

**Department of Philosophy**  
**The Chinese University of Hong Kong**  
**1<sup>st</sup> Semester 2021-22**

**PHIL5180/ PHIL7180 Special Seminar on Selected Philosophical Issues:  
Metaphor and Analogy in Confucian Philosophy**

**Course Outline**

**Teacher: Prof. David Wong**

**Time: 8:30 - 11:15 am**

**Teaching Mode: Online**

**1<sup>st</sup> session (8 October 2021)**

General introduction to metaphor and analogy as epistemological method in human thought. The extensive and sophisticated use of this method in Chinese philosophy, and the lessons we can draw from it. Readings from the *Mencius*, and discussions of its metaphors of water, sprouts, and heart-mind as commander of *qi* for expressing and shaping a hierarchical theory of how the person, state, and society should be organized. Discussion of important aspects of the Mencian theory that engage with contemporary science.

Readings: Lecture 1 of “Metaphor and Analogy in Early Chinese Thought: Governance within the Person, State, and Society” by D. Wong (I will send these for distribution to the grad seminar); selections from *Mengzi* [most of the translation from Irene Bloom 2009; numbering references from the [Chinese Text Project, Mengzi](#)]: 1A, 1B1, 1B7, 1B8 [as numbered in *Chinese Text Project* (hereafter *Ctext*), but in most other editions as 1B1 in otherwise], 2A2, 2A6, 2B2, 4A7, 4A18, 4B19, 4B47 [4B28], 5A5, 6A; 7A1, 7B60 [as numbered in *Ctext*, but in most other editions as 7B14 otherwise];

*Analects* [numbering from the [Chinese Text Project](#)] 9.26. Note on the readings from Chinese texts: I won't expect you to have read all the chapters or books specified, but at least have read the relevant passages cited in the lectures. The same applies to readings from other Chinese texts listed below.

## **2<sup>nd</sup> session (15 October 2021)**

Xunzi's use of metaphors of craft, nurturing, and parenting to express and shape a different kind of hierarchical theory. Discussion of far greater complexity and nuance in his theory that is usually acknowledged. How we might combine the strengths of the Mencian and Xunzian theories of how the heart-mind engages with the rest of the person, and more discussion of how their theories engage with the scientific evidence and latest theories.

Readings: Lecture 2 of “Metaphor and Analogy in Early Chinese Thought: Governance within the Person, State, and Society” by D. Wong; selections from *Xunzi* [most of the translation from Hutton 2014; numbering references from [Ctext, Xunzi](#)]: “An Exhortation to Learning” (*Quàn Xué* 勸學) chapter (*Ctext* 1); “Against Physiognomy” (*Fēi Xiāng* 非相) chapter (*Ctext* 5); “Enriching the State” (*Fùguó* 富國) chapter (*Ctext* 10); “The True King and the Hegemon” (*Wáng Bà* 王霸) chapter (*Ctext* 11); “Strong State” (*Jiàng Guó* 疆國) chapter (*Ctext* 16); “Discourse on *Tiān*” (*Tiān Lùn* 天論) chapter (*Ctext* 17); “Discourse on Ritual” (*Lǐ Lùn* 禮論) chapter (*Ctext* 19); “Undoing Fixation” (*Jiě Bì* 解蔽) chapter (*Ctext* 21); “Correct Naming” (*Zhèng Míng* 正名) chapter (*Ctext* 22); “Human Nature is Bad” (*Xìng è* 性惡) chapter (*Ctext* 23).

### 3<sup>rd</sup> session (22 October 2021)

The discussion will focus on metaphors of music, soup and archery as these are used to articulate ideals of harmony and beauty within the person, society, and state. Discussion of how harmony might incorporate dimensions of disagreement and contest as well as shared understanding, especially if we adapt it for application to contemporary societies. Discussion of how ritual may be deployed to enact the process of harmonizing. Discussion of how we might learn from the ways a kind of moral beauty valued in early Greek and Chinese philosophy.

Readings: Lecture 3 of “Metaphor and Analogy in Early Chinese Thought: Governance within the Person, State, and Society” by D. Wong; *Chūn Qiū Zuǒ Chuán* 春秋左傳 ([Chinese Text Project Chūn Qiū Zuǒ Chuán Zhāogōng Year 20, 2](#)); *Analects* 1.1, 1.2, 1.3, 2.14, 2.9, 3.7, 3.16, 4.18, 6.12, 9.12, 9.30, 13.3, 13.23, 15.36; *Xunzi* ([Ctext, Xunzi](#)), “Cultivating Oneself” chapter (*Xiū Shēn* 脩身) (*Ctext* 2), “Discourse on Ritual” (*Lǐ Lùn* 禮論) chapter (*Ctext* 19), “Human Nature is Bad” (*Xìng è* 性惡) chapter (*Ctext* 23), “Discourse on Music” (*Lè Lùn* 樂論) chapter (*Ctext* 20), “Way to be a Son” (*Zi dào* 子道) chapter, (*Ctext* 29.2); [Chapter 10 of the Zhōng Yōng](#) 中庸.

### 4<sup>th</sup> session (29 October 2021)

The metaphor of being one-body with the myriad creatures as it appears in neo-Confucian philosophy. Discussion of interdependence as a dimension of

the ideal that might illuminate our relationship to others. Discussion of how the method of *shu*, extending from oneself to others with sympathetic understanding, might be important to enacting an ethic that promotes interdependence in morally healthy ways. More discussion of ritual, especially for its use in integrating contest and disagreement into harmony.

Readings: Lecture 4 of “Metaphor and Analogy in Early Chinese Thought: Governance within the Person, State, and Society” by D. Wong; *Analects* [numbering from the [Chinese Text Project](#)]: 1.1, 2.17, 5.12, 5.26, 6.30, 7.11, 11.22, 12.2, 12.12, 14.29, 15.24, 17.8; [Chapter 13 of the Zhōng Yōng 中庸](#), for translations of Zhu Xi’s commentary on 6.30, 15.24, see *Readings in Later Chinese Philosophy*, ed. Tiwald and Van Norden, section on Zhu Xi, 34 “Collected Commentaries on the Analects.”

### **Requirements:**

At the end of the course, please submit a term paper of no more than 15 double-spaced typescript pages on a topic we have covered in the course.

### **Grade Descriptors:**

Please refer to:

[http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade\\_descriptors.pdf](http://phil.arts.cuhk.edu.hk/~phidept/UG/Grade_descriptors.pdf)

### **Contact:**

Name: Prof. David Wong

Email: [davidbwong@gmail.com](mailto:davidbwong@gmail.com)

**Teaching Assistant:**

Ng Ka Lok

Email: [ngkalok98@gmail.com](mailto:ngkalok98@gmail.com)

**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/academic\\_honesty/](http://www.cuhk.edu.hk/policy/academic_honesty/)

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.