

## Course Description

**Course Title:** Chinese Philosophy

**Course Language:** English

**Course Description:**

This course aims to introduce the representative persons of the three main schools Confucianism, Taoism and Chinese Buddhism in Chinese philosophy (also briefly referring to the Mohism, Legalism & the School of Name etc.) and to clarify their opinions, in order that the foreign students can have clear understanding on the different schools and their characteristics in the history of Chinese philosophy. Based on the introduction of historical background, life stories of philosophers and views of different philosophy genres, this course will also draw support from a selected reading of their classical works, so that the students can clarify the meanings of the philosophical key-concepts, and to see the differences between Chinese and Western philosophy. This course is mainly taught by teachers, supplemented by class discussion and thinking assignments. This course requires a final research paper (between 1500-2500 words) related to any topic of this course.

## Course Syllabus

**Name of the Instructor:** LUO Ying

**Type of Class Arrangement:** Type D

**Topic** (2 class hours per topic, 32 class hours in total):

1. Course introduction & a brief history of Chinese philosophy: Its character and background
2. **Confucianism I**
  - a. Confucius 孔子's life, his general teaching and works
  - b. Selected readings of the Analects & explanations of the Confucian key concepts: 仁(Human-heartedness), 义(Righteousness), 忠(conscientious to others), 恕(altruism, “Do not do to the others what you do not wish yourself”), 孝(filial piety) etc.
3. **Confucianism II**
  - a. Mencius 孟子's life and his influence
  - b. Selected readings of the Book of Mencius on the human nature and the political theory

4. **Confucianism III**
  - a. Xun Zi 荀子's life and his work
  - b. Selected readings of the *Xun Zi* & explanations of Xun Zi's view on some key concepts: 天(Heaven/Nature)、礼(law and rules of propriety)、性恶(The Nature of Man is Evil)、正名(Rectification of Names) etc.
5. Presentation (summary for staged learning on human nature)
6. **Mohism**
  - a. Mo Zi 墨子's life and Mohism in general
  - b. Selected readings of the Mo Zi on the ten Mohist doctrines, political theory and the objective standards etc.
7. Presentation (Debate between Confucianism and Mohism, Opinion divergences on “humanity vs. universal love”, “righteousness vs. benefit”, “fate”, “musical activity”, “funerals” etc. )
8. **Daoism I**
  - a. Lao Zi 老子's life and his work
  - b. Selected readings of the Dao De Jing & explanations of Lao Zi's view on some key concepts: 道(Dao, Way)、自然(Nature)、无为(Non-action)、有和无(Being and Non-being )
9. **Daoism II**
  - a. Zhuang Zi 庄子's recluse life and his work
  - b. Selected readings of the Zhuang Zi & explanations of Zhuang Zi's view on some key concepts: 道(Tao)、德(character or virtue)、齐物(the equality of things)、天与人(heaven and human) etc.
10. Presentation (The contemporary value of Daoism)
11. **The School of Names**
  - a. The School of Names 名家 and the "Debaters", its representatives
  - b. The Ten Points of Hui Shi
  - c. Gong-sun Long's Discourse on the White Horse
12. **Legalism & the School of Name**
  - a. Life of Han Fei Zi 韩非子 and the view of Legalism
  - b. The "debaters" in the School of Name and their views
13. **From Qin 秦 to Jin 晋: the Ascendancy of Confucianism & Revival of Daoism**
  - a. Political Conditions from Qin to Jin & their ideology basis
  - b. Neo-Daoism 新道家
14. **The Coming of Buddhism**
  - a. The development of Buddhism in China, its representatives and works
  - b. Brief introduction on the Chinese Buddhism concepts & idea, especially about Chan sect/Zen 禅宗
15. **Neo-Confucianism in Song and Ming Dynasty**
  - a. The revival of Confucianism in Tang Dynasty
  - b. The representatives of Neo-Confucianism in Song and Ming 宋明理学及心学
16. Presentation
  - a. The inheritance and rupture between the earlier Confucianism and the Neo-Confucianism: differences between the philosophical classics in ancient time and their interpretations in posterity

- b. Contemporary value of Neo-Daois & Neo-Confuciansm

**Teaching Methods:** This course is mainly taught by teachers, supplemented by class discussion and thinking assignments.

**Assessment:** attendance 10%, class participation 20%, final paper 70%

**Recommended Readings:**

1. Wing-Tsit Chan (trans), *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963.
2. James Legge, *The Chinese Classics: with a Translation, Critical and Exegetical Notes, Prolegomena, and Copious Indexes*, 5 vols. Hong Kong: Legge; London: Trubner, 1861-1872.
3. Max Müller (ed.), *Sacred Books of the East*, vol. 3, 16, 27-28, 39-40. Oxford: Clarendon Press, 1879, 1882, 1885, 1891.