

## Ancient Chinese Thought

**Department:** Fudan International Summer Session 2025

<b>Course Code</b>	PHIL170001						
<b>Course Title</b>	Ancient Chinese Thought						
<b>Credit</b>	2	<b>Experiment (including Computer) Credit</b>		<b>Pract ice Credi t</b>		<b>Aesthetic Education Credit</b>	
<b>Credit Hours Per Week</b>	9 credit hours per week, 36+3 tutorial hours (one credit hour is 45 minutes)	<b>Education on The Hard- Working Spirit Credit Hours</b>		<b>Langu age of Instru ction</b>		<b>Honors Course</b>	<input type="checkbox"/> Yes <input checked="" type="checkbox"/> No
<b>Course Type</b>	<input type="checkbox"/> Core General Education Course <input type="checkbox"/> Specific General Education Course <input type="checkbox"/> Basic Course in General Discipline <input checked="" type="checkbox"/> Others			2+X Major :			
				<input type="checkbox"/> Professional Core Course <input type="checkbox"/> Professional Advanced Course			
				Non 2+X Major :			
				<input type="checkbox"/> Professional Compulsory Course <input type="checkbox"/> Professional Elective Course			
<b>Course Objectives</b>	<ol style="list-style-type: none"> <li>1. Familiarize students with the history of Chinese thought.</li> <li>2. Help students gain a systematic knowledge of the philosophy of Confucius, Mencius, and Zhuangzi.</li> <li>3. Enhance students' academic research and writing ability.</li> <li>4. Enhance students' presentation skills.</li> </ol>						
<b>Course Description</b>	<p>This course will provide a high-level introduction to mainstream ancient Chinese thought by focusing on the doctrines of three pivotal philosophers, namely, Confucius (Kongzi 孔子), Mencius (Mengzi 孟子), and Zhuangzi 庄子. Apart from discussions on their theories of metaphysics, moral cultivation, and human nature, their viewpoints will also be constantly examined from a comparative perspective in order to further demonstrate the uniqueness of their philosophical reasoning.</p>						
<b>Course Requirements:</b>							
This course has no prerequisite, but some basic knowledge of both modern and classical Chinese would be preferred.							
<b>Teaching Methods:</b>							
Lecture instruction plus discussion.							

**Course Director's Academic Background:**

Dr. Xiangnong Hu received his Ph.D. in Philosophy from The Chinese University of Hong Kong and is currently an Associate Researcher of the School of Philosophy at Fudan University. He works principally on Chinese and comparative ethics, with special focus on Confucianism, Zhuangzi, contemporary virtue ethics, and Kant.

**Instructor's Academic Background:**

See above

**Members of Teaching Team**

Name	Gender	Professional Title	Department	Responsibility

**Course Schedule :**

Lecture 1 An Introduction to the History of Chinese Philosophy and the Life of Confucius  
 Lecture 2 Confucius: Why Should One Repay Injury with "Uprightness"?  
 Lecture 3 Confucius: How Could One Love Virtue as One Loves Sex?  
 Lecture 4 Confucius: How Is Moral Education Possible?  
 Lecture 5 Mencius: In What Sense Is Human Nature "Good"?  
 Lecture 6 Mencius: What Should Be the Relationship between Morality and Non-Moral Benefits?  
 Lecture 7 Mencius: Should Love Be Gradational or Universal?  
 Lecture 8 Mencius: Why Should Family Members Cover Up for Each Other's Crime? (Mid-Term)  
 Lecture 9 Zhuangzi: Can We Trust Our Knowledge of Right and Wrong?  
 Lecture 10 Zhuangzi: How Should One Treat Others Properly?  
 Lecture 11 Zhuangzi: Is the World of Man Worthy of Our Care? (Presentation and Discussion)  
 Lecture 12 Presentation and Discussion

**The design of class discussion or exercise, practice, experience and so on:**

The course instructor will provide questions for reflection at the end of each lecture, and students will also be encouraged to raise and discuss questions with fellow classmates.

**If you need a TA, please indicate the assignment of assistant:****Grading & Evaluation:**

Attendance: 10% (a direct "F" for missing three or more classes)  
 Mid-Term Quiz (10 multiple-choice questions): 20%

Group Presentation (15-20 minutes): 20%  
 Final Essay (no less than 2000 words in English): 50%

**Usage of Textbook:**  Yes (complete textbook information form below)  No

**Textbook Information** (No more than two textbooks) :

Title	Author	ISBN	Publishing Time	Publisher	Type I	Type II
					<input type="checkbox"/> Self-compiled Textbook (Published) <input type="checkbox"/> Non-mainland Textbook <input type="checkbox"/> Other Textbook (Published)	<input type="checkbox"/> National Planning Textbook <input type="checkbox"/> Provincial and Ministerial Planning Textbook <input type="checkbox"/> School Level Planning Textbook <input type="checkbox"/> Others
					<input type="checkbox"/> Self-compiled Textbook (Published) <input type="checkbox"/> Non-mainland Textbook <input type="checkbox"/> Other Textbook (Published)	<input type="checkbox"/> National Planning Textbook <input type="checkbox"/> Provincial and Ministerial Planning Textbook <input type="checkbox"/> School Level Planning Textbook <input type="checkbox"/> Others

**Teaching References:**

Chan, Wing-tsit. 1963. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press.

Hansen, Chad. 1992. *A Daoist Theory of Chinese Thought: A Philosophical Interpretation*. Oxford: Oxford University Press.

Hu, Xiangnong. 2023. "Is Mencius a Consequentialist? Rethinking the Relationship between Yi (Righteousness) and Li (Benefit) in the Mencius." In *Dao Companion to the Philosophy of Mencius*, ed. Kim-chong Chong, 441–467. Cham: Springer.

Hu, Xiangnong. 2024. "A Zhuangzi Who Is Attentive to the World of Man: Rethinking Zhuangzi's Ethics in the Light of Eske Møllgaard's Interpretation." In *Ethics in the Zhuangzi: Dialogues on the State of the Field*, ed. Xiangnong Hu and Yong Huang, 143–167. Cham: Springer.

Huang, Yong. 2013. *Confucius: A Guide for the Perplexed*. London: Bloomsbury.

Ivanhoe, Philip J. 2002. *Ethics in the Confucian Tradition: The Thought of Mengzi and Wang Yangming*, 2nd ed. Indianapolis: Hackett.

Møllgaard, Eske. 2007. *An Introduction to Daoist Thought: Action, Language, and Ethics in Zhuangzi*. London: Routledge.

Van Norden, Bryan W. 2007. *Virtue Ethics and Consequentialism in Early Chinese Philosophy*. New York: Cambridge University Press.

Wong, David B. 2022. "Constructive Skepticism in the Zhuangzi." In *Dao Companion to the Zhuangzi*, ed. Kim-chong Chong, 639–660. Cham: Springer.

More readings will be provided after the course starts.