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The focus of this seminar is on *Lunyu* (*The Analects*) and *Mencius*. The course aims at not only understanding the essentials of classic Confucianism, but also at its modern relevance and ways of re-appropriation of Confucian wisdom. Students are encouraged to relate the study to contemporary sociopolitical situations and their own life. We shall also explore the area of study loosely named as “praxiology” through our reading of the Confucian classics.

TEXTS:

Required:

Confucius, *The Analects of Confucius, A Philosophical Translation*, by Roger Ames and Henry Rosemont, Jr. New York, Ballantine: 1998. (C)
Mencius, *Mencius*, Trans. by D. C. Lau, Penguin Books, 1970. (M)
Other materials either to be distributed to the class or on reserve at the department.

Recommended

Confucius: *The Analects*, D. C. Lau trans, Penguin Classics.
Ames and Hall, *Thinking Through Confucius*, SUNY Press.
Shun, Kwong-loi: *Mencius and Early Chinese Thought*, Stanford: Stanford Univ. Press, 1997.

COURSE REQUIREMENTS:

1. Class participation and comments on other students' works. 20% of course grade. By "class participation", I mean (a) regular attendance and (b) active participation in class discussions.
2. Active reading reports. 30% of course grade. You are expected to turn in one typewritten active reading report every two weeks (about 3 pages each). By “active reading report,” I mean critical summary *and* response to the reading materials of the current week or the past week. No more than one reading reports will be accepted in any one week.
3. Presentation on a reading material from our textbooks or other related materials that you recommend for the class. 20% of course grade. Your presentation should first of all summarize the main points of the reading material, offer necessary background information to help others to understand the material, and then lead a class discussion of the material (which means that you should prepare some questions, and be ready to answer questions).
4. Thesis paper and presentation of the paper. 30% of course grade. The thesis paper should be on an issue or a figure related to the course content. You must go through the following stages to develop the thesis paper: (1) discuss the paper topic with the instructor and with the class, (2) turn in a complete draft of the paper to the instructor for comments, make revisions if necessary, (3) give a class presentation of your paper for further comments, and (4) revise the paper and submit the final draft. The paper should be between 10-15 pages, type-written, and double spaced.

COURSE OUTLINE:

Week 1: Introduction and Preparation. Place Confucianism in the historical and contemporary world context.

Rorty, Rorty responds to Confucian Critics.

Read: Kupperman "Naturalness Revisited: Why Western Philosophers Should Study Confucius" in Van Nordon ed. *Confucius and the Analects, New Essays*.

Hadot, "Philosophy as A Way of Life."

Week 2: Confucian Learning

Read: (C) pp.43-44, 1.8, 1.15-16, 2.15, 2.17, 4.7, 5.15, 7.1-2, 7.7-8, 7.20, 7.22, 7.31, 9.3, 9.8, 9.25, 11.22, 13.5, 15.30-32, 15.39, 16.9, 17.8-9, 17.19, 18.7, 19.8, 19.19, 19.21-22.

(M) 4B:15.

Hall & Ames, Chapter I.

Weeks 3 & 4: (1) *Ren (jen)* and *yi*. Why be moral.

Read: (C) 2.7, 2.19, 3.13, 4.5, 4.9, 4.12, 4.16, 5.8, 6.11, 6.17, 6.19-21, 7.4, 7.12, 7.16, 7.22, 7.30, 8.8, 8.10, 9.1, 9.11, 9.27, 13.6, 15.28, 17.8, 17.13, 19.23

(M) p.12; 1A:1-2, 1A:5-7, 1B:1, 1B:4, 1B:7, 1B:12, 2A:5-6, 2B:1, 2B:5, 2B:7, 3B:5, 3B:9-10, 4A:7, 4A:9-10, 4A:13, 4A:27, 7A:4, 7A:12-14, 7A:38, 7B:7.

(2) *Ren* and *li*

Read: (C) 1.1, 1.4, 2.8, 3.1, 3.4, 3.6, 3.8, 3.12, 3.21, 4.10, 4.14, 4.17, 4.19, 4.23, 5.12, 5.23, 6.14, 6.18, 7.1, 7.11, 9.3, 9.26, 10.10, 10.12-13, 11.26, 12.1, 12.8, 12.21, 13.3, 13.19, 13.23, 13.25, 14.12, 14.19, 14.24, 14.29, 14.30, 14.32, 14.35, 14.42, 14.44, 15.15, 15.18-21, 15.23, 15.42, 16.7, 16.10, 16.25, 17.15, 17.24, 18.10, 19.1, 19.11.

(M) 3B:3, 4A:1-2, 4A:15-17, 4B:9, 4B:25, 5B:1.

Hall & Ames, Chapter II.

Shun, chapter 3.

Fingarrett, *Secular as Sacred*.

Week 5: (1) *Ren* and *Shu*, *Zhong*, *Xiao*, *Di*, love.

Read: (C) 1.2, 2.7, 2.24, 4.15, 4.18, 5.16, 6.4-5, 6.30, 7.27, 10.17, 11.8, 11.11, 12.2, 12.11, 12.22, 13.3, 13.18, 14.22, 15.24, 15.36.

(M) 1A:7, 1B:4; 3A:5, 3B:9; 4A:19, 4A:26, 4B:2, 4B:30; 5A:1-2; 7A:35.

(2) *Ren* and courage, wisdom, *xin*

Read: (C) 1.13, 2.13, 2.22, 2.24, 4.1, 4.22, 4.24, 5.6, 5.7, 5.9, 5.11, 5.21-22, 5.25, 5.28, 6.12, 6.15, 6.26, 6.29, 7.11, 8.5, 8.13, 11.13, 11.16, 12.22, 13.20-21, 13.27, 14.1, 14.3-4, 14.16-17, 14.20, 14.27, 14.39, 14.42, 15.4, 15.7-9, 15.16, 15.27, 15.37, 15.41, 16.14, 17.1, 17.17, 18.3-4, 18.6-8.

(M) 1A:3, 1B:3, 3B:2, 4B:11-12, 4B:23, 5B:1, 6B:6, 7A:9, 7B:37.

(3) Exemplary person and Small man.

Read: (C) 14.6, 14.12, 17.23.

Week 6: *Dao (Tao)*, *The Way*, *tian (t'ien)*, heaven) and *de (te)*, virtue).

Read: (C) 1.12, 2.3-4, 3.13, 4.8, 4.15, 6.10, 7.3, 7.6, 7.21, 7.23, 8.7, 9.5, 10.19, 10.12, 14.36, 14.38, 15.9; 16.8, 19.22.

(M) p. 23; 2A:4, 4A:8, 5A:5-6; 7A:2-3.

Hall and Ames, Chapter IV.

Week 7: Mencius about human nature.

Read: (M) pp.16-28; 1A:7, 2A:2, 4B:12, 4B:19, 6A:1-8, 6A:10-15, 6A:18, 6B:1-2, 6B:15, 7A:1, 7A:4, 7A:6,

7A:15, 7A:17-18, 7A:20-21, 7A24, 7B:21, 7B:24.
Shun, Chapter 4, 6.

Weeks 8 & 9: Political thought. Arguments against Legalists and Moists.

Read: (C) 2.1, 2.3, 2.24, 4.25, 6.20, 6.21, 6.30, 8.9, 12.1, 12.11, 12.13, 12.17-19, 12.22, 13.2, 13.6, 13.9,
13.13, 14.10, 14.26, 14.41, 15.2, 15.5, 15.32, 17.3, 17.25, 19.10, 19.13, 20.1.

(M) 1A:3-4, 7, 1B:6, 8, 3A:3-5, 3B:9, 4A:1-2, 14, 4B:2, 5A:6, 5B:9, 7A:23, 31, 7B:14.

Hall & Ames, Chapter III.

Week 10: Confucianism and language/communication.

Read: (C) 2.4, 6.25, 7.1, 15.20, 16.8, 12.11, 13.3, 17.19, 17.20, 20.3,

Hall & Ames, Chapter V.

Chad Hanson, "Chinese language, Chinese Philosophy, and "Truth"", *Journal of Asian Philosophy*,
vol. XLIV. No. 3, May 1985, p. 495.

Week 11: Aesthetics and the sage.

Read: Hall & Ames, Chapter VI.

Weeks 12-14:

Thesis paper presentations and discussions.

Week 15, Wrap up.