

The Hong Kong University of Science and Technology
Division of Humanities

HUMA 5810
SEMINAR ON CONFUCIANISM:
CLASSICAL PERIOD

Spring 2023

Wednesdays 10:30-13:20

Instructor: Professor Charles Wing-hoi CHAN

Office hours: By appointment

Office: Rm. 3357; Tel: 2709-9515, 2358-7765; E-mail: hmwhchan@ust.hk

Course Description:

This seminar course is an in-depth investigation into Confucianism in pre-Ch'in China. Its primary objective is to guide students to an original and genuine understanding of the Confucian teachings formulated in their formative years.

For such an understanding to be achieved, what is requisite will be a thorough survey of the thought of Confucius, the founder of the School that bears his name, and those of Mencius and Hsün Tzu, the two towering figures in the Warring States Period who, both coincidentally and unequivocally, proclaimed themselves defenders of the Confucian faith, despite the divergence of their philosophical inclinations.

The thoughts of these three eminent masters had jointly, and yet each distinctively, constructed the basic philosophical and spiritual frameworks within which Confucians of all the subsequent ages were to perceive the world and position themselves.

In investigating their thoughts, special attention will be given to the following questions:

1. From where did they derive their source of inspiration and to what did they aspire? How did they relate themselves to the cultural legacy inherited from the ancient past? What was the core of that legacy?

2. What were the historical backgrounds that gave rise to their thoughts? What epochs they were the so-called “Spring and Autumn” and the “Warring State” periods? What were considered to be the most severe and pressing problems of their times? What blueprints had they put forward as solutions to these problems and how distinct they were from those of their contemporaries, including the Taoists, the Mohists and the Legalists?
3. What sociopolitical backgrounds did they come from? How did they define their identity? What specific missions, on both the individual and communal levels, did they assign to themselves? How did they see their failure to secure the patronage from the wealthy and the powerful and look upon themselves when they could not even fulfill their self-designated missions?
4. Despite the adversities they faced, what made them so perseverant and enthusiastic toward their missions? Why disillusionment and failure could have never defeated them, nor in the slightest disrupted their serenity, equanimity and joyfulness? What actually was their ultimate concern? How did they see human destiny?
5. What were their perceptions of the relationship between transcendence and immanence? What were their philosophical anthropology and psychology, that is, the ways they saw human nature and the heart/mind? What self-cultivation and educational programs did they advocate? What spiritual practices and/or intellectual endeavors were being proposed?
6. As exemplars, what enduring impacts had their words and deeds had on subsequent generations? Will their legacies have anything significant to do with people nowadays?

Interpretations of Confucianism have always been varied. In order to attain an authentic understanding of it, reading the texts that record its teachings, both intensively and extensively, is absolutely a “must”. Students taking this course should, thus, be prepared for devoting much of their time and efforts to tackling the relevant primary sources so as to decipher the messages behind.

While textual analysis, namely philological investigation and philosophical explication, will be the basic methodology employed in this course, such contextual approaches as placing early Confucianism against its economic, socio-political, religious, cultural and historical backgrounds will also be adopted, so as to enable the students to foster a more comprehensive and reliable understanding of the subject matters involved.

Schedule for Lectures and Students' Presentations:

WEEKS	DATES	SUBJECTS	PERSON/S IN CHARGE
1	Feb 8	Introduction: Subject Matters, Significance, and Methodology Backgrounds: Cultural Legacy, Sociopolitical Upheaval and the Rise of the <i>Shih</i>	Professor
2	Feb 15	The <i>Shih</i> as the Cultural Vanguard: Identity and Character	Professor
3	Feb 22	Confucius	Professor
4	Mar 1	Confucius	Professor
5	Mar 8	Presentations on Confucius	Students
6	Mar 15	Mencius	Professor
7	Mar 22	Mencius	Professor
8	Mar 29	Presentations on Mencius	Students
9	Apr 12	Hsün Tzu	Professor
10	Apr 19	Hsün Tzu	Professor
11	Apr 26	Presentations on Hsün Tzu	Students
12	May 3	Presentations on Comparisons Concluding Remarks	Students Professor

Grading Scheme:

1. Attendance (10%):

Attendance will be counted right after the add-drop period. 1 % will be deducted every time when students are found absent without any reasonable excuse.

Students attending lectures through Zoom should always turn on their videos, otherwise they will only receive 0.5% per lecture even though Zoom records their attendance.

Students who need to take leave should send apology to the professor in advance, so far as it is possible. They may only be absent from class with good reason and necessary document, such as a certificate issued by a medical doctor, has to be produced afterwards.

2. Participation in class (15%):

Students should show enthusiasm towards the course and are required to have studied the teaching materials, especially the primary sources quoted in the PPT, before coming to class.

To ensure their active participation in classroom discussions, every lecture, a few of them will be randomly selected, at various times, to either read the texts and explain them, answer questions, give comments, or offer their thoughts or reflections on subjects or materials that have just been lectured on and discussed about.

Students being selected are to give their responses. Those who fail to do so will have their participation score (1%) for that lecture forfeited.

On the other hand, those taking the initiative to raise good questions, provide sensible answers, or contribute meaningfully toward classroom discussions will be rewarded with 1% each time they participate, to a maximum of 5%.

3. Presentation (30%):

In consultation with the instructor, students are to select an area of interest to them to present in class.

To ensure that they have four weeks to prepare for their presentation, students should have their subject decided at the end of the first lecture on February 8 and their specific topic no later than two weeks preceding their presentation.

Likewise, to enable their fellow classmates to have the time to study the presentation materials beforehand, students should have them submitted to the professor by the Saturday before their presentation.

Any delay in submitting topic or presentation materials will affect the final scores of their presentation, with a deduction of 1% per day.

The presentation should have a clear focus. Its arguments should be solidly grounded, systematically organized and logically presented.

The presentation should last for 20 minutes, so that there will be time for discussion and feedback.

4. Final Paper (45%):

The paper should be approximately 6000 words in length. It should demonstrate not only a firm mastery of the relevant primary sources, but also a good understanding of the related secondary sources.

To write a good paper, one should choose a precise research topic, study all the relevant primary sources, write a literature review on the representative scholarly works, state one's own position, and argue for it solidly and convincingly on the ground of the sources available.

The paper is due two weeks after all the classes are over, that is, May 17, 2023. A penalty of 5% per day will be applied to late submission without reasonable excuse.

Intended Learning Outcomes:

After taking the course, students will:

1. Gain an overview of Classical Confucianism, discovering how pre-Ch'in Confucian thinkers made sense of the universe in which they lived, how they positioned themselves both as individuals and as members of the society, and what ideals were they committed to, on both personal and societal levels.
2. Familiarize themselves with the primary sources fundamental to the study of Classical Confucianism.
3. Strengthen their ability to present their points of view and comment on that of the others in front of an audience.
4. Learn how to think critically when conducting their research on the subject they choose and to write professionally when delivering their findings.

References:

1. 朱熹，《四書集注》。
2. 錢穆，《四書釋義》，修訂重版（臺北：學生書局，1978）。
3. 荊門市博物館主編，《郭店楚墓竹簡》（北京：文物出版社，1998第1版，1997）。

4. 劉寶楠，《論語正義》。
5. 河北省文物研究所定州漢墓竹簡整理小組，《定州漢墓竹簡：論語》（北京：文物出版社，1997）。
6. 姜義華、張榮華、吳根梁，《孔子：周秦漢晉文獻集》（上海：復旦大學出版社，1990）。
7. 焦循，《孟子正義》。
8. 王先謙，《荀子集解》。
9. 李滌生，《荀子集釋》（臺北：學生書局，1979）。
10. 梁啟雄，《荀子簡釋》（臺北：華正書局，1974）。
11. 錢穆，《孔子傳》（臺北：東大圖書公司，1987）。
12. 羅根澤，《孟子評傳》（上海：上海商務印書館，1932）。
13. 牟宗三，《名家與荀子》（臺北：學生書局，1994）。
14. 蔡仁厚，《孔孟荀哲學》（臺北：學生書局，1990）。
15. 張亨，〈荀子的禮法思想試論〉，《思文之際論集——儒道思想的現代詮釋》（臺北：允晨文化實業股份有限公司，1997），頁150-191。
16. 王國維，〈殷周制度論〉，《觀堂集林》（北京：中華書局，1959），卷十，第二冊，頁451-80。
17. 胡適，〈說儒〉，《胡適論學近著》（上海：上海書店，1989，據商務書館1935年出版影印），第一編，頁3-81。
18. _____，〈諸子不出於王官論〉，《胡適文存》，一集（臺北：遠東圖書公司，1961），頁254-61。
19. 許地山，〈原始的儒、儒家、儒教〉，《國粹與國學》（上海：上海商務印書館，1947），頁1-22。
20. 傅斯年，〈論孔子學說所以適應於秦漢以來的社會的緣故〉，傅孟真先生遺著論輯委員會編，《傅孟真先生集》（臺北：臺灣大學，1952），第一冊。
21. 郭沫若，〈論儒家的發生〉，《沫若文集》，卷12（北京：人民文學出版社，1959年），頁291-307。
22. _____，〈駁說儒〉，《沫若文集》，卷16（北京：人民文學出版社，1962年），頁127-55。
23. 余英時，〈古代知識階層的興起與發展〉，《中國知識階層史論——古代篇》（臺北：聯經出版社，1980），頁1-92。
24. 陳來，《古代宗教與倫理——儒家思想的根源》（北京：生活、讀書、新知三聯書店，1996）。
25. 陳榮捷，〈初期儒家〉，《史語所集刊》，47.4（1976），頁1-76。
26. 牟宗三，〈儒家系統之性格〉，《中國哲學十九講》（臺北：學生書局，1983），頁69-85。

27. 余英時，〈儒家「君子」的理想〉，《中國思想傳統的現代詮釋》（臺北：聯經出版社，1987），頁145-65。
28. 陳榮開：〈從對冉求的批判管窺孔子的事君之道及其背後的治國理念——《論語集注》中所見宋儒的觀點〉，《鵝湖學誌》（2020·65），頁1-31。
29. 錢遜，《先秦儒學》（臺北：洪業文化，1993）。
30. 羅根澤，《諸子要略》（北平：中國大學，1934）。
31. _____，《諸子考索》（北京：人民出版社，1958）。
32. 錢穆，《先秦諸子繫年》（北京：中華書局，1985），二冊。
33. 唐端正，《先秦諸子論叢》（臺北：東大圖書公司，1981）。
34. _____，《先秦諸子論叢——續篇》（臺北：東大圖書公司，1983）。
35. 胡適，《中國古代哲學史》（臺北：臺灣商務印出館，1970，臺一版）。
36. 馮友蘭，《中國哲學史》，增訂本上冊（臺北：臺灣商務印書館，1944年增訂初版；1993增訂臺一版）。
37. 傅斯年，〈性命古訓辨證〉，《傅斯年全集》（臺北：聯經出版社，1980），第二冊，頁161-404。
38. 唐君毅，《中國哲學原論：導論篇》（香港：新亞研究所，1966）。
39. _____，《中國哲學原論：原性篇》（香港：新亞研究所，1968）。
40. _____，《中國哲學原論：原道篇》卷一、卷二（香港：新亞研究所，1973）。
41. 勞思光，《中國哲學史》第一卷（香港：香港中文大學崇基書院，1968）。
42. 錢穆，《中國學術思想史論叢》（一）、（二）（臺北：東大圖書公司，1976）。
43. 徐復觀，《中國人性論史》（臺北：臺灣商務印書館，1977）。
44. Fung, Yu-lan. *A History of Chinese Philosophy*. Trans. Derk Bodde. 2nd ed. N.J.: Princeton UP., 1952. Vol. I.
45. Chan, Wing-tsit. "Exploring the Confucian Tradition." *Philosophy East and West*, 38.3 (July 1988), 234-50.
46. Tu, Wei-ming. "The Confucian Tradition in Chinese History." In *Heritage of China: Contemporary Perspectives on Chinese Civilization*. Ed. Paul S. Ropp. Berkeley, Los Angeles and Oxford: Univ. of California Press, 1990, 112-37.
47. Chang, Kwang-chih. *Art, Myth and Ritual*. Cambridge, Massachusetts: Harvard UP., 1983.
48. Chard, Robert L. *Creating Confucian Authority: The Field of Ritual Learning in Early China to 9 CE*. Leiden: Brill, 2021.
49. Schwartz, Benjamin I. *The World of Thought in Ancient China*. Cambridge, Massachusetts & London, England: Belknap Press of Harvard UP., 1985.
50. Graham, A. C. *Disputers of the Tao: Philosophical Argument in Ancient China*. Illinois: Open Court, 1989.

51. Liu, Shu-hsien. *Understanding Confucian Philosophy: Classical and Sung-Ming*. Westport, Connecticut; London: Greenwood Press, 1998.
52. Hsü, Cho-yun. "The Unfolding of Early Confucianism: The Evolution from Confucius to Hsün-tzu." In *Confucianism: The Dynamics of Tradition*. Ed. Irene Eber. New York: Macmillan Publishing Co.; London: Collier Macmillan Publishers, 1986, 23-37.
53. —. "Historical Conditions of the Emergence and Crystallization of the Confucian System." In *The Origins and Diversity of Axial Age Civilizations*. Ed. S.N. Eisenstadt. Albany: State Univ. of New York Press, 1986, 306-24.
54. Van Norden, Bryan W., ed. *Confucius and the Analects: New Essays*. New York; Oxford, Eng.: Oxford UP, 2002. (Reviews: 1) Ronnie Littlejohn. "Review: Recent Works on Confucius and the 'Analects'." *Philosophy East and West* 55: 1 (2005), 99–109; 2) Sarah A. Queen. "Review: *Confucius and the Analects: New Essays*." *Journal of Chinese Philosophy* 31: 4 (2004), 540–543.)
55. Chan, Charles Wing-hoi. "Confucius and Political Loyalism: The Dilemma." *Monumenta Serica*, 44 (Sept. 1996), 25-99.
56. Chan, Alan K. L. ed. *Mencius: Contexts and Interpretations*. Honolulu: Univ. of Hawaii Press, 2002.
57. Shun, Kwong-loi. *Mencius and Early Chinese Thought*. Stanford UP, 1997.
58. Cua, Antonio S. *Human Nature, Ritual, and History: Studies in Xunzi and Chinese Philosophy*. Washington, D.C.: Catholic Univ. of America Press, 2005.
59. The several volumes of *Dao Companion to Classical Confucian Philosophy*, *Dao Companion to the Analects*, and *Dao Companion to the Philosophy of Xunzi*, published in recent years, contain dozens of interesting and stimulating articles on Classical Confucianism.

N.B.: Among the above listed, the most essential ones have already been placed on reserve in the University's Library for easy access.