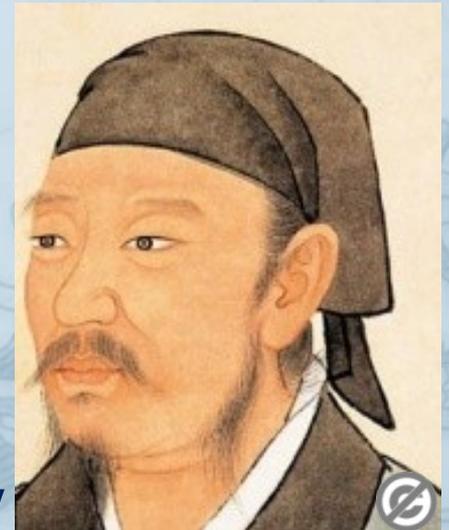


# INTRODUCTION TO CLASSICAL CHINESE PHILOSOPHY

## Introduction



Instructor: Masayuki Sato  
佐藤將之  
National Taiwan University



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# The Outline of Presentation

- (1) Introduction of Instructor
- (2) Purpose of this course
- (3) Requirement
- (4) Procedure of each class
- (5) Grades
- (6) Methods for accounts in this course
- (7) Schedule of this course
- (8) Reading materials



# Introduction of Instructor

Masayuki Sato  
(born in Kawasaki, Japan)



National Taiwan University Masayuki Sato

- BA in Politics,  
Aoyama Gakuin University,  
Japan
- MA in Politics,  
National Taiwan University
- MA in Politics,  
Seoul National University, Korea
- Ph. D.  
Leiden University, The Netherlands

# Introduction of Instructor

Masayuki Sato  
(born in Kawasaki, Japan)



National Taiwan University Masayuki Sato

- Research interests:
- *Early Chinese political philosophy,*
- *History of various Conceptual terms*
- *Philosophy of Xunzi*
- *Comparative East Asian political thought.*

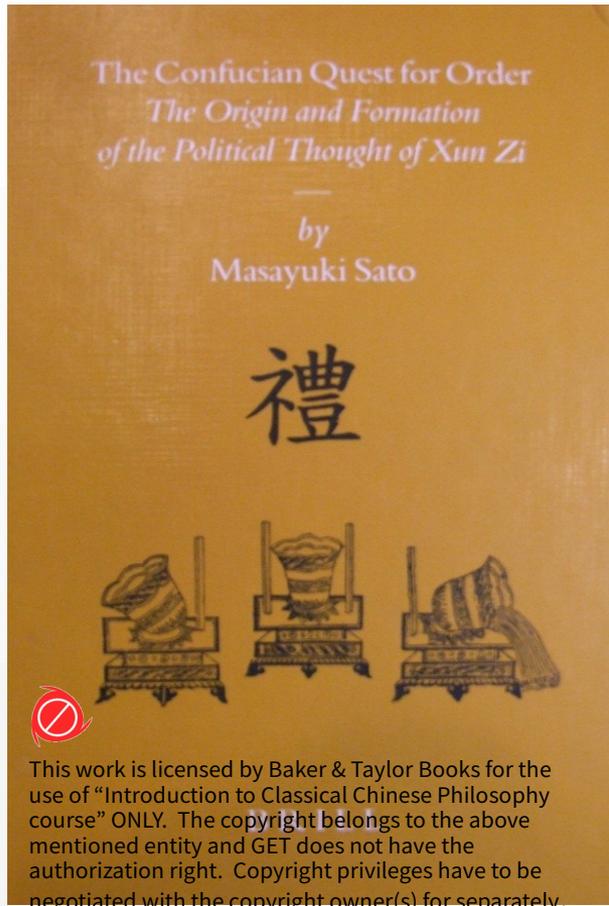


National Taiwan University  
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# Main Publications of Masyuki Sato

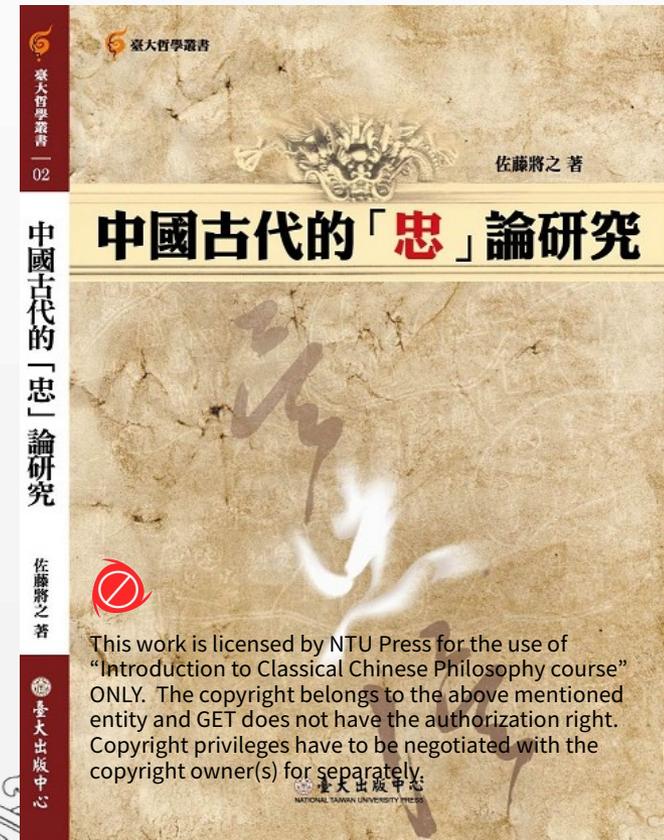
*The Confucian Quest for Order: The Origin and Formation of the Political Thought of Xun Zi* (Leiden: Brill Publishers, 2003)



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*A Research on the Idea of Loyalty in Early China* (Taipei: NTU Press, 2010)

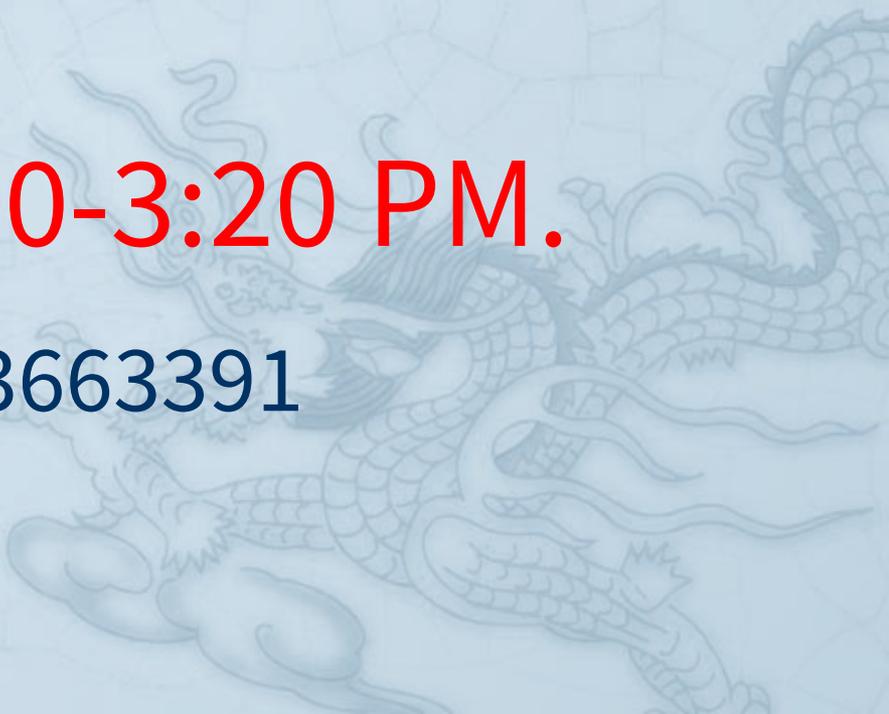


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Office hour  
Of the First Semester of 2011

**TUESDAY 1:20-3:20 PM.**

(TEL) 02-33663391



## (2) Purpose of this course

- This is an English graduate course and is designed for both international students who want to acquire basic knowledge about the main issues and arguments in Chinese classical philosophy, and for Chinese students who want to learn skills to ponder and discuss the relevant subjects in English. The course provides a contextual and evolutionary account for how various Chinese classical thoughts came into several highly organized socio-political theories, with particular focus on the great intellectual development between the late 4th and the early 3rd century BC.



## (2) Requirement

- This seminar welcomes international students whose mother tongue is not Chinese. In such case, the ability to recognize historical names, events and terminologies by Chinese characters is necessary to follow the course.



# Procedure of each class

- Each class of this seminar will be proceeded in the following five steps:
  - (1) A short introduction to the topic by Instructor (5 min.)
  - (2) Presentations by participants (10-20 min.)
  - Questions and a short discussion follow the presentation.
  - (3) Lecture on the topic (in English) (50-60 min.)
  - (4) Reading of source materials relevant to the topic (30 min.).
  - (5) Discussions (10-20 min.)



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  - Questions and a short discussion follow the presentation.
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  - (4) Reading of source materials relevant to the topic (30 min.).
  - (5) Discussions (10-20 min.)
- **(1) and (3) will be publicized through internet as an open university course sponsored by Ministry of Education, ROC.**

# Concerning presentation

- (1) Instructor requests all participants to make a presentation on the content of reading assignment at least once during the semester.
- (2) Presenters are strongly recommended to utilize Power Point for their presentations, or prepare to make a summary for it.
- (3) Please send PPT file or printed summary of presentation to instructor in advance



# GRADES

Grades will be made on

- 
- (1) a mid-term paper (20%)
- (2) a final paper (50%)
- (3) presentation (10%)
- (4) participation and other contributions (20%)

# Concerning on papers

- The word count expected for the mid-term paper and final paper are respectively 2000-3000 and 4000-5000 words (English).
- Plagiarism is a severe violation of scholarly ethics. Any proof of piracy in a term paper makes the person who has committed the offense to lose their grade.
- The Instructor recommends students to spend much time reading classical texts and distributed materials rather than looking for outside materials for their papers.

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# Methods for accounts for the history of the classical Chinese philosophy in this class

- (1) This course tries to elucidate the transformation of social and intellectual milieu during the Warring states period. Especially it presupposes that there was great transformation of argumentative framework mid to late Warring States period. I call it “the transformation from ‘ethical discourse’ into ‘analytical discourse’.” (See Sato: *The Confucian Quest for Order*)



# Methods for accounts for the history of the classical Chinese philosophy in this class

- (2) In the explanation of the significance of a particular thinker or thought is usually evaluated in relation with its developmental role for overcoming problems which its predecessors have left. Among these, this course will pay a close attention to several influential linkage between two thinkers (e.g., the *Mozi* and Mencius), whose relationships have been usually considered adversary or even hostile

# Methods for accounts for the history of the classical Chinese philosophy in this class

- (3) To the extent that socio-political matter has always been the central issue in the mind of almost of all thinkers, this course will focus on the development of socio-political theories among them, rather than picking up specific points from our own philosophical interests. Many accounts for such articulation often differs from those in reading materials.



# The Schedule of the Class (9/19-11/21 2011)

9/19	Introduction	(1) Introduction to the course and instructor (2) Distribution of reading assignments
9/26	Lecture 1	What is Chinese Philosophy?
10/3	Lecture 2	Intellectual Foundation for Chinese Philosophy
10/10	No class	
10/17	Lecture 3	Political Origin of Chinese Philosophy and Confucianism
10/24	Lecture 4	Confucius and the <i>Analects</i>
10/31	Lecture 5	The Rise of Mohism: An Emulation of Ethical Discourse: The <i>Book of Mozi</i>
11/7	Lecture 6	The Culmination of Ethical Discourse: The <i>Book of Mencius</i> The topic of mid-term paper is announced.
11/14	Lecture 7	The Great Intellectual Transformation: The Jixia Thinkers
11/21	Lecture 8	The Crystallization of the Concept of the Way: The <i>Book of Laozi</i>

# The Schedule of the Class (11/28-1/9 2011)

11/28	Lecture 9	The Philosophy of Transformation and Oneness: The Book of Zhuangzi
12/5	Lecture 10	The Establishment of the Theory of Moral Cultivation: The <i>Book of Xunzi</i> (I) The topic of final paper is announced.
12/12	Lecture 11	Theory of Moral Cultivation: The <i>Book of Xunzi</i> (II)
12/19	Lecture 12	The Psychology of Politics and a Search for Power: The <i>Book of Hanfeizi</i>
12/26	Lecture 13	Conclusion: The End of Classical Age and the Philosophy for the World Empire
1/2		presentations on final report by participants (1)
1/9		presentations on final report by participants (2) <b>The deadline of final paper is 1/28.</b>

# Reading materials (1)

- (1) C. Defoort: "Is There such a Thing as Chinese Philosophy? Arguments of an Implicit Debate," *Philosophy East and West*, Vol. 51, Number 3, July 2001, pp. 393-413.
- (2) Y. L. Fung: *A Short History of Chinese Philosophy*. NY: The Free Press, 1966.
- (3) F. Mote: *Intellectual Foundation of China*. NJ: Princeton University Press, 1971
- (4) M. E. Lewis: "The Warring States Political History." Loewe and Shaughnessy (ed.): *The Cambridge History of China*. Cambridge: Cambridge University Press, 1999.
- (5) M. Sato: *The Confucian Quest for Order: The Origin and Formation of the Political Thought of Xun Zi*. Leiden: Brill 2003

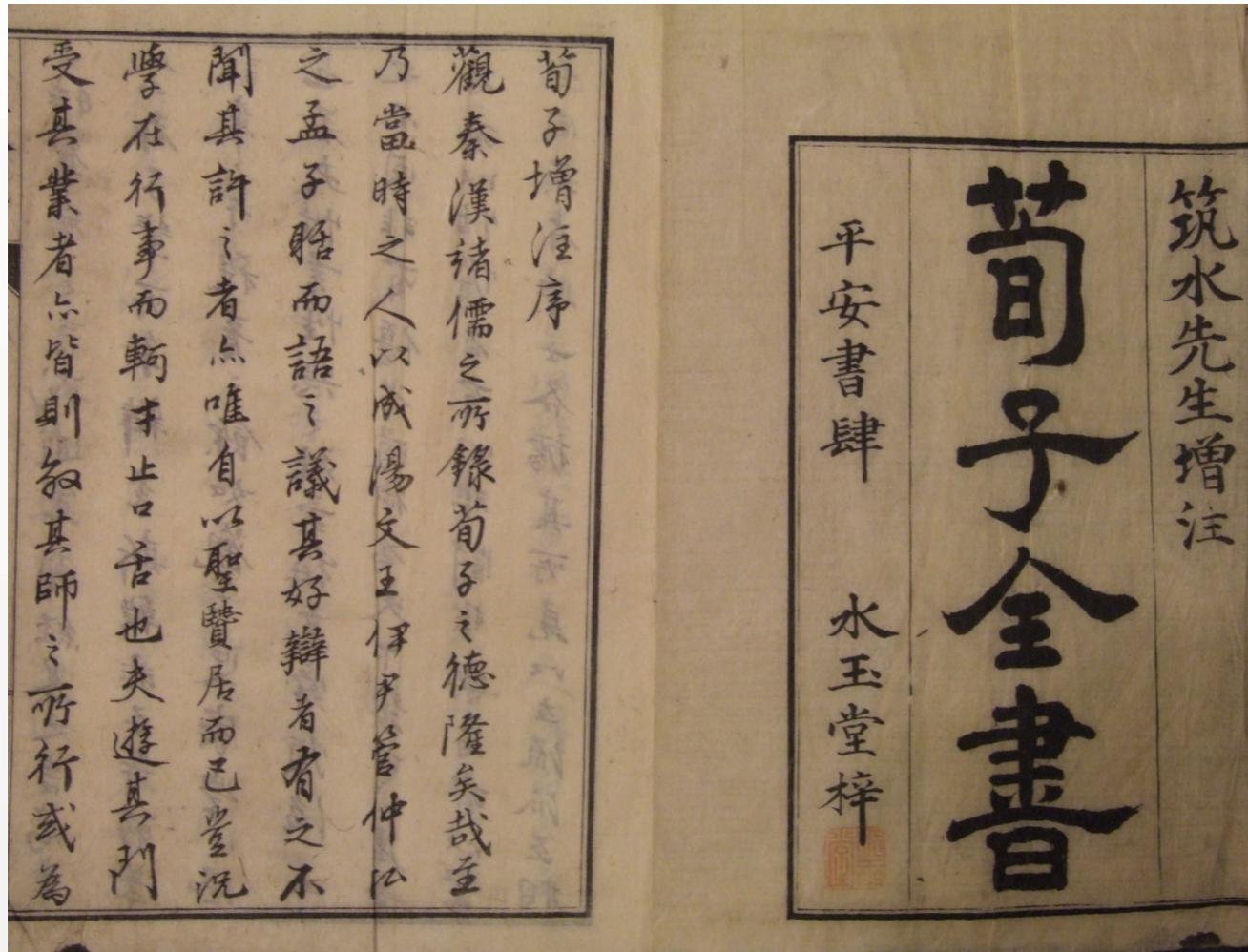
# Reading materials (2)

- (6) H. Fingarett: *Confucius: Secular as Sacred*, New York: Harper & Row, 1972.
- (7) A. C. Graham: *Disputers of Tao, Philosophical Argument in Ancient China*, La Salle, Ill.: Open Court, 1989.
- (8) B. W. Van Norden: *Mengzi: With Selections from Traditional Commentaries*, Indianapolis: Hackett, 2008.
- (9) B. Schwartz: *The World of Thought in Ancient China*. MA: Harvard University Press, 1985.
- (10) K.C. Hsiao (trans. By F. W. Mote): *The History of Chinese Political Thought*. Princeton: Princeton University Press, 1978.



Thank you very much !

If you decide to participate in this course,  
please come back after a short break.



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