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

<table>
<thead>
<tr>
<th>Topic</th>
<th>Contents/ fundamental concepts</th>
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<tbody>
<tr>
<td>See course schedule below</td>
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Learning activities

1. Attending lectures
2. Participating at tutorials
3. Reading the assigned materials
4. Writing essays

Assessment scheme (including rationale)

<table>
<thead>
<tr>
<th>Task nature</th>
<th>Description</th>
<th>Weight</th>
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<tbody>
<tr>
<td>1. Four papers (the essay with the lowest grade will be dropped)</td>
<td>1. Paper should focus on and fully engage the assigned readings, cited or referred to with precise page numbers, both primary and secondary, on the chosen topics; 2. The first paper is on Confucianism, the second on Daoism, the third on Mohism or Legalism, and the fourth on Buddhism; 3. Paper are not supposed to be mere summaries of the reading. Instead, focusing on one of the issues discussed in classes, each 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 readings (mandatory) and/or other readings (optional); explain the main problem(s) you find with each of these views;</td>
<td>70%</td>
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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.

2. Tutorial Sessions

3. Classroom participation and preparation

Actively participate in the class with questions regarding and comments on the assigned readings and/or class lectures

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 papers are due on the dates indicated below in the course schedule; no late papers are accepted;
7. 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).

Recommended Learning resource

I: Required Texts:

II: Recommended Readings:


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;

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)

<table>
<thead>
<tr>
<th>Class/ week</th>
<th>Date</th>
<th>Topic</th>
<th>Reading Assignments</th>
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<tbody>
<tr>
<td>1</td>
<td>January 5</td>
<td>Introduction: Chinese Philosophy in Chinese Culture</td>
<td>The selection from the <em>Analects</em> in Chan 1963; Chapter 2 in Huang 2013</td>
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<tr>
<td>2</td>
<td>January 12</td>
<td>Confucius I: Morality</td>
<td>The selection from the <em>Analects</em> in Chan 1963; Chapter 3 in Huang 2013</td>
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<tr>
<td>3</td>
<td>January 19</td>
<td>Confucius II: Virtue</td>
<td>The selection from the <em>Analects</em> in Chan 1963; Chapter 5 in Huang 2013</td>
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<tr>
<td>4</td>
<td>January 26</td>
<td>Confucius IV: Filial Piety</td>
<td>The selection from the <em>Analects</em> in Chan 1963; Chapter 5 in Huang 2013</td>
</tr>
<tr>
<td>5 [The first paper due]</td>
<td>February 2</td>
<td>The Later Development of Confucianism</td>
<td>The selection from the <em>Mencius</em> and <em>Xunzi</em> in Chan 1963</td>
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<tr>
<td>6</td>
<td>February 9</td>
<td>Daoism I: Dao</td>
<td><em>The Daodejing</em> in Chan 1963; Chapters 5-6 in Csikszentmihalyi and Ivanhoe 1999</td>
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<tr>
<td>7</td>
<td>February 19</td>
<td>Daoism II: Non-action (<em>wuwei</em>)</td>
<td>Continue to reading <em>The Daodejing</em> in Chan 1963; Liu 2010; Chapter 8 in Csikszentmihalyi and Ivanhoe 1999</td>
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<tr>
<td>8 [The second paper due]</td>
<td>March 2</td>
<td>Daoism III: Equality of Things</td>
<td>The selection from <em>The Zhuangzi</em> in Chan 1963; Huang 2010a, 2010b</td>
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<tr>
<td>9</td>
<td>March 9</td>
<td>Mohism: Impartial Love and Mutual benefit</td>
<td>The selection from Mozi in Chan 1963; Chapter 3 of Van Norden 2007</td>
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<tr>
<td>10 [The third paper due]</td>
<td>March 16</td>
<td>Legalism</td>
<td>The selection from Han Fei in Chan 1963; Part 2 of Goldin 2012</td>
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<td>11</td>
<td>March 23</td>
<td>Buddhism I: A General Introduction</td>
<td>Velez</td>
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<td>[The fourth paper due]</td>
<td>April 27</td>
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12. Contact details for teacher(s) or TA(s)

**Professor/Lecturer/Instructor:**

Name: HUANG Yong
Office Location: Room 421, Fung King Hey Building
Telephone: 3943-9678
Email: yonghuang@cuhk.edu.hk
Teaching Venue: MMW 703
Website:
Other information:

**Teaching Assistant/Tutor:**

Name: Leung Yat Hung
Office Location: Room 413, Fung King Hey Building
Telephone: 3943-1754
Email: roni_leung333@hotmail.com
Teaching Venue: MMW 703
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/academichonesty/](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.