

Course Code: UGEA2163 (22-23 下學期)

English Title: Great Debates on Chinese Traditional Thoughts

Chinese Title: 百家爭鳴：中國傳統思想大辯論

TUE 16:30-18:15 UCC C4

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### English

This course aims to provide a general understanding of traditional Chinese thoughts through some great debates in the development of Chinese culture. These great debates include various issues: man and heaven, human nature, individual and society, ethics and law, ideals of life, etc. The course is to be conducted in an argumentative approach, through lectures, readings, and particularly, debates and discussions, students will achieve a critical reflection on Chinese culture and its value for modern life.

### Traditional Chinese

本課程的要旨在於透過中國文化發展中幾場重大論辯,引導學生對中國傳統思想建立一個綜括的認識。這些論辯包括: 天人、人性、個人與社會、人倫與法律、人生境界等議題。本課程採取論辯式進路,通過講授、文章研讀、辯論和討論,從而讓學員能批判地反思中國文化及其於現代生活之價值。 Simplified Chinese

本课程的要旨在于透过中国文化发展中几场重大论辩,引导学生对中国传统思想建立一个综括的认识。这些论辩包括: 天人、人性、个人与社会、人伦与法律、人生境界等议题。本课程采取论辩式进路,通过讲授、文章研读、辩论和讨论,从而让学员能批判地反思中国文化及其于现代生活之价值。 本科之等级说明(grade descriptors)可参阅英文版科目 简介(course description)。

### Justifications

Promote an understanding of Chinese culture and cultural heritage. Develop a critical thinking that recognize the relevance of Chinese cultures in modern life.

擴闊學員的視野,讓他們對傳統思想有一綜括的認識,因而有能力去思考中國文化的傳承與發展問題。

### Learning outcomes

1. Recognize and describe the main characteristics of traditional Chinese thoughts, and different relevant views concerning those topics.

2. Analyze and elaborate the rationale behind those different views. 3. Develop a critical appreciation of traditional Chinese thoughts. 4. Recognize the values of traditional Chinese thoughts in modern life.

1. 辨識及描述傳統思想的主要特徵及相關議題的不同觀點。
2. 分析並闡述相關觀點背後的理據。
3. 培養評鑑傳統思想之能力。
4. 辨識傳統思想於現代生活之價值。

Assessment scheme:	
Assessment component	Description
<ol style="list-style-type: none"> <li>1. 出席及參與課堂討論 (10%)</li> <li>2. 課堂短測 (1 小時 30%)<b>或</b>整理課堂內容 (待釋)</li> <li>3. 期終考試( 2 小時 60%)</li> </ol>	<p>短題目(五選三)，例如:儒家法家之爭的重點？</p> <ol style="list-style-type: none"> <li>a. 短題目(五選三)，主要評考同學上課之參與程度</li> <li>b. 長題目(三選二)，考核課堂的理論內容及閱讀資料，例如: 孔子思想的主脈觀念是甚麼？</li> </ol>

本課論題:

1. 人性論的諍辯
  - 1.1 性惡論、中性論 (白紙論)、可善可惡論 (後天論)
  - 1.2 孟子「性善論」的本義與理論困難
  - 1.3 人性論的總結
2. 儒家與道家的論爭
  - 2.1 儒家復興周禮的主張與可行性
  - 2.2 道家批評儒家「禮者忠信薄而亂之首」的論據
  - 2.3 儒、道之會通

3. 道家與佛家的論辯
  - 3.1 道家的「無」與佛家的「空」觀念
  - 3.2 道家追求逍遙境界的方法
  - 3.3 佛家破執與回歸涅槃寂靜
  - 3.4 佛、道的境界異同
  
4. 禪宗內部之辯論
  - 4.1 如來禪與祖師禪的方向差距
  - 4.2 一花五葉與禪宗分化
  - 4.3 禪宗的公案形態
  
5. 中國傳統思想與近代西潮的論辯
  - 5.1 新儒家與科玄論戰
  - 5.2 傳統中國文化與西方思潮的激蕩

### Required and recommended readings

#### 導論

- 0.1 勞思光《中國文化要義(新編)》,第一章〈緒論〉,頁 1-12。
- 0.2 余英時《文化評論與中國情懷》,〈國家觀念與民族意識〉,頁 17-32。
- 0.3 王賡武〈關於文化中國的四個疑問〉,陳其南、周英雄編《文化中國:理念與實踐》,頁 3-10。

#### 1. 孟荀之辯:性善與性惡的諍辯

- 1.1 楊澤波《孟子與中國文化》第四部分〈性善論可否成立〉,頁 195-211。
- 1.2 韋政通《荀子與古代哲學》第二章頁 63-80。

#### 2. 天人之辯:道德天與自然天

- 2.1 唐端正《先秦諸子論叢》,〈論先秦諸子天人關係思想之發展〉,頁 47-126。
- 2.2 傅佩榮〈天人合德論〉,台大哲學系編《中國人性論》,頁 123-158。

#### 3. 自然與名教之辯:個體自由與社會規範的諍辯

- 3.1 馮達文、郭齊勇《新論中國哲學史上》,第四章第二節〈嵇康、阮籍的社會批判意識〉,頁 280-287。
- 3.2 馮達文、郭齊勇《新論中國哲學史上》,第四章第三節〈郭象的崇有哲學〉,頁 288-297。

#### 4. 禪宗之辯:神秀禪與慧能禪

4.1 葛兆光《中國禪思想史》,第三章第二節〈北宗禪思想的重新審視〉,頁 188-207。

4.2 屈大成《佛學概論》,第十一章第二節〈禪宗〉,頁 277-296。

#### 5. 朱陳之辯:道德判斷與歷史(事功)判斷的諍辯

5.1 牟宗三《牟宗三先生全集 10:政道與治道》,第十章〈道德判斷與歷史判斷〉,頁 263-291。

5.2 劉述先《朱子哲學思想的發展與完成》,第七章第四節〈道德與功利的分疏〉,頁 368-382。

#### 6. 中國文化與現代之辯:

6.1 杜維明〈何為儒家之道?〉,杜維明《東亞價值與多元現代性》,頁 119-216。

6.2 劉述先〈從哲學觀點看中國的現代化〉《中國哲學與現代化》頁 3-18。

6.3 石元康〈韋伯的比較宗教學〉,石元康《從中國文化到現代性:典範轉移》頁 122-145。

#### 7. 儒法之辯:德治與法治

7.1 楊澤波《孟子評傳》第三章〈王霸之辯〉,頁 148-178

7.2 勞思光《新編中國哲學史》第七章第三節〈韓非子之思想〉,頁 273-281。

#### 8. 儒墨之辯:仁愛與兼愛(大愛)

8.1 牟宗三〈墨子之兼愛與孟子之等差〉,《牟宗三先生全集 25:牟宗三先生早期文集 上》,pp.469-478。

8.2 蔡仁厚《墨家哲學》,第三章〈愛的社會之嚮往-兼愛〉,頁 41-50。

#### 9. 形盡而神不滅之辯:精神不滅與生命輪迴的諍辯

9.1 鄭基良《魏晉南北朝形盡神滅或形盡神不滅的思想論證》,第二章 第四節〈慧遠〈形盡神不滅論〉〉,頁 184- 244;第三章 第一節〈范縝〈神滅論〉〉,頁 367-411。

9.2 戴璉璋〈玄學與形神思想〉,《中國文哲研究集刊》第十三期,1998年9月,頁 203-242。

#### 10. 言意之辯:言盡意與言不盡意的諍辯

10.1 岑溢成〈魏晉「言意之辨」的兩個層面〉,《鵝湖學誌》第十一期,1993年

12月,頁17-36。

10.2 蜂屋邦夫〈言盡意論與言不盡意論〉,辛冠潔等編《日本學者論中國哲學史》,頁.240-266。

11 格物致知之辯:格物窮理與致良知

11.1 陳榮捷《朱熹》,第七章〈朱子論格物〉,頁81-92。

11.2 陳來《有無之境》,第七章第三節〈致良知〉,頁178-192。

#### Recommended readings

1. 勞思光《中國文化要義(新編)》(香港:中文大學出版社,1998年)
2. 勞思光《文化哲學演講錄》(香港:中文大學出版社,1998年)
3. 牟宗三《牟宗三先生全集 25:牟宗三先生早期文集 上》(台北:聯經出版社,2003年)
4. 辛冠潔等編《日本學者論中國哲學史》(北京:中華書局,1986年)
5. 吳汝鈞《中國佛教的現代詮釋》(台北:文津出版社,1995年)
6. 曾春海《兩漢魏晉哲學史》(台北:五南圖書出版股份有限公司,2000年)
7. 楊澤波《孟子評傳》(南京:南京大學出版社,1988年)
8. 韋政通《荀子與古代哲學》(台北:商務出版社,1966年)
9. 石元康《從中國文化到現代性:典範轉移》(北京:三聯書局,2000年)
10. 劉述先《中國哲學與現代化》(台北:時報文化出版企業有限公司,1980年)
11. 楊澤波《孟子與中國文化》(貴陽:貴州人民出版社,2000年)
12. 蔡仁厚《墨家哲學》(台北:東大圖書,1978年)
13. 陳來《有無之境》(北京:人民出版社,1991年)
14. 劉述先《朱子哲學思想的發展與完成》(台北:學生書局,1984年)
15. 陳榮捷《朱熹》(台北:東大圖書,1990年)
16. 葛兆光《中國禪思想史》(北京:北京大學出版社,1995年)
17. 屈大成《佛學概論》(台北:文津出版社,2002年)
18. 李零《兵以詐立:我讀《孫子》》(北京:中華書局,2012年)
19. 鄭基良《魏晉南北朝形盡神滅或形盡神不滅的思想論證》
20. 吳進安《墨翟與《墨子》》(台北:五南圖書出版,2012年)
21. 杜維明《東亞價值與多元現代性》(北京:中國社會科學出版社,2001年)
22. 余英時《文化評論與中國情懷》(台北:允晨,2011年)
23. 陳其南、周英雄編《文化中國:理念與實踐》(台北:允晨,1994年)
24. 台大哲學系編《中國人性論》(台北:東大圖書,1990年)
25. 唐端正《先秦諸子論叢》(台北:東大圖書,1981年)

*Grade Descriptors for Examinations*

<p>[Excellent] A (85–92) or [Very Good] A- (80–84)</p>	<p>Argument</p> <ul style="list-style-type: none"> <li>You faithfully reconstruct the author’s positions, and prove this knowledge by knowing the argument(s) supporting the theses in the text.</li> <li>You evidence independent and self-initiated thinking and understanding of the arguments and philosophical problems through your ability to present your own counter-arguments and possible replies to counter-arguments.</li> </ul> <p>Theory Analysis</p> <ul style="list-style-type: none"> <li>You exhibit thorough understanding of the relations of the themes presented in the various texts.</li> <li>You demonstrate a comprehensive understanding of the relations between the various subjects and authors discussed in the course.</li> <li>You demonstrate an above-average facility in judgment by applying the various theories to cases and situations presented in the course of the exam.</li> </ul>
<p>[Good] B+ (76– 79), B (72–75), or B- (68–71)</p>	<p>Argument</p> <ul style="list-style-type: none"> <li>You can faithfully reconstruct the author’s positions, and demonstrate a basic comprehension of the arguments supporting those positions.</li> <li>You show some independence in thinking, but have difficulty developing your own criticisms and rebuttals to criticism.</li> </ul> <p>Theory Analysis</p> <ul style="list-style-type: none"> <li>You exhibit relatively complete understanding of the relations between the authors and the themes presented in the various texts.</li> <li>You show some basic, though average, facility in judgment by applying the various theories to cases and situations presented in the course of the exam.</li> </ul>
<p>[Fair] C+ (64– 67),</p>	<p>Argument</p>

<p>C (60–63), or C- (56–59)</p>	<ul style="list-style-type: none"> <li>• You demonstrate an ability to properly relay information about the various texts and the positions contained therein, but have difficulty re-constructing the arguments, presenting counter-arguments, and criticism.</li> <li>• You can faithfully relay information, but you show no independence in philosophical thinking, fail to show basic competence in philosophical argumentation and have a difficulty understanding arguments.</li> </ul> <p style="text-align: center;">Theory Analysis</p> <ul style="list-style-type: none"> <li>• You show an incomplete understanding of the relations between the authors discussed in the course as well as the themes presented in the various texts.</li> <li>• You demonstrate competence to memorize information, but you have some difficulty applying various theories to cases and situations presented in the course of the exam.</li> </ul>
<p>[Pass]  D+ (53– 55), or D (50–52)</p>	<p>Argument</p> <ul style="list-style-type: none"> <li>• You demonstrate some understanding of the course content, but have difficulty relaying accurate information about the positions and the arguments for such positions in the text.</li> </ul> <p style="text-align: center;">Theory Analysis</p> <ul style="list-style-type: none"> <li>• Although the answers are readable, you exhibit seriously incomplete understanding of the content as well as the relationships between authors and themes covered in the readings and discussed in class.</li> <li>• You fail to demonstrate facility in the application of various theories to cases and situations presented in the course of the exam.</li> </ul>
<p>[Fail] F (0-49)</p>	<p>Argument</p> <ul style="list-style-type: none"> <li>• You demonstrate no understanding of the course content. You relay inaccurate information about the positions and arguments for those positions in the text.</li> </ul> <p style="text-align: center;">Theory Analysis</p> <ul style="list-style-type: none"> <li>• The answers are unreadable, and your answers exhibit a complete lack of understanding of the relationships between authors and themes covered in the readings and discussed in class.</li> </ul>

**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/> .

With each assignment, students are required to submit a signed declaration (attachment 1) 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.

### **Feedback for evaluation**

- a. Course and teaching evaluation survey will be conducted in the second last week of the course. Students are reminded of their responsibility and right to give feedback to facilitate enhancement of the course.
- b. Students are welcome to give feedbacks to the course teacher at any time in person or through emails.