

**PHIL 2301**

Chinese/Eastern Philosophical Classics: the *Zhuangzi*

**Lecture: Friday 08:30-10:15**

**Location: UCC201**

**Tutorial: N/A**

**Course Overview**

This course focuses on the key philosophical issues raised in the classical Daoist text the *Zhuangzi*. As the longest and most sophisticated of pre-Qin Daoist texts, Zhuangzi's (4<sup>th</sup> C. BCE) work is also the most difficult to grasp, no matter in Chinese or English. In light of this, issues of translation and interpretation will be touched upon. By laying bare the most fundamental themes of the *Zhuangzi*, rather than focusing on just a favorite few, we will arrive at a more complete understanding of its philosophy and how it will prove beneficial for us today. To this end, the topics we will discuss include: cosmology, time, ontology, language, statecraft, ethics, self-cultivation, death, and freedom. Knowledge of Chinese is not required for this course.

**Learning Outcomes**

1. Identify the main characteristics of Zhuangzi's philosophy and explain how they complement and interact with one another.
2. Assess Daoist philosophy using the framework of hermeneutics.
3. Reflect on the significance of Zhuangzi's thought to contemporary society and how it can be applied (or not) to improve our quality of life.

**Topics**

1. Cosmology
2. Metaphysics
3. Epistemology
4. Statecraft
5. Self-Nourishment
6. Freedom

**Learning Activities**

You are expected to carryout the following duties:

1. Read and give thought to the assigned readings.
2. Develop the skills mentioned above in the Learning Outcomes.
3. Attend class lectures and engage your fellow classmates in discussion on the material presented.

**Assessment Scheme**

<b>Task nature</b>	<b>Description</b>	<b>Weight</b>
Weekly Reflection Paper	2 pages; due every week	20%
Research Paper #1	5 pages; due in Week 6 (Feb 12)	25%
Research Paper #2	5 pages; due in Week 14 (April 9)	25%
Examination	2 hours, held at end of semester	30%

## Notes:

1. Reflection Paper: This weekly assignment will serve as an opportunity for you to share your thoughts on the previous week's lecture and readings. This is not a research paper, nor am I asking you to summarize what was discussed in class; rather, you are to express your personal thoughts about what you found interesting, agree/disagree with, had a similar experiences in your own life, etc. Each reflection paper will be worth 2 points. It should be **one full-page using 1½ line spacing**, 12pt font, with one-inch margins. See the schedule below for individual due dates.
2. Research Papers: There will be two short research papers in this course, each worth 25% (due in weeks 6 and 14). Each paper is to be **5 pages using double line spacing**, 12pt font, one-inch margins, and your bibliography. You are free to write on any topic you like so long as it is about Zhuangzi. As this is a research paper, you are required to develop a central thesis statement and support it using secondary materials. A list of these materials (journal articles, book chapters, or books—no online sources!) must be provided in the form of a bibliography at the end of your paper. Provide a separate cover page containing the title of your paper, the course code, instructor's name, your name and student ID number, and the date. Remember to include page numbers. To assist you in your search for materials, I will post a comprehensive bibliography of academic journal articles on East Asian civilization to Blackboard.
3. Exam: The exam will be two hours and cover the entire course. It will take place during the official examination period (April 22 to May 9). I will say more about it in class at the end of the semester.

## Learning Resources

### Required Text:

Burton Watson, tr. *The Complete Works of Zhuangzi*. New York: Columbia University Press, 2013.

### Supplemental Readings:

\* Links to download these readings are given after each entry

Allen, Barry. "A Dao of Technology" *Dao: A Journal of Comparative Philosophy*, 9.2 (2010): 151-160.

**Link:** <http://link.springer.com/article/10.1007/s11712-010-9158-1>

Bai, Tongdong. "How to Rule Without Taking Unnatural Actions: A Comparative Study of the Political Philosophy of the *Laozi*" *Philosophy East & West*, 59.4 (Oct. 2009): 481-502.

**Link:** <http://www.jstor.org/easyaccess1.lib.cuhk.edu.hk/stable/40469147>

Barrett, Nathaniel. "*Wuwei* and Flow: Comparative Reflections on Spirituality, Transcendence and Skill in the *Zhuangzi*" *Philosophy East & West*, 61.4 (Oct. 2011): 679-706.

**Link:** [http://muse.jhu.edu/journals/philosophy\\_east\\_and\\_west/v061/61.4.barrett.html](http://muse.jhu.edu/journals/philosophy_east_and_west/v061/61.4.barrett.html)

Berkson, Mark. "Conceptions of Self, No-Self and Modes of Connection-Comparative Soteriological Structures in Classical Chinese Thought" *Journal of Religious Ethics*, 33.2 (2005): 293-331.

**Link:** <http://onlinelibrary.wiley.com/doi/10.1111/j.1467-9795.2005.00190.x/abstract>

Chai, David. "Zhuangzi's Meontological Notion of Time" *Dao: A Journal of Comparative Philosophy*, 13.3 (2014): 361-377.

**Link:** <http://link.springer.com/article/10.1007/s11712-014-9384-z>

Chai, David. "Nothingness and the Clearing: Heidegger, Daoism and the Quest for Primal Clarity" *Review of Metaphysics*, 67.3 (2014): 583 - 601.

**Link:** <http://web.a.ebscohost.com/ehost/detail/detail?sid=ecc31291-0462-4242-996c-8a9876ec8c77%40sessionmgr4002&vid=0&hid=4106&bdata=JnNpdGU9ZWwhvc3QtbGl2ZSszY29wZTlzaXRI#db=aft&AN=95107353>

Chai, David. "Meontological Generativity: A Daoist Reading of the Thing" *Philosophy East & West*, 64.2 (April 2014): 303-318.

**Link:** [http://muse.jhu.edu/journals/philosophy\\_east\\_and\\_west/v064/64.2.chai.html](http://muse.jhu.edu/journals/philosophy_east_and_west/v064/64.2.chai.html)

Huang, Yong. "Respecting Different Ways of Life: A Daoist Ethics of Virtue in the *Zhuangzi*" *Journal of Asian Studies*, 69.4 (Nov. 2010): 1049-1069.

**Link:** <http://www.jstor.org/stable/40929283>

Liu, Zehua. "The Monarch and the Sage: Between Bifurcation and Unification of the Two" *Contemporary Chinese Thought*, 45.2-3 (Winter/Spring 2013/2014): 55-88.

**Link:** <http://www.metapress.com/easyaccess1.lib.cuhk.edu.hk/content/561j4385g572x207/>

Mollgaard, Eske. "Zhuangzi's Notion of Transcendental Life" *Asian Philosophy*, 15.1 (2005): 1-18.

**Link:** <http://web.a.ebscohost.com/ehost/detail/detail?sid=dbd19fe4-ec63-421e-858f-4b4f4b9a8e07%40sessionmgr4002&vid=0&hid=4106&bdata=JnNpdGU9ZWhvc3QtG12ZSZzY29wZT1zaXRI#db=aph&AN=16295830>

Olberding, Amy. "Sorrow and the Sage-Grief in the Zhuangzi" *Dao: A Journal of Comparative Philosophy*, 6.4 (2007): 339-359.

**Link:** <http://link.springer.com/article/10.1007/s11712-007-9020-2>

Wu, Kuang-Ming. "Hermeneutic Explorations in Zhuangzi" *Journal of Chinese Philosophy*, 33.S1 (2006): 61-79.

**Link:** <http://onlinelibrary.wiley.com/doi/10.1111/j.1540-6253.2006.00391.x/abstract>

Xu, Ke-Qian. "A Different Type of Individualism in Zhuangzi" *Dao: A Journal of Comparative Philosophy*, 10.4 (2011): 445-462.

**Link:** <http://link.springer.com/article/10.1007/s11712-011-9244-z>

### Feedback for Evaluation

1. You are strongly encouraged to give feedback on the course via email or meeting with your professor.
2. Midway through the term, you will also be asked to provide feedback via a brief questionnaire.
3. As with all courses at CUHK, you will evaluate the course through a survey and written comments at the end of the semester and by regular feedback you give to your Professor. This information is highly valued and is used to revise teaching methods, tasks and content.

### Course Schedule

Week	Lecture Topic	Zhuangzi Readings	Supp. Readings	Remarks
1 (Jan 8)	Course Outline; Background of Zhuangzi	<i>Introduction</i> by Watson		
2 (Jan 15)	Dao, the One, non- Being	2/36-45, 4/54-61, 6/81-83, 6/86-89, 7/95-103, 11/118-120, 12/126-128, 12/130-132, 12/134-136, 14/161-162, 14/166, 15/168-169, 17/182, 20/210, 20/216-217, 21/221-222, 21/225-227, 22/234-244, 22/243-244, 23/252-260, 24/267-268, 24/272, 24/278-279, 25/290-293, 28/313-314, 28/319, 28/321-322, 29/334-335, 31/352, 33/362-373	Chai (The Thing)	
3 (Jan 22)	Temporality	1/30, 2/41, 2/43, 3/52-53, 6/84-85, 8/101, 11/114-116, 12/131-133, 12/137, 13/146-147, 14/159-160, 14/164-166, 17/182, 18/193-194, 18/195-196, 19/205, 20/218, 22/239-240, 22/245, 23/256-257, 25/293, 29/330-331	Chai (Time)	Reflection Paper 1 due

4 (Jan 29)	Death and Transformation	1/29-31, 2/39, 2/47, 2/49, 3/52-53, 5/73-74, 6/80-81, 6/84-88, 7/97, 12/132-133, 18/191-194, 19/197-198, 19/202, 20/213-214, 20/216, 21/223-226, 22/235-236, 22/240, 22/245-246, 23/257, 25/293, 26/301-302, 27/306-307, 29/330-331, 32/361	Olberding	Reflection Paper 2 due
5 (Feb 5)	Virtue	2/45, 4/55, 4/60, 4/62-67, 5/70-74, 7/92, 8/98-103, 9/104-106, 10/111-112, 11/114-125, 12/126-128, 12/131-138, 13/142-148, 14/155-156, 14/163, 16/171-174, 21/226, 22/235, 23/259, 29/325-327, 32/355, 32/359	Huang	Reflection Paper 3 due
6 (Feb 12)	The Sage	1/32-34, 2/46-47, 4/65-67, 5/71-75, 6/77-81, 6/87, 7/92, 7/94-97, 11/123-125, 12/130-137, 13/151, 14/162-163, 15/167-169, 17/178-179, 19/207, 21/221-222, 21/224-227, 22/235, 22/236-237, 23/248-254, 23/272, 23/276-277, 25/281-283, 26/301, 31/350-351, 31/355-356, 32/358	Bai	Reflection Paper 4 due <b>Research Paper #1 Due</b>
7 (Feb 18-24)	<b>Chinese New Year Holiday</b>			
8 (Feb 26)	Governance	1/32-3, 5/69, 7/92-94, 9/104-106, 11/114-116, 12/131, 12/133-134, 12/137, 13/142-148, 14/166, 16/171-174, 24/263-266, 24/275, 28/309-322, 29/327-330, 32/357-358, 33/362-369	Liu	Reflection Paper 5 due
9 (March 5)	<i>Wuwei</i> and Spontaneity	4/61, 11/122, 11/125, 12/127-128, 12/130, 13/142-145, 14/162, 18/191, 19/197-198, 22/241, 22/244-245, 23/259, 23/260, 25/281-283, 25/290-293	Barrett	Reflection Paper 6 due
10 (March 12)	Language and Reality	2/37, 2/39-41, 2/43-46, 2/48, 4/61, 7/97, 10/112-113, 11/115, 12/140, 13/146-148, 13/152-153, 14/165-166, 17/175-183, 17/179-180, 17/186-187, 18/195, 22/234-237, 22/241-242, 22/247, 23/254, 24/271-272, 25/289-291, 25/302, 27/303-304, 32/356, 33/374-377	Wu	Reflection Paper 7 due
11 (March 19)	Corruption of Self	2/45-46, 4/55, 4/62, 4/66, 5/71, 5/74-75, 7/97, 8/98-100, 9/103, 10/104-106, 11/107-113, 11/116-118, 14/155-156, 18/190-191, 20/215, 24/266-267, 31/346-348, 33/363-364	Allen	Reflection Paper 8 due

<b>12</b> (March 26)	Cultivation	2/35-42, 2/48, 3/50-51, 4/56-58, 4/63-67, 5/74-76, 6/90-91, 7/97, 8/98-103, 11/114-116, 11/120-123, 12/132-133, 14/166, 15/169, 16/171-174, 19/197-198, 19/205-207, 20/219, 21/224-227, 22/236-237, 23/248-260, 26/299-302, 27/303-305, 32/355	Xu	Reflection Paper 9 due
<b>13</b> (April 2)	Selflessness	4/61, 6/81-83, 11/122, 11/123-125, 12/127-128, 12/130-131, 12/ 134-136, 13/142-145, 13/151, 14/161-163, 15/167-169, 18/191, 19/197-198, 19/206-207, 22/241-242, 22/244, 23/259, 23/260, 24/271, 25/281-283, 25/290-293	Berkson	Reflection Paper 10 due
<b>14</b> (April 9)	Freedom	2/36, 2/49, 3/52-53, 5/68-69, 5/74, 6/82-83, 6/84-87, 6/90-91, 7/93-94, 7/94-97, 12/131-132, 13/142-144, 19/198-199, 19/206-207, 22/240, 22/243-244, 23/255, 23/257, 23/259, 26/299-300, 27/303-305, 32/356	Chai (The Clearing)	<b>Research Paper #2 Due</b>

\* The pairs of numbers listed in the center column are to be read in this way: the first number indicates the chapter number in the *Zhuangzi* while the second number(s) indicate the page number(s) in Watson's translation.

\*\* This schedule is subject to change. The Easter Holiday is April 3-7; Exam Period is April 22 - May 9.

### Details of Course Website

Relevant announcements and documents will be posted on Blackboard.

### 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/academichonesty/>

### Contact Details

<b>Professor</b>	
Name:	CHAI, David
Office location:	Room 422, Fung King Hey Building
Email:	davidchai@cuhk.edu.hk