

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

(Tentative; subject to change)

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
2. Participating at tutorial
3. Reading the assigned materials
4. Writing essays

Assessment scheme (including rationale)

Task nature	Description	Weight
1. Four essays (the essay with the lowest grade will be dropped)	<ol style="list-style-type: none">1. The paper should focus on and fully engage the assigned readings, both primary and secondary, for the week;2. The first paper is on Confucianism, the second on Daoism, the third on Mohism or Legalism, and the fourth on Buddhism;3. The paper is not supposed to be a mere summary of the reading. Instead, focusing on one of the issues discussed in classes, the paper should state the central question you want to deal with clearly; provide a brief survey of existing views on the question in the assigned reading (mandatory) and/or other readings (optional); explain the main problem(s) you find with each of these views; develop your own alternative view; and, finally, defend your view	70%

	<p>against objections, actual and/or possible;</p> <ol style="list-style-type: none"> 4. A paper that has a narrow focus but goes into detail is far preferred to one that has a broad coverage with a superficial discussion; 5. Each paper should be 1000 words at the minimum; 6. The paper in hard copy should be turned in at the beginning of the class discussing the assigned readings, and absolutely no later work or make up is accepted; 7. The papers are due on the dates indicated below in the course schedule; 8. The papers, graded and commented on by the professor/tutor, will be promptly returned to students in the immediately following class (except the last paper). 	
2. Tutorial Sessions (two hours each)	<ol style="list-style-type: none"> 1. It is mandatory to participate in the tutorial sessions; 2. Each student is supposed to do presentations during these sessions; the presentations can be based on the relevant papers to be turned in; 3. Dates of the tutorial sessions will be announced in class 	30%
3. Classroom participation and preparation	Students are encouraged to actively participate in the class with questions regarding and comments on the assigned readings and/or class lectures	Up to 5 bonus points

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, Jopseph. 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.
Csikszentmihalyi, Mark, Ivanhoe, P. J. 1999. *Religious and Philosophical Aspects of the Laozi*. Albany SUNY Press.
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. 2010a. "The Ethics of Difference in the *Zhuangzi*." *Journal of American Academy of Religion* 78.1: 65-99.
- _____. 2010b. "Respecting Different Ways of Life: A Daoist Ethics of Virtue in the *Zhuangzi*." *Journal of Asian Studies* 69.4: 1049-1070.
- _____. 2014. "Toward a Benign Moral Relativism: From Agent/Critics-centered to the Patient-centered, in *Moral Relativism and Chinese Philosophy: David Wong and His Critics*, edited by Yang Xiao and Yong Huang, State University of New York Press, 149-181.
- _____. Forthcoming. "The Patient Moral Relativism in the *Zhuangzi*." In *Zhuang Zi: Ethics of Ease*. Edited by Dennis Schilling and Richard King, Harrassowitz.
- 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.
- _____. 2010. "Classical And Modern Readings Of Laozi's Ziran." In *Culture and Social Transformations in Reform Era China*. Leiden and Boston: Brill , pp.75-96
- Makeham, John. 2010. *Dao Companion to Neo-Confucian Philosophy*. Dordrecht: Springer.
- Makeham, John, ed. *New Confucianism: A Critical Examination*. New York: Palgrave Macmillan, 2003.
- Moore, Charles A., ed. 1967. *The Chinese Mind: Essentials of Chinese Philosophy and Culture*. Honolulu: University of Hawaii Press.
- 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

Feedback for evaluation:

Students are encouraged to provide feedback regarding the course anytime during the semester through e-mails to the professor/tutor and/or talking to them in person before/after class and/or through appointment in the office;

Students with difficulties understanding the readings and/or lectures are also encouraged to see the professor/tutor, who will be more than happy to explain the materials to you, outside the class hours, until you fully understand them;

Students who have troubles with the weekly reflection papers may be invited, early in the semester, to see the professor/tutor, who will help them to do better in the remaining papers; all other students will get timely feedback from the professor/tutor regarding each of their papers one week after they are turned in;

One third or half way through the semester, a questionnaire may be given to students in class, seeking their feedback about the course.

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

Class/ week	Date	Topic	Reading Assignments
1	September 1	Introduction: Chinese Philosophy in Chinese Culture	
2	September 10	Confucianism I: Morality	The selection from the <i>Analects</i> in Chan 1963; Chapter 2 in Huang 2013
3	September 17	Confucianism II: Virtue	The selection from the <i>Analects</i> in Chan 1963; Chapter 3 in Huang 2013
4	September 24	Confucianism IV: Filial Piety	The selection from the <i>Analects</i> in Chan 1963; Chapter 5 in Huang 2013
5 [The first paper due]	October 8	Daoism I: Dao	<i>The Daodejing</i> in Chan 1963; Chapters 5-6 in Csikszentmihalyi and Ivanhoe 1999
6	October 15	Daoism II: Non-action (<i>wuwei</i>)	Continue to reading <i>The Daodejing</i> in Chan 1963; Liu 2010; Chapter 8 in Csikszentmihalyi and Ivanhoe 1999
7	October 22	Daoism III: Equality of Things	The selection from <i>The Zhuangzi</i> in Chan 1963; Huang 2010a, 2010b
8 [The second paper due]	October 29	Mohism: Impartial Love and Mutual benefit	The selection from Mozi in Chan 1963; Chapter 3 of Van Norden 2007
9	November 5	Legalism	The selection from Han Fei in Chan 1963; Part 2 of Goldin 2012
10 [The third paper due]	November 12	Buddhism I: Schools of the Indian origin	Chapters 21-23 in Chan 1963 and (2) Liu 2006: chapter 9
11	November 19	Buddhism II: Schools of the Chinese origin	Chapters 24-26 in Chan 1963 and (2) Liu 2006: chapters 10-12
12	November 26	Summary: Chinese Culture through Chinese Philosophy	Articles by Moore, Chan, Hu Shih, and Tang in Moore 1967

[The fourth paper due]	December 3		

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

Professor/Lecturer/Instructor:	
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Website:	
Other information:	

Academic honesty and plagiarism

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/academic_honesty/ .

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.