

**Lingnan University**  
**Department of Philosophy**

<b>Course Title</b>	: Introduction to Chinese Thought
<b>Course Code</b>	: PHI1001
<b>Recommended Study Year</b>	: 1st year
<b>No. of Credits/Term</b>	: 3
<b>Mode of Tuition</b>	: Lecture, tutorial
<b>Class Contact Hours</b>	: 2 hours lecture per week, 1 hour tutorial per week
<b>Category in Major Programme</b>	: Free Elective
<b>Prerequisite(s)</b>	: N/A
<b>Co-requisite(s)</b>	: N/A
<b>Restriction(s)</b>	: (a) Students are not allowed to take PHI1001 Introduction to Chinese Thought after successful completion of PHI2112 History of Chinese Philosophy: From Pre-Qin to Han. (b) Students are not allowed to take PHI1001 Introduction to Chinese Thought and PHI2112 History of Chinese Philosophy: From Pre-Qin to Han in the same term.
<b>Exemption Requirement(s)</b>	: N/A

**Brief Course Description**

This course introduces the major intellectual schools in traditional Chinese culture, including Confucianism, Daoism, Mohism and Legalism in the foundational era as well as Chinese Buddhism in a later era. The focus will be on the discourses about morality, life and society, and how these schools shape and were shaped by Chinese culture in general. Topics include the nature of *dao* and *de* and how to put them into practice, the development of the ideal personality, the vision of ideal society and the interdependence between individual and society. Classics discussed in this course include the *Analects*, the *Daodejing*, the *Mozi*, the *Mencius*, the *Zhuangzi*, the *Xunzi*, the *Hanfeizi*, Buddhist scriptures and others. Different approaches to thinking will be compared in order to show the complexity of Chinese thought and the plurality of Chinese culture.

**Aims**

1. Give students an overview and basic understanding of traditional Chinese thought.
2. Make students become aware of the complexity and plurality of Chinese thought.
3. Enhance students' abilities of reading Chinese classics and relating them to everyday life.
4. Enhance students' abilities of expression and critical thinking.

**Learning Outcomes**

Students who finish this course should be able to -

1. Understand basic concepts in traditional Chinese thought.
2. Critically compare different value systems in Chinese thought.
3. Evaluate the relationship between classical Chinese theories and culture.
4. Articulate their own views on philosophical and cultural issues.

**Indicative Content**

1. Characteristics of traditional Chinese thought and its relationship with modern culture
2. The idea of *junzi* (gentlemen) and ritualized society in the *Analects*
3. The *Daodejing*: spontaneity, *wu-wei* (non-action) and life preservation
4. The *Mozi*: Standard knowledge and Impartial concern
5. The *qi* (energy) of *junzi* and benevolent government in the *Mengzi*

6. The *Zhuangzi*: being free in an unfree world
7. The *Xunzi*: The distinction between Heaven and human and standardization of society
8. The *Hanfeizi*: basic features of Chinese politics and bureaucracy
9. Orthodox Confucianism and the Confucian cosmology
10. Buddhism: origin and basic teachings
11. Buddhism and Chinese society

### Teaching Method

1 lecture per week (2 hours); 1 tutorial per week (1 hour).

### Measurement of Learning Outcomes

1. Tutorial presentation and report: mainly corresponding to LO1, LO2, LO4  
Students are required to actively participate in each tutorial lesson. In addition, each student shall give a presentation. Topics and reading materials will be assigned by the teacher. Students shall submit an outline before presentation. This assessment focuses on clarity and cogency of expression, as well as the basic understanding of key themes. At the end of course students are required to submit a short essay of 1, 200 words, the content of which must be corresponding to the tutorial presentation. This assessment focuses on summarizing and critical thinking skills.
2. Mid-term Exam: part A mainly corresponding to LO1, LO2, LO3; part B mainly corresponding to LO2, LO3, LO4  
Students are required to take a sit-in exam at the middle of course. The exam paper will be divided into two parts, with part A being multiple choices and part B being short essay questions. Part A focuses on the understanding of basic concepts and attitudes of different intellectual traditions, part B focuses on expression skills.
3. Final Exam: part A mainly corresponding to LO1, LO2, LO3; part B mainly corresponding to LO2, LO3, LO4  
Students are required to take a sit-in exam at the end of course. The format will be close to that of mid-term exam.

### Assessment

15% tutorial performance  
20% tutorial report  
25% mid-term exam  
40% final exam

### Required Readings

- 梁漱溟：《中國文化要義》，香港：三聯書店，1969。頁1-25。
- 勞思光著，梁美儀編：《中國文化要義新編》，香港：中文大學出版社，1998。頁1-11。
- Lau, D. C. "Introduction to the Analects." In Lau, D. C. trans., *Confucius: The Analects*. Hong Kong: The Chinese University Press, 1992. Page ix-liiii.
- Nisbett, Richard. *The Geography of Thought: How Asians and Westerners Think Differently ... and Why*. Macmillan: Free Press, 2003. Page 165-190.
- 蕭公權：《中國政治思想史》第一冊，沈陽：遼寧教育出版社，1998。頁122-145。
- 杜維明：〈孟子：士的自覺〉，收於李明輝編：《孟子思想的哲學探討》，台北：中研院文哲所，1995。頁1-35。
- 畢來德（Jean François Billeter）著，宋剛譯：《莊子四講》，台北，聯經出版，2011。頁1-25。
- Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge, Massachusetts: Harvard University Press, 1985. Page 302-316.
- 牟宗三：《中國哲學十九講》，台北：學生書局，1983。頁166-193。

李弘祺：《學以為己——傳統中國的教育》，香港：中文大學出版社，2012。頁186-198。  
徐復觀：《兩漢思想史》卷二，上海：華東師範大學出版社，2001。頁255-264。  
羅睺羅著，顧法嚴譯：《佛陀的啟示》，香港：妙華法學會，1997。第二章「四聖諦」。  
方立天：《中國佛教哲學要義》，北京：中國人民大學出版社，2002。頁527-551。

### Supplementary Readings

牟宗三：《中國哲學十九講》，台北：學生書局，1983。  
李弘祺：《學以為己——傳統中國的教育》，香港：中文大學出版社，2012。  
余英時：《知識人與中國文化的價值》，台北：時報文化，2007。  
金耀基：《中國社會與文化》，香港：牛津大學出版社，1992。  
徐復觀：《中國人性論史——先秦篇》，台北：台灣商務印書館，1969。  
梁漱溟：《中國文化要義》，香港：三聯書店，1969。  
費孝通：《鄉土中國》，香港：三聯書店，1991。  
勞思光著，文潔華編：《哲學淺說新編》，香港：中文大學出版社，1998。  
勞思光著，梁美儀編：《中國文化要義新編》，香港：中文大學出版社，1998。  
蕭公權：《中國政治思想史》（三冊），沈陽：遼寧教育出版社，1998。  
Graham, A. C. *Disputers of the Tao*. La Salle: Open Court, 1989.  
Hansen, Chad. *A Daoist Theory of Chinese Thought*. New York: Oxford University Press, 1992.  
Lai, Karyn. *An Introduction to Chinese Philosophy*. New York: Cambridge University Press, 2008.  
Munro, Donald J. *The Concept of Man in Early China*. Stanford: Stanford University Press, 1969.  
Nisbett, Richard. *The Geography of Thought: How Asians and Westerners Think Differently ... and Why*. Macmillan: Free Press, 2003.  
Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge, Massachusetts: Harvard University Press, 1985.

\* (There may be specific readings for each topic, please refer to lecture notes)

### Related Websites:

<http://ctext.org/>

Chinese Text Project Website. Contains a large part of pre-Qin and Han classics. Most of them includes translation in modern Chinese or English.

[http://www.library.ln.edu.hk/services/library-forms/serials\\_search](http://www.library.ln.edu.hk/services/library-forms/serials_search)

The journal search engine of Lingnan University. In Anglophone academic field of Chinese philosophy, the most popular journals are:

- *Philosophy East and West*
- *Journal of Chinese Philosophy*
- *Asian Philosophy*
- *Dao: A Journal of Comparative Philosophy*

[http://www.fgs.org.tw/fgs\\_book/fgs\\_drser.aspx](http://www.fgs.org.tw/fgs_book/fgs_drser.aspx)

On-line dictionary for study of Buddhism

<http://www.cbeta.org/>

On-line version of Buddhist texts. Important texts may have more than one translation.

<http://humanum.arts.cuhk.edu.hk/Lexis/lexi-can/>

Cantonese lexicon database of Chinese University of Hong Kong. Useful for checking the pronunciation of words.

## **Important Notes**

- (1) Students are expected to spend a total of 9 hours (i.e. 3 hours of class contact and 6 hours of personal study) per week to achieve the course learning outcomes.
- (2) Students shall be aware of the University regulations about dishonest practice in course work, tests and examinations, and the possible consequences as stipulated in the Regulations Governing University Examinations. In particular, plagiarism, being a kind of dishonest practice, is “the presentation of another person’s work without proper acknowledgement of the source, including exact phrases, or summarised ideas, or even footnotes/citations, whether protected by copyright or not, as the student’s own work”. Students are required to strictly follow university regulations governing academic integrity and honesty.
- (3) Students are required to submit writing assignment(s) using Turnitin.
- (4) To enhance students’ understanding of plagiarism, a mini-course “Online Tutorial on Plagiarism Awareness” is available on <https://pla.ln.edu.hk/>