

World Philosophies China - Final Exam

Shmushko Fall 2022

Exam Instructions:

- Select any **two** of the four passages to explain and critically evaluate in a short essay of **500** words in length (total of the two essays: **1000 words**)
- Note: You may use the course textbook in this exam, but only that book. **Do not** quote or indirectly summarize the PowerPoint course notes; use your own words and ideas in your expositions and arguments.
- Further essay instructions below

Submission procedure:

- Your exam must be submitted electronically as a **Microsoft Word document or PDF** in the "Final Assignment" folder in Brightspace.
- You have three hours to write the two essays (9:00- 12:00). The document should be uploaded to the Brightspace before 11:59 on January 6.
- In case of a technical difficulty, the document should be sent to the instructor via email immediately
- Any submission after that time will be marked late and receive a penalty.

Late assignment policy:

No extensions will be given for take-home essay assignments. Late assignments are subject to a penalty of one part letter grade per hour e.g. 1 hour A to A-, 2 hours B+ to B-, 3 hours C+ to C- F(5 hours). No assignments later than January 6 will be accepted – they will be graded 0. Exceptions will only be made in compliance with university policy.

Form:

- Put your **name, student number, course number, date** at the top of the first page.
- **Line spacing:** Double or 1.5 spaced.

Passage 1

"Everyone in the world knows that when the beautiful strives to be beautiful, it is ugliness. Everyone knows that when the good strives to be good, it is no good. And so: To have and to lack generate each other. Difficult and easy give form to each other. Long and short set off each other. High and low incline into each other. Note and rhythm harmonize with each other. Before and after follow each other. This is why sages abide in the business of non-action, and practice the teaching that is without words. They work with the myriad creatures and turn none away. They produce without possessing. They act with no expectation of reward. When their work is done, they do not linger. And, by not lingering, merit never deserts them."

(*Dao De Jing*, chapter 2, *Readings*, pp. 163-64)

Passage 2

"There is no thing that is not a "that," and no thing that is not a "this." From the side of "that," I do not see it; only from the side of knowing is it known. So it is said: "that comes from this, this is because of that." An explanation arises, and yet, one side arises and refutes, one side refutes and arises, one side permits and does not permit, one side does not permit and permits, there is a criterion for "this" and "not this," there is a criterion for "not this" and "this."

Thus, the sage does not follow (this path), instead illuminating all from the side of heaven, always in accord (with it). For every "that" a "this," for every "this," a "that." For this view, a "yes" and "no;" for that view a "yes" and "no;" and what remains of "that" and "this" in the end? What does not remain of "this" and "that" in the end? Where "that" and "this" do not find their opposites, that is called the "pivot of *dao*." Once one has found and has anchored to the pivot, one ought never be exhausted. "This" is never exhausted, "not this" is never exhausted, and their oneness is never exhausted. Thus it is said: "there is nothing like following illumination."

(*Zhuangzi*, chapter 2, *Readings* p. 217 in)

Passage 3

"In olden times, people didn't know to wear clothes, but gathered a lot of wood in the summer and burned it in the winter. So they were called "the People Who Know How to Live." ...In Shen Nong's time...they farmed their own food and wore their own clothes and had no idea of hurting each other. *This* was the high point Virtue achieved. But the Yellow Emperor could not sustain it. He fought with Chi You in Zhuolou Field, and the blood flowed a hundred *li*. Yao and Shun arose and established a mob of underlings. Tang exiled his lord. Wu killed Tyrant Zhou, and ever since, the strong oppress the weak and the many tyrannize the few. The rest are just the descendants of those rebels. Now you cultivate the Way of Wen and Wu, monopolizing the world's debate to instruct posterity. In your flowing robes and cinched belt you lie and trick to fool the world's rulers. In your lust for eminence, there is no robber greater than you. If they call me "Robber Zhi," why don't they call you "Robber Qiu?" "

(*Zhuangzi*, chapter 29, *Readings*, pp. 372-373)

Passage 4

"Now the Confucians and Mohists all claim that the former Kings loved everyone in the whole world equally, and looked upon the people like parents looked upon their own children...If one holds that when ruler and subject are like father and son there will always be order, this implies that there is never any disorder between fathers and sons...All children are loved by their parents, but the children are not always well-behaved. If children are not always well-behaved even when they are loved, how could the people have been made well-ordered simply by loving them?,,,

Duke Ai of Lu was an inferior ruler, but when he faced south and became the ruler of the state, none of the people within the borders of Lu dared to not be his subjects. People naturally submit to the power of position and using the power of position it is truly easy to

make people submit. Thus, Kongzi served as Duke Ai's subject despite his moral superiority, and Duke Ai acted as Kongzi's ruler despite his inferiority as a ruler. Kongzi did not yield to the Duke's righteousness, he submitted to the power of the Duke's superior position. Thus, if Duke Ai had depended on his righteousness, Kongzi would not have submitted to him, but by taking advantage of the power of his position, he was able to make Kongzi submit to him."

(*Hanfeizi*, chapter 49, *Readings*, 341-342)

Further essay Writing Instructions

In writing your 2 essays of 500 words each as response to the passages, you should divide each response to two equal halves. In the first half of each essay, explain the position taken in the text and the arguments made to support it, as well as how and why the passage you select to write on illustrates the most important principles and arguments of the school of thought to which it belongs. In the second half of the essay, use arguments and evidence to either defend the position the text takes on the issue under consideration, or critique the text's position to illustrate its shortcomings.

Note: The first half should basically be an explanation of the issue in the selected text(s), describing why an author holds the stated position in your own words. The second half should be your positive or critical evaluation of this issue, in other words, the reasons why you think the author's position and arguments are true or untrue.

You may, but don't have to, use the following outline structure for your essays. I will expect you nonetheless to fulfil the explanation and argument components of each response, each component will be worth 9 points.

- Identify the main issue the text is addressing.
- Explain the position the text takes on the issue.
- Explain the arguments the author uses or assumes supporting their position.
- State whether you think the author's position and/or arguments are true or false.
- Argue, giving reasons and evidence, for your evaluation.

Grading criteria:

1. Effectiveness of the argument (including a strong thesis, clear reasoning, solid evidence)
2. Demonstration of critical thinking and individual insight
3. Demonstrated comprehension of the material and ability to analyze and integrate the ideas from both the class and the readings
4. Proper format and style