

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

<b>Course Title</b>	: Chinese Political Philosophy
<b>Course Code</b>	: PHI3102
<b>Recommended Study Year</b>	: 3 <sup>rd</sup> Year
<b>No. of Credits/Term</b>	: 3
<b>Mode of Tuition</b>	: Sectional Approach
<b>Class Contact Hours</b>	: 3 hours/week
<b>Category in Major Programme</b>	: Ethics and Political Philosophy Unit - Chinese Tradition Elective
<b>Prerequisite(s)</b>	: PHI1003 Ethics: East and West
<b>Co-requisite(s)</b>	: N/A
<b>Exclusion(s)</b>	: N/A
<b>Exemption Requirement(s)</b>	: N/A

**Brief Course Description**

This course will adopt a theme-based approach to Chinese political philosophy. On the one hand, this course will discuss different schools of political thoughts in Chinese philosophy, including Confucianism, Daoism, Mohism, Legalism, Neo-Confucianism, etc. On the other hand, this course will explore the relevance and contributions of Chinese philosophy to contemporary political issues regarding, for example, democracy, human rights, just war, perfectionism, communitarianism, and political elitism.

**Aims**

First, this course is designed to enable the students to gain a basic understanding of Chinese political philosophy. Second, the course aims to provide the students with a general conceptual framework for political inquiries. Third, the course aims to enable the students to apply Chinese political thoughts to contemporary political contexts.

**Learning Outcomes**

On successful completion of the course, students are expected to:

1. be able to compare different views of government and society in Chinese political thought.
2. be able to associate traditional thoughts with modern and contemporary political, social and cultural issues.
3. be able to read Chinese philosophical texts critically.
4. be able to reflect on general issues in political philosophy and present one's thoughts clearly and cogently.

**Indicative Content**

- I. Introduction to Chinese political philosophy
  - (1) Confucian political philosophy
  - (2) Daoist political philosophy
  - (3) Legalist political philosophy
  - (4) Mohist political philosophy
  - (5) Neo-Daoist political philosophy
  - (6) Neo-Confucian political philosophy
- II. The contemporary implications of Chinese political philosophy
  - (1) Confucianism and communitarianism
  - (2) Confucianism and political elitism
  - (3) Mohism on just war

- (4) Mohism on consequentialist politics
- (5) Daoism on political non-action
- (6) Daoism and environmental justice

## Teaching Method

Lecture and tutorial

## Assessment and Measurement of Learning Outcomes

1. Tutorial class performance (30%): mainly corresponding to LO1, LO3, LO4.  
Students are required to actively participate in each tutorial lesson.
2. Paper (30%): mainly corresponding to LO2, LO3, LO4.  
Students are required to write a paper at the end of course.
3. Final Exam (40%): mainly corresponding to LO1, LO2, LO4.  
Students are required to take a sit-in exam at the end of course.

## Required Readings

畢來德 (Jean François Billeter) 著，宋剛譯：《沉默的中國》，台北：聯經出版，2015。  
蕭公權：《中國政治思想史》，沈陽：遼寧教育出版社，1998。

## Supplementary Readings

于振波：《秦漢法律與社會》，長沙：湖南人民出版社，2000。  
石元康：《從中國文化到現代性：典範轉移？》，台北：東大圖書，1998。  
牟宗三：《政道與治道》，台北：學生書局，1991。  
李零：《唯一的規則——孫子的鬥爭哲學》，香港：中文大學出版社，2010。  
金耀基：《中國政治與文化》，香港：牛津出版社，2013。  
姚蒸民：《法家哲學》，台北：東大圖書，2006。  
勞思光：《歷史之懲罰》，香港：中文大學出版社，2000。  
\_\_\_\_\_：《虛境與希望》，香港：中文大學出版社，2003。  
\_\_\_\_\_：《危機世界與新希望世紀》，香港：中文大學出版社，2007。  
錢大群：《唐律研究》，北京：法律出版社，2000。  
Angle, Stephen C. *Contemporary Confucian Political Philosophy*. Cambridge: Polity Press, 2012.  
Bell, Daniel A. *Beyond Liberal Democracy: Political Thinking for an East Asian Context*. Princeton: Princeton University Press, 2016.  
Bell, Daniel A. and Li, Chenyang. ed. *The East Asian Challenge for Democracy: Political Meritocracy in Comparative Perspective*. New York: Cambridge University Press, 2013.  
Chan, Joseph. *Confucian Perfectionism*. Princeton: Princeton University Press, 2014.  
Ci, Jiwei. *Moral China in the Age of Reform*. New York: Cambridge University Press, 2014.  
de Bary, Wm. Theodore. *Asian Values and Human Rights*. Cambridge: Harvard University Press, 1998.  
\_\_\_\_\_. *The Liberal Tradition in China*. Hong Kong: Chinese University Press, 1983.  
Huntington, Samuel P. *The Clash of Civilization and the Remaking of World Order*. New York: Simon & Schuster, 1996.  
Jiang, Qing. *A Confucian Constitutional Order* (Ryden, Edmund trans.). Princeton: Princeton University Press, 2013.  
Rapp, John A. *Daoism and Anarchism: Critiques of State Autonomy in Ancient and Modern China*. London: Continuum International Publishing, 2012.  
Shun, Kwong-loi. and Wong, David B. ed. *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*. New York: Cambridge University Press, 2004.

### **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/>