**Free University of Berlin, Spring 2020**

**Pre-Qin Confucian Philosophy**

**Yong Huang, The Chinese University of Hong Kong**

**Course Syllabus (Tentative)**

**Course Description:**

This course explores Confucian philosophy and its development in the Pre-Qin period by examining such Confucian classics as *The Analects*, *The Mencius*, and *The Xunzi*. Focus will be on their philosophical significance to the contemporary world, and the approach is comparative, making it more easily accessible to students with background in Western philosophy but no previous exposure to Chinese philosophy.

**Course Requirements:**

1. Read the assigned readings before the class;
2. Attend the weekly class meeting from the beginning to the end and actively participate at classroom discussion;
3. Attend and actively participate at each of the three discussion sessions and make 2 presentations.

Write three papers, on the *Analects*, the *Mencius,* and the *Xunzi* respectively: [a] Each paper should have at least2000 English words or 3000 Chinese characters; [b] The paper must be on one of the topics discussed in class [papers on topics not discussed in class are not accepted]; [c] it must critically engage at least two assigned secondary readings, in addition to the primary text (mandatory) and secondary literature outside the assigned reading list (optional); [d] the paper may start with a summary of the readings, both primary and secondary, but it must develop/defend something unique of its own; [e] the paper is due one week after the discussion on the text is finished [the paper on the *Analects* is due in the class of the 6th week; the paper on the *Mencius* is due in the class of the 10th week; the paper on the *Xunzi* is due to my office/mailbox one week from the last class meeting); Later papers within a week of the deadline are accepted for a discounted grade (for example, an “A” grade will become “A-”, and no papers more than a week later are accepted; (f) the paper can be based on and/or expanded from the presentation.

**Assessment Scheme:**

|  |  |  |
| --- | --- | --- |
| **Items** | **Explanation** | **Ratio** |
| One Presentations |  | 15% |
| Three papers |  | 70 % |
| Preparation for and Participation at class discussion |  | 15% |

**Course Schedule (Tentative):**

|  |  |  |  |  |
| --- | --- | --- | --- | --- |
| **Week** | **Topic** | **Readings** | **Tutorial** | **Notes** |
| 1 | Introduction: Pre-Confucius Confucianism, Confucianism in Pre-Qin Philosophy, the later development of Confucianism |  |  |  |
| 2 | The *Analects* I  Ought we turn the other cheek or not? | *Analects*; Huang 2013: ch. 2; [Cua 1977; Ivanhoe 1990; Van Norden 2002a; Olberding 2012: ch. 4; Raphals 2014] |  |  |
| 3 | The *Analects* II  Why Be Virtuous? | *Analects*; Huang 2013: ch. 3; [Chong 1998; Olberding 2013; Tu 1987; Van Norden 2007: ch. 2; Wilson 2002; Yu 2007: chs. 1 & 2] |  |  |
| 4 | The *Analects* IV  Filial Piety: When your parents commit wrongdoing | *Analects*; Huang 2013: ch. 5; Huang 2015; [郭 2004； 鄧 2010； 郭 2011；郭和肖2014；梁2012， 廖2013，張和郭2013] |  |  |
| 5 | Discussion Session 1: Confucius |  |  |  |
| 6  The first Paper Due | The *Mencius* I:  Human Nature and the Origin of Evil | *The Mencius* 2a6, 6a1-3, 6a6-8, 7a15, 7b16; [Ames 1999; Ames 2002; Behuniak 2005: ch.4; Bloom 2002, Graham 2002, Shun 1997: ch. 5.] |  |  |
| 7 | The *Mencius* II:  Moral Reason and Motivation: | *The Mencius* 1a3, 1a7, 2a6, 2b3, 4b26, 6a9, 7b31; Wong 1991; Wong 1991a; Wong 2002; Ihara 1991, Kim 2014; [Chong 2007: ch. 4; McRae 2011; Cua 2005: ch. 15; Shun 1989; Van Norden 1991; Im 1999; Ivanhoe 2002;] |  |  |
| 8 | The *Mencius* III:  Is *Mencius* a Motivation Internalist or Moral Reason Internalist? | *The Mencius* 6a4-5, 7a21; Liu 2002, Liu 2002a, Shun 1997: 94-112; Finlay 2012; Rosati 2006 |  |  |
| 9 | Discussion Session II: Mencius |  |  |  |
| 10  The 2nd paper due | The *Xunzi* I  A Dilemma in Xunzi’s View of Human Nature? | *The Xunzi* 23, 1.8, 5.9; 9.19; 27.67; Nivison 1996a; Behuniak 2000a; Nivison 2000, Behuniak 2000b; [Chong 2008; Cua 2005: 3-38; Fung 2012; Hutton 2000; Lau 2000; Munro 1996] |  |  |
| 11 | The *Xunzi* II  Moral Motivation: Origin of the Goodness | *The Xunzi* 2, 19, 21; Van Norden 2000, Wong 2000, Kline III 2000, Li 2011 [Cua 2005: 39-72 & 160-190; Goldin 2000: ch. 1; Hagen 2011; Ivanhoe 2000; Yearley 2014] |  |  |
| 12 | The *Xunzi* III  The Nature of Xunzi’s Ethics: Realism or Constructivism? | *The Xunzi* 19, 21, 22, 17.7, 20.3, 21.1 ; Ivanhoe 1991a, 2000; Goldin 2000: ch. 3; Hagen 2000, Wong 2006: 37-41, 211-220 [Benson 2014; Hagen 2003, 2007: ch. 4; Kline III 2004; Lee 2004: ch. 5; Kupperman 2000] |  |  |
| 13 | Discussion Session III: Xunzi |  |  |  |
| 14  The 3rd paper due |  |  |  |  |

**List of References:**

**A. Primary Texts (and Their English Translations)**

Lau, D.C., trans., *The Analects*. New York: Penguin, 1979.

|  |  |
| --- | --- |
|  |  |

Lau, D.C., trans, *The Mencius*, Harmondsworth: Penguin, 1970

Knoblock, John, trans., *Xunzi: A Translation and Study of the Complete Works*, 3 vols., Stanford: Stanford University Press, 1988-1990.

**B. Secondary Literatures (including mandatory readings listed in course schedule above)**

Ames, Roger T. 1999. “The Mencian Conception of *Ren Xing*: Does It Mean ‘Human Nature’.” In Henry Rosemont, ed., *Chinese Texts and Philosophical Contexts*. Chicago: Open Court: 143-178.

Ames, Roger T. 2002. “Mencius and a Process Notion of Human Nature.” In Alan Chan, ed., *Mencius : contexts and interpretations*. Honolulu: University of Hawaii Press, 42-70.

Behunaik, Jr., James. 2005. *Mencius on Becoming Human*. Albany, NY: SUNY Press.

Behuniak, James 2000a. “Nivison and the ‘Problem’ in Xunzi's Ethics.” *Philosophy East and West* 50.1: 97-110.

Behuniak, James. 2000. “Reply to David Nivison.” *Philosophy East and West* 50: 116-118.

Benson, Mark. 2014. “*Xunzi’s Reinterpretation of Ritual: A Hermeneutic Defense of the Confucian Way*.” In T.C. Kline III and Justin Tiwald, eds., *Ritual and Religion in the Xunzi*. Albany: SUNY Press, 107-134.

Bloom, Irene T. 2002. “Mengzian Arguments on Human Nature.” In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 64-100.

Chang, Chi-yun. 1980. “Confucius’s Philosophy of Education.” *Chinese Culture* 21.4: 21-56.

Chang, Chi-yun. 1981. “Confucius’s Political Philosophy.” *Chinese Culture* 22.1: 1-31.

Chang, Chi-yun. 1981a. “Confucius’s Philosophy of Law.” *Chinese Culture* 22.3: 1-21.

Chen, Lai. 2008. “The Ideal of ‘Educating’ and ‘Learning’ in Confucian Thought.” In Roger T. Ames and Peter Hershock, eds., *Educations and Their Purposes*. Honolulu: University of Hawaii Press.

Chiu, [Wai Wai 2014. “](http://link.springer.com/search?facet-author=%22Wai+Wai+Chiu%22) Assessment of *Li* 利 in the *Mencius* and the *Mozi*.” *Dao*: 13: 199-214.

Chong, Kim Chong. 1998. “Confucius’s Virtue Ethics.” *Journal of Chinese Philosophy* 25: 101-130.

Chong, [Kim Chong. 2007.](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/search.do?vl(freeText0)=Kim+Chong+Chong&vl(2609337UI0)=creator&vl(13356420UI1)=all_items&fn=search&tab=all_tab&mode=Basic&vid=CUHK&scp.scps=scope%3a(CUHK_III)%2cprimo_central_multiple_fe) *Early Confucian Ethics: Concepts and Arguments.* Chicago: Open Court.

Chong, Kim Chong. 2008. “[Xunzi and the Essentialist Mode of Thinking on Human Nature](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000254883000006&indx=77&recIds=TN_wos000254883000006&recIdxs=6&elementId=6&renderMode=poppedOut&displayMode=full&frbrVersion=&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406519640670&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Journal of Chinese Philosophy* 35: 63-78.

Cua, Antonio S. 1977. “The Concept of Paradigmatic Individuals in the Ethics of Confucius.” *Inquiry* 14: 41-55.

Cua, Antonio S. 1992. “Competence, Concern, and the Role of Paradimatic Individuals (*junzi*) in Moral Education.” *Philosophy East and West*. 42: 49-68.

Cua, Antonio S. 2005. *Human Nature, Ritual, and History: Studies in Xunzi and Chinese Philosophy.* Washington, D.C.: The Catholic University of America Press.

Finlay, Stephen. 2012. “Reasons for Action: Internal vs. External.” *Stanford Encyclopedia of Philosophy*.

Goldin, Paul R. 2000. *Rituals of the Way: The Philosophy of Xunzi*. Chicago: Open Court.

Graham, A.C. 2002. “The Background of the Mencian [Mengzian] Theory of Human Nature.” In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 1-63.

Graham, A.C. 1989. “Hsun-tzu’s Confucianism.” In *Disputers of the Tao: Philosophical Argument in Ancient China*. Chicago: Open Court, pp. 235-266.

Fun, Yiu-ming. 2012. “[Two Senses of ‘Wei’: A New Interpretation of Xunzi's Theory of Human Nature](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000304112200004&indx=44&recIds=TN_wos000304112200004&recIdxs=3&elementId=3&renderMode=poppedOut&displayMode=full&frbrVersion=4&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406518515457&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Dao: A Journal Of Comparative Philosophy* 11: 187-200.

Hagen, Kurtis. 2000. “A Critical Review of Ivanhoe on Xunzi.” *Journal of Chinese Philosophy* 27: 361–373.

Hagen, Kurtis 2003. “Xunzi and the Nature of Confucian Ritual.” *Journal of the American Academy of Religion* 71: 371-403.

Hagen, Kurtis. 2007. *The Philosophy of Xunzi: A Reconstruction*. Chicago: Open Court.

Hagen, Kurtis 2011. “[Xunzi and the Prudence of Dao: Desire as the Motive to Become Good](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000290674900003&indx=22&recIds=TN_wos000290674900003&recIdxs=1&elementId=1&renderMode=poppedOut&displayMode=full&frbrVersion=&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406518162195&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Dao: A Journal of Comparative Philosophy* 10: 53-70.

Harod, James. 2011. “[Is Xunzi's Virtue Ethics Susceptible to the Problem of Alienation?](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000290674900004&indx=28&recIds=TN_wos000290674900004&recIdxs=7&elementId=7&renderMode=poppedOut&displayMode=full&frbrVersion=2&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406518162195&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK)” *Dao: A Journal of Comparative Philosophy* 10: 71-84.

Harris, Eiril. 2013. “[The Role of Virtue in Xunzi’s 荀子 Political Philosophy](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_springer_jour10.1007%2fs11712-012-9312-z&indx=31&recIds=TN_springer_jour10.1007%2fs11712-012-9312-z&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406518392659&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Dao* 12: 93-110.

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

Huang, Yong, 2015. “*Yin* (Non-Disclosure/Rectification), *Zhi* (Fairness/Straightforwardness), and *Ren* (Responsibility): A New Round of Debate Concerning *Analects* 13.18.” *Contemporary Chinese Thought.*

Hutton, Eric. 2000. “Does Xunzi Have a Consistent Theory of Human Nature?” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 220-236.

Hutton, Eric L. 2006. “[Character, Situationism, and Early Confucian Thought](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?frbrVersion=5&tabs=detailsTab&ct=display&fn=search&doc=TN_mla2008392895&indx=189&recIds=TN_mla2008392895&recIdxs=8&elementId=8&renderMode=poppedOut&displayMode=full&frbrVersion=5&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406521366532&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Philosophical Studies: An International Journal for Philosophy in the Analytic Tradition* 12: 37-59.

Ihara, Craig. 1991. “Wong, David on Emotions in Mencius.” *Philosophy East & West*: 41: 45-53.

Im, M. 1999. “[Emotional control and virtue in the ‘Mencius’.” *Philosophy East & West* 49: 1-27.](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000078650000001&indx=108&recIds=TN_wos000078650000001&recIdxs=7&elementId=7&renderMode=poppedOut&displayMode=full&frbrVersion=2&fctN=facet_creationdate&fctN=facet_rtype&fctN=facet_lang&dscnt=0&rfnGrp=3&rfnGrp=2&rfnGrp=1&fctV=%5B1970+TO+2014%5D&fctV=articles&fctV=eng&tab=article_tab&dstmp=1406625864078&mode=Basic&rfnGrpCounter=3&vl(freeText0)=mencius&vid=CUHK)

Im, M. 2011. “Mencius as Consequentialist.” In Chris Fraser, Dan Robins, and Timothy O’Leary, eds., *Ethics in Early China: An Anthology*. Hong Kong: Hong Kong University Press.

Ivanhoe, Philip J. 1990. “Reweaving the One Thread of the *Analects.*” *Philosophy East and West* 40: 17-33.

Ivanhoe, Philip. 1991. “Character Consequentialism: An Early Confucian Contribution to Contemporary Ethical Theory.” *Journal of Religious Ethics* 19: 55-70.

Ivanhoe, Philip. 1991a. “A Happy Symmetry: Xunzi’s Ethical Thought,” *Journal of the American Academy of Religion* 59: 309–322.

Ivanhoe, Philip J. 2000. “Human Nature and Moral Understanding in the *Xunzi*.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 237-249.

Ivanhoe, Philip J. 2002. “Confucian Self Cultivation and Mengzi’s Notion of Extension.” In Xiusheng Liu and Philip J. Ivanhoe, eds., pp. 221-240.

Kim, Myeong-seok. 2014. “Is There No Distinction between Reason and Emotion in Mengzi?” *Philosophy East & West* 64: 49-81.

Kline III, T.C. 2000. “Moral Agency and Motivation in the *Xunzi*.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 155-175.

Kline III, T.C. 2004. “Moral Cultivation through Ritual Participation: Xunzi’s Philosophy of Ritual.” In Kevin Shilbrack, ed., *Thinking through Ritual*. New York: Routledge, pp. 188-175.

Kupperman, Joel J. 2000. “Xunzi: Morality as Psychological Constraint.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 89-102

Lau, D.C. 2000. “Theories of Human Nature in *Mencius* and *Xunzi*.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 189-219.

Lee, Janghee. 2004. *Xunzi and Early Chinese Naturalism: Xunzi’s Concept of Xin and His Ethical Theory*. Albany: SUNY Press.

Lee, Ming-huei 2013. “Confucianism, Kant, and Virtue Ethics.” In Stephen Angle and Michael Slote, eds., *Virtue Ethics and Confucianism*. New York: Routledge, pp. 47-55

Li, Chenyang. 2011. “Xunzi on the Origin of Goodness: A New Interpretation.” *Journal of Chinese Philosophy* 38: 46-64.

Liu, Xiusheng, and Philip J. Ivanhoe, eds. 2002. *Essays on the Moral Philosophy of Mengzi*. Indianapolis/Cambridge: Hackett Publishing.

Liu, Xiusheng. 2002. “Mengzian Internalism.” In Liu and Ivanhoe, ed.,

Liu, Xiusheng. 2002a. “Mencius, Hume, and the Sensibility Theory.” *Philosophy East & West Volume* 52:75-97

Liu, Xiusheng. 2003. *Mencius, Hume, and the Foundations of Ethics*. Hampshire, England: Ashgate Publications.

Lu, Shirong. 2012. “Confucius’s Virtue Politics: Ren as Leadership Virtue.” *Asian Philosophy* 22: 15-35.

Mancilla, Alejandra. 2013 “The Bridge of Benevolence: Hutcheson and Mencius.” *Dao* 12: 57-72.

McRae, Emily, 2011. “The Cultivation of Moral Feelings and Mengzi’s Method of Extension.” *Philosophy East & West* 61: 587-608.

Mower, Deborah. 2013. “[Situationism and Confucian Virtue Ethics](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?frbrVersion=5&tabs=detailsTab&ct=display&fn=search&doc=TN_springer_jour10.1007%2fs10677-011-9312-9&indx=149&recIds=TN_springer_jour10.1007%2fs10677-011-9312-9&recIdxs=8&elementId=8&renderMode=poppedOut&displayMode=full&frbrVersion=5&fctN=facet_lang&dscnt=0&rfnGrp=1&scp.scps=primo_central_multiple_fe&fctV=eng&tab=article_tab&dstmp=1406521055632&rfnGrpCounter=1&vl(freeText0)=xunzi&vid=CUHK).” *Ethical Theory and Moral Practice* 16: 113-137.

Munro, Donald 1996. “A Villain in the Xunzi.” In Philip. I. Ivanhoe, ed., *Chinese Language, Thought, and Culture: Nivison and His Critics*.” Chicago: Open Court, pp. 193-200.

Nivison, David S. 1996. “Critique of David B. Wong.” In Philip J. Ivanhoe, ed., *Chinese Language, Thought, and Culture: Nivison and His Critics*.” Chicago: Open Court, pp. 232-331.

Nivison, David S.. 1996a. “Xunzi on ‘Human Nature’.” In *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court, pp. 203-216.

Nivison, David S. 1996c. “Golden Rule Arguments in Chinese Philosophy. In *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court, pp. 59-76.

David S. Nivison. 2000. “Response to James Behuniak.” *Philosophy East and West* 50: 110-115.

Nuyen, A. T. 2013. “[The ‘Mandate of Heaven’: Mencius and the Divine Command Theory of Political Legitimacy](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?frbrVersion=6&tabs=detailsTab&ct=display&fn=search&doc=TN_museS1529189813200007&indx=16&recIds=TN_museS1529189813200007&recIdxs=5&elementId=5&renderMode=poppedOut&displayMode=full&frbrVersion=6&fctN=facet_creationdate&fctN=facet_rtype&fctN=facet_lang&dscnt=0&rfnGrp=3&rfnGrp=2&rfnGrp=1&fctV=%5B1970+TO+2014%5D&fctV=articles&fctV=eng&tab=article_tab&dstmp=1406624984966&mode=Basic&rfnGrpCounter=3&vl(freeText0)=mencius&vid=CUHK).” *Philosophy East and West* 63: 113-126.

Olberding, Amy. 2007. “The Educative Function of Personal Style in the *Analects*.” *Philosophy East and West* 57: 357-374.

Olberding, Amy. 2012. *Moral Exemplars in the* Analects*: The Good Person Is That*. New York: Routledge.

Olberding, Amy. 2013. “Confucius’ Complaints and the *Analects’* Account of the Good Life.” *Dao* 12: 417-41.

Raphals, Lisa. 2014. “Uprightness, Indirection, Transparency.” In Amy Olberding, ed., *Dao Companion to the* Analects. Dordrecht: Springer.

Rosati, Connie. 2006. “Moral Motivation.” *Stanford Encyclopedia of Philosophy.*

Schofer, Jonathan W. 1993. “[Virtues in Xunzi's Thought](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?frbrVersion=2&tabs=detailsTab&ct=display&fn=search&doc=TN_jstor_archive40018146&indx=1&recIds=TN_jstor_archive40018146&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=2&dscnt=0&scp.scps=primo_central_multiple_fe&frbg=&tab=article_tab&dstmp=1406602234839&srt=rank&mode=Basic&&dum=true&tb=t&vl(freeText0)=VIRTUES%20IN%20XUNZI%20THOUGHT&vid=CUHK).” *The Journal of Religious Ethics* 21: 117-136.

Shun, Kwong-loi. 1989. “Moral Reason in Confucian Ethics.” *Journal of Chinese Philosophy* 16: 317-343.

Shun, Kwong-Loi. 1997. *Mencius and Early Chinese Thought*. Berkeley: University of California Press.

Sim, May. 2009. “Dewey and Confucius: On Moral Education.” *Journal of Chinese Philosophy* 36: 85-106.

Slingerland, Edward G. 2003. *Effortless Action: We-wei as a Conceptual Metaphor and Spiritual Ideal in Early China*. New York: Oxford University Press.

Slote, Michael. 2009. “[Comments on Bryan Van Norden’s *Virtue Ethics and Consequentialism in Early Chinese Philosophy*.” *Dao* 8: 289-295.](http://link.springer.com/article/10.1007/s11712-009-9127-8)

Stalnaker, Aaron. 2010. “Virtue as mastery in Early Confucianism.” *Journal Of Religious Ethics* 38: 404-428.

Tu, Wei-ming. 1987. “The Confucian Sage: Exemplar of Personal Knowledge.” In John S. Hawley, ed., *Saints and Virtues*. Berkeley: University of California Press, 73-86.

Van Norden, Bryan. 1991. “Kwong-loi Shun on Moral Reasons in Mencius.” *Journal of Chinese Philosophy* 18: 353-370.

Van Norden, Bryan. 2000. “Mengzi and Xunzi: Two Views of Human Agency.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 105-134.

Van Norden, Bryan. 2002. “[The Emotion of Shame and the Virtue of Righteousness in Mencius](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_springer_jour10.1007%2fBF02856995&indx=151&recIds=TN_springer_jour10.1007%2fBF02856995&recIdxs=0&elementId=0&renderMode=poppedOut&displayMode=full&frbrVersion=&dscnt=0&fctN=facet_lang&rfnGrp=1&fctV=eng&tab=all_tab&dstmp=1406474710789&rfnGrpCounter=1&vl(freeText0)=mencius&vid=CUHK).” *Dao* 2: 45-77.

Van Norden, Bryan 2002a. “Unweaving the ‘One Thread’ of *Analects*. In Bryan van Norden, ed., *Confucius and the* Analects: *New Essays*. Oxford: Oxford University Press, 216-236.

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

Van Norden, Bryan. “Response to Angle and Slote.” *Dao* 8: 305-9.

Wang, YP. 2005. “[Are Early Confucians Consequentialists?](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?tabs=detailsTab&ct=display&fn=search&doc=TN_wos000228776000002&indx=323&recIds=TN_wos000228776000002&recIdxs=2&elementId=2&renderMode=poppedOut&displayMode=full&frbrVersion=3&fctN=facet_creationdate&fctN=facet_rtype&fctN=facet_lang&dscnt=0&rfnGrp=3&rfnGrp=2&rfnGrp=1&fctV=%5B1970+TO+2014%5D&fctV=articles&fctV=eng&tab=article_tab&dstmp=1406627420964&mode=Basic&rfnGrpCounter=3&vl(freeText0)=mencius&vid=CUHK)” *Asian Philosophy* 15: 19-34.

Wilson, Stephen A. 2002. “Conformity, Individuality, and the Nature of Virtue: A Classical Confucian Contribution to Contemporary Ethical Reflection.” In Bryan van Norden, ed., *Confucius and the* Analects: *New Essays*. Oxford: Oxford University Press, 94-117.

Wong, David. 1991. “Is There a Distinction between Reason and Emotion in Mencius?” *Philosophy East & West* 41: 31-44.

Wong, David B. 1991a. “[Response to Craig Ihara's Discussion](http://easysearch.lib.cuhk.edu.hk/primo_library/libweb/action/display.do?frbrVersion=3&tabs=detailsTab&ct=display&fn=search&doc=TN_mla1998070689&indx=148&recIds=TN_mla1998070689&recIdxs=7&elementId=7&renderMode=poppedOut&displayMode=full&frbrVersion=3&fctN=facet_creationdate&fctN=facet_rtype&fctN=facet_lang&dscnt=0&rfnGrp=3&rfnGrp=2&rfnGrp=1&fctV=%5B1970+TO+2014%5D&fctV=articles&fctV=eng&tab=article_tab&dstmp=1406626108808&mode=Basic&rfnGrpCounter=3&vl(freeText0)=mencius&vid=CUHK).” *Philosophy East and West* 41: 55-58.

Wong, David. 2002. “Reason and Analogical Reasoning in Mengzi.” In Xiusheng Liu and Philip J. Ivanhoe, eds., 2002, pp. 187-220.

Wong, David. 2000. “Xunzi on Moral Motivation.” In T.C. Kline, III, and Philip J. Ivanhoe, ed., *Virtue, Nature, and Moral Agency in the Xunzi*. Indianapolis/Cambridge: Hackett Publishing Company, 135-175.

Wong, David 2006. *Natural Moralities: A Defense of Pluralist Relativism*. Oxford: Oxford University Press.

Yearley, Lee. 2014. “Ritualization as Humanization.” In T.C. Kline III and Justin Tiwald, eds., *Ritual and Religion in the Xunzi*. Albany: SUNY Press, 81-106.

Yu, Jiyuan. 2008. *The Ethics of Aristotle and Confucius: Mirrors of Virtue*. New York: Routledge.