Chinese Philosophy Syllabus - Philosophy 4210  
Spring Semester 2012  
Mondays 2:00

Professor: Dr. David Jones  
Office: 4082  
Consultation Times: MW 12:45-1:45 and M 4:45-5:15  
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Course Description:  
This in-depth survey of central thinkers and schools of the classical Chinese tradition investigates representative thinkers in the Chinese philosophical tradition. Primary sources include: Confucian, Daoist, Mohist, Legalist, Buddhist (especially Chan), and Neo-Confucian. In addition to introducing students to the above, we will pay special attention to developing your skills in four areas: reading, writing, interpreting, and cultural understanding. Owing to class size, the course format is mostly lecture and discussion. This course has Philosophy 2200 as a prerequisite and assumes no background in Chinese language or culture. The course does assume, however, some understanding of western philosophy and its movements. This is the instructor’s assumptions since comparisons will always be made throughout the term.

Course Objectives:  
In this course we read and discuss the works of important representative thinkers in the Chinese philosophical tradition. It is crucial to note that this is a 4000 level Philosophy course and the class will be demanding and will require substantial reading and thinking deeply about what has been read. Specifically, students will:

- Develop an in-depth understanding of the development of ideas and philosophies of classical China  
- Develop an understanding of Chinese philosophy, its historical development and relation to subsequent disciplines and forms of inquiries emerging from it  
- Develop a working philosophical vocabulary, one that is especially appropriate for other disciplines  
- Achieve a level of competence when dealing with a philosophical problem within philosophical and historical context of China  
- Understand and appreciate the origin and development of Chinese values and knowledge  
- Appreciate the cultural contribution of the world’s longest continuous civilization  
- Develop the necessary critical faculties to deal with philosophical problems and issues in a written and verbal format  
- Develop critical skills applicable to all facets of life  
- Incorporate the philosophical and historical perspective into one's professional and personal life  
- Develop one’s conceptual abilities and expand our sense of being in the world and in history  
- Develop the "whole person" as one who is not narrowly defined

Evaluation:

Philosophy 4435 is a reading and writing intensive course. There is a major final paper, regular writing assignments, and a mid-term examination.

All writing must be word-processed. In addition, students are required to attend 5 lectures on a variety of philosophical topics given in the Philosophy Student Association’s Philosophy Mike Ryan Lecture Series, Philosophy Forum, and Osoinach Student Lecture Series. Critical reviews are assigned and will be evaluated as either Pass or Fail. Failure to complete summaries will result in a 2-point deduction per assignment from students’ final point total. Mike Ryan Lectures are scheduled usually at 12:30 on Tuesdays or Thursdays and last approximately 1 1/2 hour. The papers will be exegetical and critical in nature. Up to 5 points may be added for quality participation.
Grading will be based strictly on the following scale: 90+=A, 80-89=B, 70-79=C, 60-69=D, and 59=F

**Course Format:**
Classroom sessions will be both lecture and discussion with the emphasis placed on informal lecture. Students are encouraged and expected to ask questions and must be prepared each class to discuss the problems and issues of the class.

**Course and Classroom Policies:** All work completed outside of class must be word-processed. There are no provisions for extra-credit. Attendance in Chinese Philosophy is necessary and mandatory. Consider the current statement on academic honesty in the Kennesaw State University Undergraduate Catalogue to be a part of this Course Description and Syllabus. Students caught plagiarizing will receive an automatic failure for the course. Active cellular telephones or paging devices are not permitted in class. Also, in order to enhance critical listening skills, no audio or visual taping of lectures is permitted without the instructor’s approval. To protect privacy, final grades will not be posted. Upon request and submission of a stamped self-addressed envelope, final grades will be mailed to students. Final Grades will not be transmitted electronically.

**Course Expectations:** Assigned texts and portions of those texts must be read carefully and completely in advance of being covered in lecture, and read again after the lectures. Reading texts should be regarded as an independent task coordinated with that of listening to the lectures. Do not assume one can be substituted for the other. Students are advised to make reading notes and strongly discouraged the use of commercial study guides and other such insubstantial abstracts. Students should take detailed lecture notes.

You should consult with me when you have trouble understanding something in readings or lectures, or when you wish to pursue a topic beyond the level at which it is covered in lecture. Consultation hours are maintained for this purpose.

Philosophy demands a high degree of skill in writing. Students beginning the study of philosophy are expected to be competent writers and their skills are expected to show distinct improvement as their study of philosophy progresses. Consequently, students should expect that their writing will be held to higher standards than in other courses. Writing will be given considerable attention to promote improvement.

**Class Notes Policy:**
Notes or recordings made by students in this class based on my lectures, discussion group or class discussions may only be made for the purposes of individual or group study, or for other non-commercial purposes that reasonably arise from your membership in this class. Permission to make notes or recordings falls within my discretion as the instructor and as informed by instructional purposes, classroom order, property interests, and other reasonable considerations arising in the academic context. Notes and recordings of this class may not be exchanged or distributed for any commercial purpose, for compensation, or for any purpose other than your personal study. Unless authorized by the University in advance and explicitly and in writing permitted by me, commercial or any non-personal use of class notes or recordings constitutes an unauthorized commercial activity in violation of the Student Conduct Code, and students who violate this policy are subject to University discipline. **As the instructor in this course, I retain intellectual property rights for the lecture material pursuant to U.S. copyright law and Georgia Civil Code.** Misuse of course notes or recordings derived from lecture material may also subject you to legal proceedings.

**Special Note on Academic Integrity:**
If any student plagiarizes in writing a paper, that is, copies or closely paraphrases from a source without proper quotation and acknowledgment of the source, that student will be given a failing grade in the course.

**Readings for Chinese Philosophy**

**Required Texts:**
• *The Inner Chapters* by Zhuangzi (Chuang Tzu), A. C. Graham (Translator) (Hackett Publishing Company, 2001) ISBN: 0872205819
• *History of Chinese Philosophy Volume 1* 
  Yu-lan Fung, Derk Bodde 

**Recommended Texts:**

• *Thinking Through Confucius* 
  Roger Ames and David Hall 
  (Albany: State University of New York, 1987)
• *Disputers of the Tao* 
  A.C. Graham 
  (Chicago: Open Court, 1989)
• *Anticipating China: Thinking Through the Narratives of Chinese and Western Culture* 
  David L. Hall, Roger T. Ames 
# Chinese Philosophy Syllabus

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<tr>
<th>WEEK</th>
<th>DATE</th>
<th>TOPIC</th>
<th>READING</th>
<th>THINKING AND WRITING ASSIGNMENTS</th>
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| 1    |      | Introduction and Overview; Pre-Confucian Religion; Kongzi (Confucius) | *The Analects of Confucius: A Philosophical Translation* (Ames and Hall) “Teaching/Learning Through Confucius: Navigating our Way Through the Analects” in *Education About Asia*, 5,2, Fall 2000 (Jones) | The Chinese language. Look at [this Chinese oracle bone](http://www.webcom.com/~bamboo/chinese/chinese.html), and [this sample of an early Chinese text written on silk](http://faculty.vassar.edu/brvannor/Reader/ddj.html)  
1. What does Kongzi have to say about the nature and acquisition of "virtue?" |
<p>| 3    |      | Kongzi | <em>The Analects of Confucius: A Philosophical Translation</em> | 3. How is the <em>junzi</em>, the authoritative person, an embodiment of this kind of virtuous self? |
| 4    |      | Mozi and Mohism | Mozi Chapter 2 in <em>Readings in Classical Chinese Philosophy</em> (Ivanhoe and Van Norden) | 4. What are some of the important differences between Mozi and Kongzi? |
| 5    |      | Confucianism: <em>Daxue</em> and the <em>Zhongyong</em> | Handout from Chapter 4 in <em>A Sourcebook in Chinese Philosophy</em> (Chan) and <em>Focusing the Familiar: A Translation and Philosophical Interpretation of the Zhongyong</em> (Ames and Hall) | 5. “Focusing the Familiar” or the “Doctrine of the Mean”? |
| 6  | Mengzi (Mencius) and Xunzi (Hsün Tzu) | Mengzi Chapter 3 and Xunzi Chapter 6 in <em>Readings in Classical Chinese Philosophy</em> | 6. Discuss Mengzi’s theory of human nature. How different are the views of Mengzi and Xunzi? |
| 7  | Proto-Daoism: Yangzhu (Yang Chu) Daoism: Laozi (Lao Tzu) | Handout from Chapter Yang Chu Chapter (7) of the <em>Liezi</em> (Graham) <em>Dao De Jing: A Philosophical Translation</em> (Ames and Hall) and &quot;Dao's Metaphor: The Way of Water&quot; in <em>Asian Culture Quarterly</em>, Volume XXVII, No.1, Spring (Jones) | 7. Discuss elements of Yangzhu’s thought that are found in the <em>Laozi</em>. |
| 8  | Zhuangzi (Chuang Tzu) and Neo Daoism: Wang Bi (Wang Pi) | <em>Chuang Tzu: The Inner Chapters</em> (Graham); Handout on Chapter 19 from <em>A Sourcebook in Chinese Philosophy</em> (Chan) and “Finding Our Ways Through Chinese Classics: Reading the <em>Analects</em> of Confucius and the <em>Zhuangzi</em>” in <em>Extending the Boundaries: Approaches to World Literature</em>, (Jones; Tiercè, ed.) | 8. Discuss differences between Yangzhu, Laozi, and Zhuangzi. How does Wang Bi’s commentary on the <em>Laozi</em> reflect the transformation of Daoist thinking? In what ways does the <em>shenren</em>, Daoist sage, differ from the <em>junzi</em>? |
| 9  | Zhuangzi (Chuang Tzu) and Neo Daoism: Wang Bi | “The Fractal Self and the Organization of Nature: The Daoist Sage and Chaos Theory” (Jones and Culliney) |
| 10 | Zhuangzi (Chuang Tzu) and Neo Daoism: Wang Bi |
| 11 | Han Feizi (Han Fei Tzu) Legalism and |</p>
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<th></th>
<th>Buddhism: Huayan, Chan</th>
<th>Chan Buddhism (Hershock)</th>
<th>9. In what ways does Chan seem to represent a synthesis of Daoist and Buddhist thinking?</th>
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<tr>
<td>12</td>
<td>Chan Buddhism</td>
<td>Chapter 34 and 35 in <em>A Sourcebook in Chinese Philosophy</em> (Chan)</td>
<td>10. Final compilation essay on Chinese Philosophy</td>
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