

PHIL 3111
Pre-Qin Confucian Philosophy 先秦儒家哲學

(Tentative—subject to change)

Outline 科目提綱

時間：T 10:30am-1:15pm

地點：BMS 2

I Outline 內容綜覽（如 CUSIS 所列）

本科通過研讀先秦儒家的典籍如《論語》、《孟子》、《荀子》等，來探究先秦儒家的哲學思想及其發展。

給主修生的建議：於第二修業學年或以上修讀。

II. Learning Outcome 學習成果（如 CUSIS 所列）

1. Have a grasp of the major ideas and theories of Pre-Qin Confucian philosophy.
2. Read and interpret the texts covered in the course.
3. Reflect the modern relevance of Pre-Qin Confucian philosophy.
4. Be able to engage in critical discussion, to put forward and defend their own ideas concerning Confucian philosophy.

III. Topics 教學專題

See below, “VII. Schedule”

IV. Learning Activities 教學活動

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 tutorial discussion;
4. Write three papers, on the *Analects*, the *Mencius*, and the *Xunzi* respectively: [a] Each paper should have at least 1500 English words; [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 three assigned secondary readings, in addition to the primary text and (if you choose) secondary literature outside the assigned reading list; [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).

V. Assessment Scheme 評核機制

項目	概述	比重
Three tutorials		30%
Each of the three papers		20% x 3 = 60%
Preparation for and Participation at class discussion		10% + 5 % extra bonus

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評核機制備註（如有）

VI. Learning Resources 學習資源

A. Primary Texts (and Their English Translations)

楊伯峻，論語譯註，北京：中華書局，1980年

程樹德，論語集釋，北京：中華書局，1990年

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

楊伯峻，孟子譯註，北京：中華書局，2005年

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

張覺，荀子譯註，上海：上海古籍出版社，2012年。

王先謙，荀子集解，北京：中華書局，1988年

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

B. Secondary Literatures

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.

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. "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. *Early Confucian Ethics: Concepts and Arguments*. Chicago: Open Court.

Chong, Kim Chong. 2008. "Xunzi and the Essentialist Mode of Thinking on Human Nature." *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 Paradigmatic 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.

鄧曉芒，2011。「儒家倫理新批判」。重慶：重慶大學出版社。

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." *Dao: A Journal Of Comparative Philosophy* 11: 187-200.
- 郭齊勇編，2004。儒家倫理爭鳴集。武漢：湖北教育出版社。
- 郭齊勇編，2011。儒家倫理新批判之批判。武漢：武漢大學出版社。
- 郭齊勇，尚時鈞，2014。「『門內』德儒家倫理：兼與廖明春先生商榷『論語』『親親互隱』章之理解」。華南師大學報社科版，第一期，pp. 131-136.
- 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." *Dao: A Journal of Comparative Philosophy* 10: 53-70.
- Harod, James. 2011. "Is Xunzi's Virtue Ethics Susceptible to the Problem of Alienation?" *Dao: A Journal of Comparative Philosophy* 10: 71-84.
- Harris, Eiril. 2013. "The Role of Virtue in Xunzi's 荀子 Political Philosophy." *Dao* 12: 93-110.
- Huang, Yong. 2013. *Confucius: A Guide for the Perplexed*. London: Bloomsbury.
- 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." *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. "Emotional control and virtue in the 'Mencius'." *Philosophy East & West* 49: 1-27.
- 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 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.
- 廖明春, 2013. 論語父子互隱章新證, 湖南大學學報, 第二期, pp. 5-13.
- 梁濤, 2012. " '親親相隱' 與 '隱而任之' 。" 哲學研究, 第十期, pp. 35-42.
- Liu, Xiusheng, and Philip J. Ivanhoe, eds. 2002. *Essays on the Moral Philosophy of Mengzi*. Indianapolis/Cambridge: Hackett Publishing.
- 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.
- 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." *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. "Golden Rule Arguments in Chinese Philosophy. In *The Ways of Confucianism: Investigations in Chinese Philosophy*. Chicago: Open Court, pp. 59-76.
- Nuyen, A. T. 2013. "The 'Mandate of Heaven': Mencius and the Divine Command Theory of Political Legitimacy." *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.
- Schofer, Jonathan W. 1993. "Virtues in Xunzi's Thought." *The Journal of Religious Ethics* 21: 117-136.
- 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.
- 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. 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." *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?" *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." *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.

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.

張志搶，郭齊勇，2013。「也談『親親相隱』與『隱而任之』」。「哲學研究」，第四期，36-42.

VII. Schedule (subject to change at the instructor's discretion)

Note: Reading materials listed for each week below are secondary literatures; for weeks 2-5, the *Analects* [in Chinese original or in its English translation; same below] is the primary reading; for weeks 6-9, the *Mencius* is the primary reading; and for weeks 10-13, the *Xunzi* is the primary reading.

週數	專題	指定閱讀材料	導修	備註
1 (Jan. 6)	Introduction: Pre-Confucius Confucianism, Confucianism in Pre-Qin Philosophy, the later development of Confucianism			
2 (Jan. 13)	The <i>Analects</i> I Attitudes toward wrongdoers	Huang 2013: ch. 2; Cua 1977; Ivanhoe 1990; Van Norden 2002a; Olberding 2012: ch. 4; Ralphals 2014		
3 (Jan. 20)	The <i>Analects</i> II Why Be Virtuous	Huang 2013: ch. 3; Chong 1998; Olberding 2013; Tu 1987; Van Norden 2007: ch. 2; Wilson 2002; Yu 2007: chs. 1 & 2		
4 (Jan. 27)	The <i>Analects</i> III How To Be Virtuous: Moral Education (of Self and Others)	Huang 2013: ch.4; Chen 2008; Chang 1980, 1981, 1981a; Cua 1992; Lu 2012; Olberding 2007; Sim 2009; Yu 2008: ch. 4		
5	The <i>Analects</i> IV	Huang 2013: ch. 5; 郭		

(Feb. 3)	Filial Piety: When your parents commit wrongdoing	2004 ; 鄧 2010 ; 郭 2011 ; 郭和肖 2014 ; 梁 2012 , 廖 2013 , 張和郭 2013		
6 (Feb. 10)	The <i>Mencius</i> I: Human Nature and the Origin of Evil	Ames 1999; Ames 2002; Behuniak 2005: ch.4; Bloom 2002, Graham 2002, Shun 1997: ch. 5.		
7 (Feb. 17)	The <i>Mencius</i> II: The Nature of <i>Tui</i> (extension) and Moral Development	Behuniak 2005: ch. 3; Ivanhoe 2002; Kim 2007: ch. 4; McRae 2011; Wong 2002		
8 (March 3)	The <i>Mencius</i> III: Moral Psychology: Reason and Emotion	Wong 1991, Ihara 1991, Wong 1991a, Kim 2014; Cua 2005: ch. 15; Van Norden 2002; Im 1999		
9 (March 10)	The <i>Mencius</i> IV The Nature of Mengzi's Ethics: Consequentialist, Kantian, Divine-Command- theoretical, or Virtue Ethical (Aristotelian or Humean)?	Chiu 2014, Im 1999, Wang 2005, Ivanhoe 1991; ; Nuyen 2013; Lee 2013; Van Norden 2007: ch.4, Slote 2009, van Norden 2009, Liu 2003: ch. 1-2		
10 (March 17)	The <i>Xunzi</i> I Human Nature and the Origin of the Goodness	Chong 2008; Cua 2005: 3-38; Fung 2012; Hutton 2000; Lau 2000; Munro 1996; Nivison 1996		
11 (March 24)	The <i>Xunzi</i> II Moral Motivation: Origin of the Goodness	Goldin 2000: ch. 1; Hagen 2011; Ivanhoe 2000; Van Norden 2000, Wong 2000, Kline III 2000, Li 2011.		
12 (March 31)	The <i>Xunzi</i> III The Function of Ritual	Benson 2014; Cua 2005: 39-72 & 160-190; Goldin 2000: ch. 3; Graham 1989; Hagen 2003, 2007: ch. 4; Kline III 2004; Lee 2004: ch. 5; Kupperman 2000; Yearley 2014		
13 (April 14)	The <i>Xunzi</i> IV Virtue Ethics:	Cua 2005: 121-137; Harold 2011; Hagen 2007: Ch. 5; Harris 2013; Hutton, 2006; Mower 2013; Schofer 1993; Slingerland 2003: 217-264; Stalnaker 2010.		

VIII. 教學網站資源

Blackboard

IX. Contacts 老師／導師聯繫方法

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X. Academic honesty and plagiarism

Attention is drawn to University policy and regulations on honesty in academic work, and to the disciplinary guidelines and procedures applicable to breaches of such policy and regulations. Details may be found at <http://www.cuhk.edu.hk/policy/academichonesty/>

With each assignment, students will be required to submit a signed declaration that they are aware of these policies, regulations, guidelines and procedures. For group projects, all students of the same group should be asked to sign the declaration.

For assignments in the form of a computer-generated document that is principally text-based and submitted via VeriGuide, the statement, in the form of a receipt, will be issued by the system upon students' uploading of the soft copy of the assignment. Assignments without the receipt will not be graded by teachers. Only the final version of the assignment should be submitted via VeriGuide.

請注意大學有關學術著作誠信的政策和規則，及適用於犯規事例的紀律指引和程序。詳情可瀏覽網址：
<<http://www.cuhk.edu.hk/policy/academichonesty/>>。學生遞交作業時，必須連同已簽署的聲明一併提交，表示他們知道有關政策、規則、指引及程序。如屬小組作業，則組內各學生均須簽署聲明。如作業以電腦製作、內容以文字為主，並經由大學的抄襲偵測系統「維誠」(VeriGuide)提交者，學生將作業的電子檔案上載到系統後，便會獲得收據，收據上已列明有關聲明。未有夾附該收據的作業，老師將不予批閱。學生只須提交作業的最終版本。