

Overview:

We will examine the philosophical trends of three major periods in the history of Chinese thought: 1) high antiquity, 2) the Warring States Period, & 3) the Han Dynasty. The course will be taught in the style of a seminar with emphasis placed on class participation and careful textual analysis.

Required Texts:

- [SB] Chan, Wing-Tsit. *A Source Book in Chinese Philosophy*. Princeton, 1973.
- [CCP] Van Norden, Bryan. *Introduction to Classical Chinese Philosophy*. Hackett, 2011.

Attendance/Participation:

Attendance is mandatory. Each student will be allowed 1 unexcused absence; every subsequent absence will be PENALIZED 2 POINTS FROM THE FINAL GRADE.

Eastern Washington University respects the right to observe religious holidays. Committed students can miss certain religious holidays without penalty, provided they consult with the instructor before the holiday on how to make up the work.

Assignments:

Archive Assignments	10%
Vocabulary Quizzes	10%
Presentation/paper	20%
Midterm	20%
Final Exam	20%
Part./Attend.	20%

Grading: Scale:

4.0 = 95%
3.5 = 90%
3.0 = 85%
2.5 = 80%
2.0 = 75%

Students who anticipate the necessity of being absent from class due to the observation of a major religious observance must provide notice of the date(s) to the instructor, in writing, by the second class meeting.

Presentation/ Term Paper:

Each student will have the choice of A) giving a 15-20 minute presentation on one of the course topics. [Grades will be based on Understanding of the material, Depth of insight, and Clarity of critical analysis] or B) writing a longer argumentative paper [8-10 pgs.] at the end of the term.

The presentation should include:

- 1) A short expository essay (4-5 pages) that summarizes/critiques major themes in the topic
- 2) Posing questions to the class and leading the subsequent discussion

Vocabulary Quizzes:

Vocabulary quizzes will consist in matching the term with the definition.

Archive Assignments:

There will be 4 archive assignments in which students use online resources to find original texts.

Exams:

Exams will be take home essays, submitted via Canvas, and should be properly formatted & cited.

Honors Enrichment - Material Culture presentations:

Each Honors student will be responsible for one in-class presentation on a selected aspect of material culture (architecture, art, artifact, technology, etc.) as it pertains to the ideas and readings under discussion. The presentation should include a visual element for the audience, guided questions for class discussion, and be accompanied by a 4-5 page expository essay. A list of related topics will be available soon.

Academic integrity:

Plagiarism and other violations of the University's code of academic integrity will not be tolerated. The minimum penalty for plagiarism is failure of the assignment with a grade of zero. More severe penalties, including, but not limited to, failure of the course with a grade of XF will be determined by the instructor as the case demands. If you are not certain what constitutes a violation of the code of academic integrity, it is your responsibility to consult the full text of the code.

Special Accommodations:

The university is committed to providing support for students with disabilities. If you are a student with physical, learning, emotional, or psychological disabilities needing an accommodation, you are encouraged to stop by Disability Support Services (DSS) TAW 124 and speak with Kevin Hills, the Manager of DSS or call 509-359-6871.

Learning Objectives:

1) Critically read ancient Chinese philosophy, 2) Understand the main doctrines of the Classical period, 3) Offer interpretations of major philosophers from the Warring States & Han Dynasty periods, 4) Apply philosophical problem solving, and 5) Apply philosophical writing styles.

Unit	D	Discussion Topic	Text/Figure	HW for Next Class
M1: HISTORICAL & PHILOLOGICAL OVERVIEW	T	“Kung Fu for Philosophers” “Zhongguo and Zhongwen”	Peimin Ni	CCP – Appendix 1 Oracle Bones
	R	“Harmony, Agriculture & Legend” “How to Read a Chinese Text”	Oracle Bone Inscriptions	Shijing Intro – Eno
M2: SOURCES OF THE CHINESE TRADITION	T	“History of Chinese Poetry” “Chinese Idioms”	<i>Shījīng</i> , 詩經	Yijing Intro – Eno Arch1 - Yijing
	R	“Harmony in Heaven & Humankind” “The Warring States & Origin of the Schools”	<i>Yījīng</i> , 易經	SB – p. 3-33
M3: THE RISE OF PHILOSOPHY IN CHINA	T	“The Disciples of Confucius” “The Sayings of Confucius”	<i>Lúnyǔ</i> , 論語	SB – p. 33-47
	R	“Virtue & Knowledge in the Analects”	<i>Lúnyǔ</i> , 論語	SB – p. 84-114
M4: RUJIA: THE SCHOOL OF THE SCHOLAR	T	“Social Program of the Great Learning” “Harmony & Sincerity in the Mean”	<i>Dàxué</i> , 大學 <i>Zhōng Yōng</i> , 中庸	Song RuZhao.pdf
	R	“Etiquette & The Classic of Rites” “The Analects for Women”	<i>Lǐjì</i> 禮記 <i>Nǚ lúnyǔ</i> 女論語	Arch2 – Xiaojing Ames & Rosemont - Intro
M5: EXTENDING THE CONFUCIAN VIRTUES	T	“Social Hierarchy in Confucian Thought” “Role Ethics & the Filial Classic”	<i>Xiàojīng</i> 孝經	SB – p. 49-83 & p. 115-135
	R	“Later Confucians on Human Nature”	<i>Mèngzǐ</i> , 孟子 <i>Xúnzǐ</i> , 荀子	SB – p. 136-150 MIDTERM ASSIGNED
M6: THE SCHOOL OF THE PEOPLE – DAOIST COSMOLOGY & PRAXEOLOGY	T	“Ineffability of Dao” “Virtue of the Way Complete”	<i>Dàodéjīng</i> , 道德經	SB – p. 150-163
	R	“The Non-Forms”	<i>Dàodéjīng</i> , 道德經	SB – p. 163-176 MIDTERM DUE
M7: DAOISM & MYSTICISM	T	NO CLASS		Zhuangzi - (Eno) p. 1-12
	R	“Transformation & Transcendence”	<i>Dàodéjīng</i> , 道德經 <i>Zhuāngzǐ</i> , 莊子	Zhuangzi - (Eno) p. 13-27
M8: POETICS OF NORMATIVITY IN THE ZHUANGZI	T	“Pipes of Heaven and Earth” “The Secret of Nourishing Life”	<i>Zhuāngzǐ</i> , 莊子	Zhuangzi - (Eno) p. 42-50
	R	“Crooked Trees & Crooked Virtue” “The True Person”	<i>Zhuāngzǐ</i> , 莊子	SB – p. 211-231 Arch3 - Mozi
M9: MOZI, & THE DISPUTERS OF NAMES	T	“The Ten Theses of Mozi” “The White Horse”	<i>Mòzǐ</i> 墨子 <i>Gōngsūn lóngzǐ</i> 公孫龍子	SB – p. 232-243 Legalists and Militarists.pdf
M10: FAJIA AND BING FA	R	“Governing by Law” “Strategy and Victory”	<i>Hanfeizi</i> 韓非子 <i>Sūnzǐ</i> 孫武	SB – p. 406-424 Arch4 - Sunzi
M11: BUDDHISM’S JOURNEY TO THE EAST	T	“The Great Net of Indra”	<i>Huáyán Zōng</i> , 華嚴宗	SB – p. 425-449
	R	“Climbing the 100 foot Bamboo”	<i>Chán</i> , 禪	
June 13 th	R			FINAL DUE

EVOLUTION OF CHINESE WRITING

	oracle bone <i>jiaguwen</i>	greater seal <i>dazhuan</i>	lesser seal <i>xiaozhuan</i>	clerkly script <i>lishu</i>	standard script <i>kaishu</i>	running script <i>xingshu</i>	cursive script <i>caoshu</i>	modern simplified <i>jiantizi</i>
rén (*nin) human								
nǚ (*nraʔ) woman								
ěr (*nhaʔ) ear								
mǎ (*mrāʔ) horse								
yú (*ŋha) fish								
shān (*srān) mountain								
rì (*nit) sun								
yuè (*ŋot) moon								
yǔ (*wɦaʔ) rain								
yún (*wən) cloud								

Association	Pinyin	Wade-Giles	Chinese	Meaning and Explanation
General	<i>Aì</i>	Ai	愛	“ Love ” - This means what it sounds like. As in English, it is quite broad in application, depending on modifiers to specify a more exact meaning.
	<i>Dào</i>	Tao	道	“ way; path; road ” – for Confucians this signified the correct moral path; for Daoists it represented a metaphysical process/order
	<i>Dé</i>	Te	德	“ Virtue, Power ” – usually translated "virtue," however, should be understood in terms of function, i.e. the ability, capacity, or power to accomplish. Similar to the Aristotelian <i>arete</i> .
	<i>È</i>	E	惡	“ Evil ” – È is opposite to shan: malice, iniquity, sinfulness. (By extension, it can be applied to particularly virulent diseases and vicious animals, as well as to monsters.)
	<i>Jiā</i>	Chia	家	“ house, home, school ” – when used as a suffix, indicates a school of thought. Often distinguished from jiao, which indicates a religious school when used as a suffix.
	<i>Lǐ</i>	Li	理	“ principle ” – refers to the underlying way in which something functions, and as such often comes quite close in meaning to <i>Dào</i> .
	<i>Míng</i>	Ming	明	“ light; clarity; bright ” – etymologically, a combination of the symbols for sun and moon; can be analogous to the German <i>aufklärung</i> and English “enlightenment”
	<i>Qì</i>	Ch’i	氣	“ vital breath, energizing field ” – an active principle forming part of any living thing. To be understood as antecedent to and immanent in all things.
	<i>Shàn</i>	Shan	善	“ Goodness ” – shàn refers to virtuous behavior, usually with a hint that the behavior is also modest, demure, and unaffected.
	<i>Tiān</i>	T’ien	天	“ heavens, nature, sky ” – the closest Chinese analog to our concept of nature; probably closer in meaning to the Greek <i>physis</i> than the Latin <i>natura</i>
	<i>Tiānmìng</i>	T’ien-ming	天命	“ mandate of heaven ” – traditional concept used to support the rule of the kings of the Shang Dynasty. Heaven would bless the authority of a just ruler, but Heaven could also be displeased with an unwise ruler and give the Mandate to someone else.
	<i>Wànwù</i>	Wan-wu	萬物	“ myriad things ” – the Chinese used this phrase in much the same way that we use the word universe; literally means “ten-thousand things”
	<i>Wú</i>	Wu	無	“ not, non-being ” – the concept of negation or non-being. Used both as a modifier in other concepts and an idea in its own right
	<i>Wùhuà</i>	Wu-hua	物化	“ transformation of things ” – the process of change which is the driving force of Chinese ontology
	<i>Wuxíng</i>	Wu-hsing	五行	“ five movements ” – the interplay of yin and yang leads to these movements, remembered mnemonically as fire, earth, metal, water, wood
	<i>Xīn</i>	Hsin	心	“ heart; mind ” – the locus of feeling and thinking for the Chinese; it can be used interchangeably as the operation and the operator
	<i>Xìng</i>	Hsing	性	“ inner nature; basic make-up ” – for Mencius <i>xìng</i> was “inherent goodness,” for Xunzi it was “inherent badness” Zhuangzi saw it as a mostly amoral natural tendency or vitality
	<i>Yīn Yáng</i>	Yin-yang	陰陽	“ feminine and masculine ” – the primary principles of polarity; stand-ins for every binary relation; connote holistic unity of opposites rather than sharp dualisms
	<i>Yǒu</i>	Yu	有	“ having, being ” – this is both a common word indicating possession and a philosophical concept in its own right

Confucianism	<i>Rén</i>	Jen	仁	" Benevolence " – other possibilities are "good will," "love," and "perfected moral character." The key concept is the readiness or willingness to do what is righteous.
	<i>Xué</i>	Hsüeh	學	" learning " – an unmediated process of becoming aware. Connotes a relationship to teaching and passing down of a tradition
	<i>Xìn</i>	Hsin	信	" sincerity " – the state of a person who fully embodies the values involved with righteousness, benevolence, and etiquette and who is free of all hypocrisy about any of it.
	<i>Zhì</i>	Chih	智	" wisdom " – refers to the culmination of yi, ren, and li. also implies an ability to manipulate the world from within this set of values.
	<i>Xiào</i>	Hsiao	孝	" Filial Piety " – the relationship between parents and children should be characterized by benevolence. Filial piety is the most salient feature of Confucian society.
	<i>Lǐ</i>	Li	禮	" ritual " – Most writers argue that ritual must not be empty, but must be performed with "sincerity," which seems to mean that it requires that one fully embody the status relationships
	<i>Yì</i>	I	義	" righteousness " – strongly associated with moral action. It represents the optimally efficacious and moral way to doing things. There is a flavor of public-spiritedness about it.
	<i>Zhōng</i>	Chung	忠	" loyalty " – In general, the relationship between rulers and subjects should be conditioned by righteousness. Towards a ruler, a subject should be loyal.
	<i>Jūnzǐ</i>	Chün-tzu	君子	" noble son " – this was the ideal person according to Confucius. Sometimes translated as "gentleman" the junzi was seen as embodying sageliness within and kingliness without
	<i>Shù</i>	Shu	恕	" Empathy " – this word has received the conventional translation "reciprocity" but the critical passage in which it occurs in the Confucian Analects implies it is better rendered by "empathy"
	<i>Zhì</i>	Chih	質	" Character " – the stuff one is made of, logically likened to Aristotelean matter, like the grain of a piece of wood.
	<i>Chèng</i>	Ch'eng	誠	" Honesty, Sincerity " – Sincerity and honesty are linked in this term, although in the Confucian tradition there is an important link to the idea of internalizing the mainstream tradition here.
	<i>Wén</i>	Wen	文	" Culture " – the eloquence that comes from formal study. Likened to Aristotelean form. Like the polish on a piece of wood.
Daoism	<i>Daòshū</i>	Tao-shu	道樞	" hinge of the way " – the hypothetical position that the genuine person is said to occupy; indicates a neutrality that allows for spontaneity in action
	<i>Zhēnrén</i>	Chen-jen	真人	" genuine person; true man " – Zhuangzi's moral ideal; a person who "authentically" cultivated her native character and allowed others to do likewise
	<i>Wúwéi</i>	Wu-wei	無為	" without action " – the key ethical principle in Daoism; indicates a doing without striving which yields and redirects opposition rather than confronting it head on
	<i>Zìrán</i>	Tzu-jan	自然	" spontaneity; naturally " – literally means "just so" but for Zhuangzi was the way that the genuine person was able to accomplish wuwei; indicates a habit of "letting things be"
	<i>Wúmíng</i>	Wu-ming	無名	" without name " – a kind of naming that does not assign fixed reference to things. Attempts to avoid what Whitehead would call "misplaced concreteness"
	<i>Wúzhì</i>	Wu-chih	無知	" without knowledge " – an absence of a particular type of knowledge, namely that which assumes an unchanging reality behind appearance
	<i>Wúyù</i>	Wu-yu	無欲	" Without desire " – rather than involving the cessation and absence of desire, represents the deferential desire: to simply enjoy and celebrate what one encounters on its terms.
	<i>Hé</i>	Ho	和	" Harmony " – essentially refers to filling, uniting, flowing together, or putting things into accord with each other, and it is both a verb and a noun.

Chinese Philosophy

Presentations

Date	Topic	Name
	Classic of Odes	
	Classic of Changes	
	Sayings of Confucius 1	
	Sayings of Confucius 2	
	Sayings of Confucius 3	
	Great Learning	
	Doctrine of the Mean	
	Classic of Way and Power 1	
	Classic of Way and Power 2	
	Classic of Way and Power 3	
	Zhuangzi 1	
	Zhuangzi 2	
	Zhuangzi 3	
	Mozi	
	Mencius	
	Xunzi	
	Sunzi	
	Li Si	
	Hanfeizi	
	Huayan	
	Chan	
	SUPPLEMENTAL TOPICS	
	<i>Huangdi Neijing</i>	
	<i>Lushi Chunqiu</i>	
	Liezi's Practical Daoism	
	Huainanzi's Syncretism	
	Jintuzong (Pure Land Buddhism)	
	Tian Tai (Lotus School Buddhism)	
	Han Yu & Li Ao	
	Zhu Xi's Lixue	
	Wang Yangming's Xinxue	