**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:**

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

**Course Schedule (Tentative):**

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| --- | --- | --- | --- | --- |
| **Week** | **Topic** | **Readings** | **Tutorial** | **Notes** |
| 1  | Introduction: Pre-Confucius Confucianism, Confucianism in Pre-Qin Philosophy, the later development of Confucianism |  |  |  |
| 2 | The *Analects* IOught 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* IIWhy 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* IVFilial 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 |  |  |  |
| 6The 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 |  |  |  |
| 10The 2nd paper due | The *Xunzi* IA 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* IIIThe 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 |  |  |  |
| 14The 3rd paper due |  |  |  |  |

**List of References:**

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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)**

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

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