

*Pursuers of the Way:
Classical Chinese Thought in Postmodern Context*

Dr. Liang Cai
History Department
Fall 2009

Office: Old Main 507

Class Meeting time and location: TuTh 3:30PM - 4:50PM

Office Hours: TuTh 12:30-2:00 pm or by appointment

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Hegel, a towering philosopher in nineteenth century, laughed at Confucianism, saying that it is not a philosophy, but rather a primitive religion that had not moved beyond the worship of magic. Hegel's critique become biting for Chinese intellectuals, especially when China, once the world largest economy and advanced civilization, encountered the political incursion, economic exploitation, and military aggression of foreign imperialist countries. Given this background, in twentieth century two different but closely related voices emerged: one followed Hegel, criticizing Chinese culture for failing to produce a philosophical system as Western civilization had, while the other, drawing on the framework of Western philosophy, endeavored to systematically reconstruct the early Chinese philosophical tradition. However, should the Confucian and Daoist traditions be judged or reconstructed within the framework of the Western philosophical tradition? What are alternative ways to consider the Chinese philosophy? These are the questions that initiate the course's discussions and set up the framework for our exploration of Classical Chinese thought.

General Secrets of Success:

From the onset of the class the basic format will be seminar style. I will expect each student to take an active role in the sharing and exchanging of ideas that you gain from your reading and our discussion of the class material. I want to make it clear that this is your class - you should feel free to ask any questions that you might have at any time. With this freedom comes responsibility, I will expect careful reading and consideration of assigned articles **prior** to the class session. Individual students will be called upon frequently to discuss or reflect on course material and experiences. BE PREPARED.

Mini _ Reviews:

Choose an article and write half-page mini-review highlighting the main argument, source base, theoretical paradigm, and other issues of interest from the article. These pieces will be required at the beginning of class on each Tuesday and their completion, along with in-class participation will constitute 30% of the final course grade.

A Research Paper:

You are expected to write a final paper on a research topic of your choice. The paper constitutes 70% of the final score. To write a research paper, you should:

- 1) Come to the instructor to discuss what topic you are going to choose before the end of fourth week. This counts for 5% of the score;
- 2) Compile a one-page bibliography and hand it to the instructor before the end of the seventh week. This counts for 10% of the score;
- 3) Write a proposal (one to two pages long) before the end of ninth week. This counts for 15% of the score;
- 4) Finish a 10-20 page-long research paper before the semester ends. That is the research paper is due on **Dec 8th in class**. This counts for 70% of the score.

I cannot play "email tag" or "telephone tag" on grade questions. Such inquiries will not be answered because our privacy cannot be assured.

NOTE CONCERNING PLAGIARISM

Plagiarism and Academic Integrity: All academic work must meet the standards contained in *Academic Regulations*. Each Student is responsible to inform themselves about those standards before performing any academic work. The policy is available at: <http://www.uark.edu/campus-resources/rlee/honesty.html>. Students suspected of academic dishonesty will be subject to the university's official process for adjudicating such complaints. Anyone found guilty will receive an "F" for the course at minimum.

Inclement weather policy:

If Fayetteville Public Schools cancel class due to bad weather, this class will not meet.

Further notes:

Students with disabilities should contact the [Center for Educational Access](#) to find out about their rights and their obligations. I will make all accommodations required by the office to facilitate a student's experience in the course.

Weekly Schedule

The instructor reserves the right to deviate from the schedule and/or change the syllabus. Any changes will be announced in class (they may not appear on the website) and are the responsibility of the student.

Part I Constructing A Coherent Philosophical System

Week 1 Do the Chinese have a philosophy?

August 25/27

Homer Dubs, "The Failure of the Chinese to Produce a Philosophical System," *T'oung Pao*, 26 (1929): 96-109

Hu Shi 胡適 (1922), *The Development of the Logical Method in Ancient China*, (New York, Paragon Book Reprint Corp., 1963): 1-10.

Young Kun Kim. "Hegel's Criticism of Chinese Philosophy," *Philosophy East and West*, vol. 28, 1978, pp. 173-180. Available via [JSTOR](#).

Zhang Yunyi. "Philosophy's Predicament and Hegel's Ghost: Reflections on the View That There Is "No Philosophy in China"," *Frontiers of Philosophy in China*, vol. 2, no. 2, April 2007, pp. 230-246.

Fang Zhao-hui, "A Critical Reflection on the Systematics of Traditional Chinese Learning." *Philosophy East and West* 52, no. 1 (2002): 36-49. Available via [JSTOR](#)

Primary sources:

Hegel's lecture on Chinese philosophy

<http://www.marxists.org/reference/archive/hegel/works/hp/hporiental.htm#chinese>

Readings In Classical Chinese Philosophy, pp. 3-6.

Week 2 "Theories" of Human Nature

Sept 01/03

A.C. Graham (1990), "The Background of the Mencian Theory of Human Nature," in *Studies in Chinese Philosophy and Philosophical literature*, 7-66.

Donald Munro (2002), "Mencius and an Ethical of New Century," in *Mencius: Contexts and Interpretations*, 305-316

Maurizio Scarpari, "The Debate on Human Nature in Early Confucian Literature," *Philosophy East and West*, Vol. 53, No. 3 (Jul., 2003), pp. 323-339. Via Jstor.

David Nivison, Xunzi on "Human Nature," in *The Way of Confucianism: Investigations in Chinese Philosophy*, edited by Bryan W. Van Norden (Chicago and La Salle, Il: Open Court, 1996), 203-211.

Wong David B, "Xunzi on moral motivation," in: Ivanhoe, Philip J., ed. *Chinese Language, Thought, and Culture: Nivison and His Critics*. Chicago; La Salle, Ill.: Open Court, 1996. xxi, 359p. (Critics and their critics, v.3) 202-223.

Eric Hutton, "Does Xunzi have a consistent theory of human nature?" in Kline, T.C., III; Ivanhoe, Philip J., eds. *Virtue, Nature, and Moral Agency in the Xunzi* (Indianapolis, Ind.: Hackett, 2000) 220-236.

Primary sources:

Readings In Classical Chinese Philosophy, passages related to Human Nature in the selections from *Mencius*: pp. 140-147, 125-126; the selection of *Xunzi*, Chapter 21 "Human nature is Bad" pp.284-291

Week 3 Self-cultivation and Sage-hood

Sept 08/10

Tu Wei-ming, *Humanity and Self-Cultivation: Essays in Confucian Thought* (Berkeley: Asian Humanities Press, 1979), 1-68

Ivanhoe, Philip J. "Confucian self cultivation and Mengzi's notion of extension," In: Liu, Xiusheng; Ivanhoe, Philip J., eds. *Essays on the moral philosophy of Mengzi*. (Indianapolis: Hackett, 2002) pp. 221-241

Mark Csikszentmihalyi, *Material Virtue: Ethics And The Body In Early China* (Sinica Leidensia), 161-200.

Kline, T.C., III, "Moral cultivation through ritual participation: Xunzi's philosophy of ritual," in Schilbrack, Kevin, ed. *Thinking through rituals: philosophical perspectives*. (New York; London: Routledge, 2004):188-206.

Primary sources:

Readings In Classical Chinese Philosophy, Selections from Mencius pp.121-125;
Selections from *Xunzi*, chapter 1&2 pp. 248-256.

Week 4 Spontaneity and Wuwei in Daoism

Sept 15/17

A.C. Graham, "The origins of the legend of Lao Tan," in *Proceedings of the International Conference on Sinology: section on thought and philosophy*. (Taipei: Chung Yang Yen Chiu Yuan, 1981) 59-71.

A.C. Graham, "Taoist spontaneity and the dichotomy of 'is' and 'ought'," in Mair, Victor H., ed. *Experimental essays on Chuang-tzu*. (Honolulu: University of Hawaii Press, 1983.) p. 3-23

Joel Kupperman, "Spontaneity and education of the emotions in the Zhuangzi," in Kjellberg, Paul; Ivanhoe, Philip J., eds. *Essays on skepticism, relativism and ethics in the Zhuangzi*. (Albany, N.Y.: State University of New York Press, 1996) 183-195.

W. A. Callahan, "Discourse and Perspective in Daoism: A Linguistic Interpretation of Ziran," *Philosophy East and West*, Vol. 39, No. 2 (Apr., 1989), pp. 171-189, via Jstor.

Karyn Lai, "Ziran and wuwei in the Daodejing: an ethical assessment," *Dao: A Journal of Comparative Philosophy* (Dordrecht, The Netherlands) 6, no.4 (Dec 2007) 325-337

Suggested reading(s):

Xu, Swan Hua, "Rambling with Zhuangzi: imagination and spontaneity for public administration and governance," *Administrative Theory & Praxis* (Omaha, NE) 28, no.2 (Jun 2006) 275-291. Available via ProQuest.

Primary sources:

Readings In Classical Chinese Philosophy: selections from *Laozi*, pp. 159-177

Week 5 Self -cultivation and Daoism

Sept 22/24

Scott Cook, "Zhuang Zi and His Carving of the Confucian Ox," *Philosophy East and West*, Vol. 47, No. 4 (Oct., 1997), pp. 521-553. Available via JSTOR

Roth, Harold D, "Psychology and self-cultivation in early Taoistic thought," *Harvard Journal of Asiatic Studies* (Cambridge, MA) 51, no.2 (Dec 1991) 599-650. Available via JSTOR

Ames, Roger T. "The common ground of self-cultivation in classical Taoism and Confucianism," *Tsing Hua Journal of Chinese Studies* (Taipei) 17, nos.1-2 (Dec 1985) 65-97.

Primary sources: *Readings In Classical Chinese Philosophy*, selections from *Zhuangzi*, "the Key to Nourishing Life" 219-221; Selections from *Laozi*, 177-200

Week 6 Outside the Box of Traditional Philosophy: Who Cares about Theory Sept 29 & Oct 01

Herbert Fingarette, *Confucius: the Secular as Sacred*

Robert Eno, *The Confucian Creation of Heaven: Philosophy and the Defense of Ritual Mastery* (Albany: State University of New York Press, 1989). Introduction and Chapter 1

Nicholas F. Gier, "The Dancing Ru: A Confucian Aesthetics of Virtue," *Philosophy East and West*, Vol. 51, No. 2 (Apr., 2001), pp. 280-305, via Jstor.

Primary sources: *Readings In Classical Chinese Philosophy*, selections from *Analects*, PP. 7-23.

Week 7 Library Research Week Oct 06/08

Part II Confucianism, Daoism, and Modernity

Week 8 Confucianism, Human Rights, and Democracy Oct 13/15

H.G. Creel (1949), *Confucius and the Chinese Way*, pp. 254-279

Theodore De Bary and Tu Weiming, eds., *Confucianism and Human Rights* (New York: Columbia University Press, 1998). Introduction, 67-82, 84-93

David L. Hall and Roger T. Ames, *The Democracy of the Dead: Dewey, Confucius, and the Hope for Democracy in China*, 61-99.

Brooke A. Ackerly, "Is Liberalism the Only Way toward Democracy? Confucianism and Democracy" *Political Theory*, Vol. 33, No. 4 (Aug., 2005), pp. 547-576. Via Jstor.

Primary sources: *Readings In Classical Chinese Philosophy*, selections from *Analects*, PP. 24-49.

Week 9 the Sage and Feminists

Oct 20/22

Li Chengyang, *The Sage and the Second Sex: Confucianism, Ethics, and Gender*, Introduction, chapters 1, 4, 9 and 10.

Chan Sin Yee, "The Confucian conception of gender in the twenty-first century," in: Bell, Daniel A.; Hahm, Chaibong, eds. *Confucianism for the modern world* (Cambridge, England; New York: Cambridge University Press, 2003. Xiii) 312-333

Suggested Reading: Eunkang Koh, "Gender issues and Confucian scriptures: is Confucianism incompatible with gender equality in South Korea?," *Bulletin of the School of Oriental & African Studies* (Cambridge, England; New York) 71, no.2 (2008) 345-361.

Primary sources: *Readings In Classical Chinese Philosophy*, selections from Mencius, 113-133

Week 10 the Sage and the Environmental Issue

Oct 27/29

Ames, Roger T. "Taoism and the Nature of Nature." *Environmental Ethics* 8, no. 4 (winter 1986): 317-50.

Confucianism and Ecology: The Interrelation of Heaven, Earth, and Humans (Religions of the World and Ecology)

Daoism and Ecology: Ways within a Cosmic Landscape (Religions of the World and Ecology)

Primary sources: *Readings In Classical Chinese Philosophy*, selections from Mencius, pp, 133-147, selections from *Zhuangzi*, pp.204-219.

Part III Confucianism and Daoism: A historical Approach

Week 11 Who is Confucius and Who created Confucianism? How about Daoism?

Nov 03/05

Robert Eno, "The Background of the Kong Family of Lu and the Origins of Ruism," *Early China*, 28 (2004), pp. 1-28

Compare with Hu Shi, "Shuo ru" 說儒, in *Hu Shi Zuoping ji* 胡适作品集, vol. 15, (Taipei: Yuanliu Chuban, 1986), pp. 99-159

Lionel M. Jensen (2002), "The Genesis of Kongzi in Ancient Narrative: The Figurative as Historical," in *On Sacred Grounds: Culture, Society, Politics, and the Formation of the Cult of Confucius*, 175-221

Lionel M Jensen (1977), *Manufacturing Confucianism: Chinese Traditions and Universal Civilization*, pp. 3-28; pp. 217-264

Kidder Smith, "Sima Tan and the Invention of Daoism, 'Legalism,' 'et cetera'" *The Journal of Asian Studies*, Vol. 62, No. 1 (Feb., 2003), pp. 129-156

Week 12 What constitutes early Confucian tradition: the Five Classics or the Four Books?

Nov 10/12

Michael Nylan (2001), *The Five "Confucian" Classics*, Introduction

Nicolas Zufferey (2003), *To the Origins of Confucianism: the Ru in Pre-Qin Times and during the Early Han Dynasty*, pp. 165-319

Compare the table of contents of the following books and see what texts these authors choose to present the Confucian tradition:

John H Berthong (1998), *Transformations of the Confucian Way*

Liu Shu-hsien (1998), *Understanding Confucian Philosophy: Classical and Sung-Ming*

A.C. Graham (1989), *Disputers of the Dao: Philosophical Argument in Ancient China*

Benjamin Schwartz (1985), *The World of Thought in Ancient China*

Week 13 The Formation of the Four Books

Nov. 17/19

John Makeham, "The Formation of *Lunyu* as a Book," *Monumenta Serica* 44, (1996)

Daniel K. Gardner, "Principles and Pedagogy," *Harvard Journal of Asiatic Studies* 44, no. 1 (1984): 67-69

Daniel K Gardner (1986), *Chu Hsi and the Ta-hsueh: Neo-Confucian Reflection on the Confucian Canon*, 15-25

Chan Wing-tsit (1987), "Chu Hsi's Completion of Neo-Confucianism." In *Chu Hsi: Life and Thought*

Peter K. Bol (1992), "*This Culture of Ours*": *Intellectual Transitions in T'ang and Sung China*, Introduction and Chapter 9

Week 14 Zhu Xi 朱熹 and Daotong 道统

Nov. 24

Julia Ching, "Truth and Ideology: the Confucian Way (Tao) and Its Transmission (Tao-T'ung)." *Journal of the History of Ideas* 35, no. 3 (1974): 371-388

Hoyt Cleveland Tillman (1992), *Confucian Discourse and Chu Hsi's Ascendancy*, 1-24, 37-43

James T. C. Liu, "How Did A Neo-Confucian School Become the State Orthodoxy?" *Philosophy East and West* 23, no. 4 (1973): 488-489

Conrad Schirokauer (1975), "Neo-Confucians under Attack: The Condemnation of Wei-hsueh." In *Crisis and Prosperity in Sung China*

Thomas A Wilson, "Genealogy and History in Neo-Confucian Sectarian Uses of the Confucian Pas," *Modern China* 20, no. 1 (1994): 3-33

Week 15 Neo-Confucianism after Zhu Xi

Dec 01/03

Thomas A Wilson, "Confucian Sectarianism and the Compilation of the Ming History," *Late Imperial China*, 15, no.2 (Dec 1994): 53-84

Thomas A Wilson (1995) *Genealogy of the Way: The Construction and Uses of the Confucian Tradition in Late Imperial China*: Introduction, Chapters 1 & 2

Week 16 Discussion and Questions

Dec 08