

# Philosophy 6140 – Classical Chinese Philosophy

## Provisional Syllabus—Fall 2016

Class Time and Location: Mon, Wed, Fri 9:40 AM-10:30 AM, CTIHB 459, plus an extra hour-long session (TBA)

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Office Hours: Wed 3:00-4:00pm or by appointment

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**Course Website:** Canvas

**Course Description:** This course offers an intensive, graduate-level survey of the seven main thinkers of the “classical” period of Chinese philosophy (approx. 550-221 B.C.): Kongzi (Confucius), Mozi, Mengzi (Mencius), Laozi, Zhuangzi, Xunzi, and Han Feizi. It also provides an introduction to some of the secondary literature on these figures. No previous knowledge of Chinese language or history is necessary. Course requirements include papers. See below for details. (Units: 3.)

### Course Objectives:

1. Give students familiarity with the basic figures and terminology of Chinese philosophy.
2. Help students develop the philosophical skills of understanding and constructing arguments.

### Required Texts:

Hutton, Eric. *Xunzi: The Complete Text*. Princeton: Princeton University Press, 2016.<sup>1</sup>

Ivanhoe, P.J. and Van Norden, Bryan. *Readings in Classical Chinese Philosophy. Second Edition*. Indianapolis: Hackett Publishing Co., 2006. (Hereafter, RCCP.) If you buy this book from somewhere other than the University bookstore, please be sure to get the second edition.<sup>1</sup>

Slingerland, Edward G. *Confucius: The Analects*. Indianapolis: Hackett, 2003.

Van Norden, Bryan. *Mengzi: With Selections from Traditional Commentaries*. Indianapolis: Hackett, 2008.

Watson, Burton. *Mozi: Basic Writings*. New York: Columbia University Press, 2003.

———. *Han Feizi: Basic Writings*. New York: Columbia University Press, 2003.

———. *The Complete Works of Zhuangzi*. New York: Columbia University Press, 2013.

Other readings are on reserve at Marriott Library (also e-reserve).

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<sup>1</sup> This textbook contains materials authored by the instructor and for which the instructor is paid a royalty. Therefore, University Policy 6-316-4.B.10 shall apply. It states:

Any faculty member or employee of the University of Utah with authority to assign or recommend course materials for any course offered by the university shall do so based on sound academic values, without any prospect of personal financial gain. . . . Prior to completion of any course or teaching unit for which a faculty member has assigned or recommended self-authored materials that may generate any royalty or other author’s compensation, the faculty member shall request, from all students subject to that assignment or recommendation, an anonymous statement of the number of new copies of such materials purchased by each student. This requirement can be satisfied by a form used for student course evaluations that includes the above inquiry, or by a separate survey submitted for anonymous student response before the end of the course or teaching unit. Upon completion of the survey, the faculty member shall file with his/her department chair or dean a brief statement of the number of new materials purchased as reported in the above survey and the rate of royalty or compensation last paid or contracted by the publisher to be paid. The obligation to avoid prospect of personal financial gain shall be satisfied by including with the above report a written commitment to contribute a sum, equal to the number of new books purchased by students multiplied by the reported royalty or compensation rate, to a tax exempt organization (which may include the University of Utah) not later than six months following completion of the course.

## Schedule of Topics and Readings:

(Note: The instructor will strive to follow diligently the schedule and plan set out in this syllabus, but this syllabus is not a binding legal contract. It may be modified by the instructor at any time, and students will be given reasonable prior notice of any modifications. If/when such modifications are made, a new version of the syllabus will be posted on the course website and will be authoritative over all previous versions of the syllabus.)

### Week 1: Introduction & Historical Background

8/22 (Mon): Introduction. No reading.

8/24 (Wed): Cultural Background to Early Chinese Thought. Reading: RCCP, "Introduction" and selections from the *Book of Odes* and *Book of History*, on reserve.

8/26 (Fri): Confucius on Virtue. Reading: Slingerland, *Analects*.

Graduate Session: Van Norden, "What Should Western Philosophy Learn from Chinese Philosophy?"

### Week 2: Confucius

8/29 (Mon): Confucius on Ritual. Reading: Slingerland, *Analects*.

8/31 (Wed): Heaven and Humanity in Confucius. Reading: Slingerland, *Analects*. Louden, "What does Heaven Say?"

9/2 (Fri): Discussion. Reading: Slingerland, *Analects*.

Graduate Session: Cline, "Two Senses of Justice: Confucianism, Rawls, and Comparative Political Philosophy"

### Week 3: Mozi

9/5 (Mon): **Labor Day: No Class**

9/7 (Wed): Introduction to Mozi. Reading: Mozi in RCCP.

9/9 (Fri): Discussion. Reading: Mozi in RCCP.

Graduate Session: Van Norden, "Mozi and Early Mohism," all, but esp. pp. 179–198. Recommended: Loy, "On the Argument for *Jian'ai*"

### Week 4: Mozi

9/12 (Mon): Mozi's Moral Psychology. Reading: Watson, *Mozi*.

9/14 (Wed): Mozi on Epistemology and Moral Judgment. Reading: Watson, *Mozi*.

9/16 (Fri): Discussion. Reading: Watson, *Mozi*.

Graduate Session: Van Norden, "Mozi and Early Mohism," all, but esp. pp. 139–178.

### Week 5: Mencius

9/19 (Mon): Introduction to Mencius. Reading: Yangism, "Robber Zhi" in RCCP and Mengzi in RCCP

9/21 (Wed): Mencius on Human Nature. Reading: Van Norden, *Mengzi*.

9/23 (Fri): Discussion. Reading: Van Norden, *Mengzi*.

Graduate Session: Nivison, "Two Roots or One?"

### Week 6: Mencius

9/26 (Mon): Mencian Intuitionism. Reading: Van Norden, *Mengzi*; Hutton, "Moral Connoisseurship in Mengzi," on reserve.

9/28 (Wed): Mencius on Politics. Reading: Van Norden, *Mengzi*; Tiwald, "A Right of Rebellion in the *Mengzi*?" on reserve.

9/30 (Fri): Discussion. Reading: Van Norden, *Mengzi*.

Graduate Session: Ivanhoe, "Confucian Self Cultivation and Mengzi's Notion of Extension"

Week 7: Laozi

10/3 (Mon): Introduction to Laozi. Reading: Laozi in RCCP, Ivanhoe, "Language Appendix," on reserve.

10/5 (Wed): Laozi and the Dao: Reading: Laozi in RCCP.

10/7 (Fri): Discussion. Reading: Laozi in RCCP.

Graduate Session: Csikzentmihalyi, "Mysticism and Apophatic Discourse in the *Laozi*," on reserve.

Week 8: Fall Break

10/10 – 10/14: **Fall Break—No Class**

Week 9: Laozi

10/17 (Mon): *Wuwei* in Laozi: Reading: Selections from Slingerland, *Effortless Action*, on reserve

10/19 (Wed): *De* in Laozi: Ivanhoe, "The Concept of *de* ("Virtue") in the *Laozi*," on reserve.

10/20 (Thu): **Paper #1 Due at 5:00pm**

10/21 (Fri): Discussion. Reading: Laozi in RCCP.

Graduate Session: Csikzentmihalyi, "Thematic Analyses of the *Laozi*"

Week 10: Zhuangzi

10/24 (Mon): Background to Zhuangzi: Reading: *Gongsun Longzi*, "On the White Horse" in RCCP.

10/26 (Wed): Introduction to Zhuangzi: Reading: Zhuangzi in RCCP.

10/28 (Fri): Discussion. Reading: Zhuangzi in RCCP.

Graduate Session: Csikzentmihalyi, "Flow," on reserve.

Week 11: Zhuangzi

10/31 (Mon): The Nature of Zhuangzi's Position: Reading: Watson, *Zhuangzi*; Ivanhoe, "Was Zhuangzi a Relativist?" on reserve.

11/2 (Wed): Anti-Rationalism in Zhuangzi. Reading: Watson, *Zhuangzi*; Kjellberg, "Sextus Empiricus, Zhuangzi, and Xunzi on 'Why be Skeptical?'" on reserve.

11/4 (Fri): Discussion. Reading: Watson, *Zhuangzi*.

Graduate Session: Velleman, "The Way of the Wanton"

Week 12: Xunzi

11/7 (Mon): Introduction to Xunzi. Reading: Hutton, *Xunzi*.

11/8 (Tue): Please go vote in the election!

11/9 (Wed): Xunzi on Human Nature and Moral Cultivation. Reading: Hutton, *Xunzi*.

11/11 (Fri): Discussion. Reading: Hutton, *Xunzi*.

Graduate Session: Schwitzgebel, "Human Nature and Moral Education in Mencius, Xunzi, Hobbes, and Rousseau"

Week 13: Xunzi

11/14 (Mon): Moral Agency in Xunzi. Reading: Van Norden, "Mengzi and Xunzi," on reserve.

11/16 (Wed): Moral Agency in Xunzi. Reading: Wong, "Xunzi on Moral Motivation"

11/18 (Fri): Discussion. Reading: Hutton, *Xunzi*.

Graduate session: Kline, "Moral Agency and Motivation in the Xunzi"

Week 14: Xunzi and Han Feizi

11/21 (Mon): Ritual in Xunzi: Berkson, "Xunzi's Reinterpretation of Ritual," on reserve.

11/23 (Wed): Introduction to Han Feizi. Reading: Han Feizi in RCCP.

11/25 (Fri): **Thanksgiving Break. No class.**

Graduate session: Stohr, "Manners, Morals, and Practical Wisdom"

Week 15: Han Feizi

11/28 (Mon): Han Feizi's Criticism of Confucianism. Reading: Han Feizi in RCCP.

11/30 (Wed): Han Feizi's Ideal State I. Reading: Han Feizi in RCCP; Ivanhoe, "Han Feizi and Moral Self Cultivation"

12/2 (Fri): Discussion. Reading: Han Feizi in RCCP.

Graduate session: Hutton, "Han Feizi's Criticism of Confucianism and its Implications for Virtue Ethics," on reserve.

Week 16: Han Feizi

12/5 (Mon): Han Feizi's Ideal State II. Reading: Han Feizi in RCCP.

12/7 (Wed): Discussion and Conclusion

Graduate session: Harris, "Han Fei on the Problem of Morality"

**12/12 (Mon): Paper #2 Due at 5:00pm**

Course Requirements:

- A) Students are expected to finish each assigned reading before the class meeting on that assignment. Students are also expected to bring their textbook and copies of the assigned readings with them to class.
- B) Participation: students are expected to participate in discussion in class. For in-class discussion, raising thoughtful questions, responding insightfully to remarks by other students, answering questions from the instructor, and reading aloud (when asked by the instructor) will all count towards fulfilling this requirement. Students who for any reason miss class are still responsible for knowing both the content of lecture and discussion during that session. Office hours are not provided as make-up class sessions; students who miss class should first get notes from classmates and seek out the instructor if they have questions.
- A) Papers: two long papers of 3000-3600 words (approximately 10-12 pages) each. These papers will be due by 5pm on the days listed above. Topics ***must*** be cleared with the instructor in advance.

Grading:

Papers, 80%; Participation, 20%.

(The instructor reserves the right to change this weighting as necessary in order to fulfill the educational mission of the course.)

The grading scale to be used in this course severely penalizes failure to submit an assignment, so students who utterly fail to submit assignments will jeopardize their overall course grade to a much greater extent than students who submit assignments that are of poor quality.

Note: All assignments submitted for a grade in this course must be the student's own work. Plagiarism or other forms of academic misconduct may result in a failing grade for the entire course, and the case may be transferred to the University's Academic Misconduct Committee for further judgment. According to the Student code, "Plagiarism' means the intentional unacknowledged use or incorporation of any other person's work in, or as a basis for, one's own work offered for academic consideration or credit for public presentation. Plagiarism includes, but is not limited to, representing as one's own, without attribution, any individual's words, phrasing, ideas, sequence of ideas, information or any other mode or content of expression" (<http://www.regulations.utah.edu/academics/6-400.html>). If you have further questions about what constitutes plagiarism or academic misconduct, ask the instructor and consult the University Code.

### **College of Humanities Academic Misconduct Policy:**

Academic misconduct includes cheating, plagiarizing, research misconduct, misrepresenting one's work, and inappropriately collaborating. Definitions can be found in the Student Code at <http://www.regulations.utah.edu/academics/6-400.html>.

If you are suspected of academic misconduct, the process proceeds according to the rules found in the Student Code, University Policy 6-400(V). According to that policy, after meeting with you, the instructor must determine whether academic misconduct has, in fact, occurred.

—If s/he determines that no academic misconduct has occurred, s/he will document that you are not responsible for any academic misconduct.

—If s/he determines academic misconduct has occurred and this is the **first instance** in which you have been alleged to have committed academic misconduct, s/he will take into account whether the act was intentional or a result of negligence in determining the appropriate sanction, which can be up to failing the course. The sanction will be noted in the resolution of the case and your right of appeal is as specified in Policy 6-400(V).

—If s/he determines academic misconduct has occurred, and you have previously been sanctioned for an act of academic misconduct, and the prior instance of misconduct resulted in a sanction less than failing the course, the department will follow the process to fail you for the course. If the prior sanction was failure of the course, your new act of misconduct will result in failure of the course and the department will also follow the process to seek your dismissal from the program and the University.

### **ADA Statement:**

The University of Utah seeks to provide equal access to its programs, services, and activities for people with disabilities. If you need accommodations in this class, reasonable prior notice needs to be given to the instructor and to the Center for Disability Services, 162 Olpin Union Building, 581-5020 (V/TDD). CDS will work with you and the instructor to make arrangements for accommodations.