culture	
2	January 13	Confucianism I: Morality	Read (1) the selection from the <i>Analects</i> in Chan 1963 and (2) Chapter 2 in Huang 2013
3	January 20	Confucianism II: Virtue	Read (1) the section from the <i>Mencius</i> in Chan 1963 and (2) Chapter 3 in Huang 2013
4	January 27	Confucianism III: Education	Read (1) the selection from the <i>Xunzi</i> in Chan 1963 and (2) Chapter 4 in Huang 2013

5	February 10	Confucianism IV: Filial Piety	Read (1) <i>Great Learning</i> and <i>The Doctrine of Mean</i> in Chan 1963 and (2) Chapter 5 in Huang 2013
6	February 17	Daoism I: Dao	Read <i>The Daodejing</i> in Chan 1963
7	February 24	Daoism II: Non-action (<i>wuwei</i>) (First Essay due)	Continue to reading <i>The Daodejing</i> in Chan 1963
8	March 3	Daoism III: Equality of Things	Read the selection from <i>The Zhuangzi</i> in Chan 1963
9	March 10	Daoism IV: "Relativism"	Continue to read the selection from <i>The Zhuangzi</i> in Chan 1963
10	March 17	Mohism: Impartial Love and Mutual benefit	Read the selection from Mozi in Chan 1963
11	March 24	Legalism (Second essay due)	Read the selection from Han Fei in Chan 1963
12	March 31	Buddhism I: Schools of the Indian origin	Chapters 21-23 in Chan 1963 and (2) Liu 2006: chapter 9
13	April 7	Buddhism II: Schools of the Chinese origin	Chapters 24-26 in Chan 1963 and (2) Liu 2006: chapters 10-12
14	April 14	Summary: Chinese Culture through Chinese Philosophy	
	April 21	(The third essay due)	

12. Contact details for teacher(s) or TA(s)

Professor/Lecturer/Instructor:	
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Email:	
Teaching Venue:	
Website:	
Other information:	

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Attention is drawn to 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/> .

With each assignment, students will be required to submit a signed **declaration** that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.