

The Hong Kong University of Science and Technology
Division of Humanities

HUMA 5810
SEMINAR ON CONFUCIANISM:
CLASSICAL PERIOD

Spring 2024

Thursdays 10:30-13:20

Room 5506

Instructor: Professor Charles Wing-hoi CHAN

Office hours: By appointment

Office: Rm. 3357; Tel: 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, at least within the traditional period, 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 their understanding of the core of that legacy?
2. What were the historical backgrounds that gave rise to their thoughts? What ages they were the so-called “Spring and Autumn” and the “Warring State” periods? What were the most pressing problems these ages presented to the Confucian masters? What blueprints had these masters put forward as solutions and how distinct these blueprints 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, in actuality, was their ultimate concern? How did they see human destiny?
5. What were their ontological and cosmological thinkings, that is, the ways they perceived the relationship between transcendence and immanence and that between the universe and the self? What were their philosophical anthropology and philosophical psychology, that is, the ways they saw human nature and human mind? What self-cultivation and educational programs did they advocate? What spiritual practices they had ever proposed?
6. As exemplars, what enduring impacts their words and deeds had had on subsequent generations? Do their legacies still have anything significant to do with people nowadays?

Interpretations of Confucianism have always been diversified. To attain an authentic understanding of it, one must read the texts that record its teachings, both intensively and extensively. Students taking this course should, thus, be prepared for devoting much of their time and efforts to tackling the relevant primary sources, without which the messages they carried would be hard to be deciphered.

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,

historical, cultural and religious backgrounds will also be adopted, so as to enable the students to foster a more comprehensive and reliable understanding of all the subject matters involved.

Schedule for Lectures and Students' Presentations:

WEEKS	DATES	SUBJECTS	PERSON/S IN CHARGE
1	Feb 1	Introduction: Subject Matters, Significance, and Methodology Backgrounds: Cultural Legacy, Sociopolitical Upheaval and the Rise of the <i>Shih</i>	Professor
2	Feb 8	The <i>Shih</i> as the Cultural Vanguard: Identity and Character	Professor
3	Feb 15	Confucius I	Professor
4	Feb 22	Confucius II	Professor
5	Feb 29	Confucius III	Professor
6	Mar 7	Presentations on Confucius	Students
7	Mar 14	Mencius I	Professor
8	Mar 21	Mencius II	Professor
10	Apr 11	Presentations on Mencius	Students
11	Apr 18	Hsün Tzu I	Professor
12	Apr 25	Hsün Tzu II	Professor

13	May 2	Presentations on Hsün Tzu	Students
14	May 9	Presentations on Comparisons Concluding Remarks	Students Professor

Grading Scheme:

1. Attendance (13%):

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 have been absent for five times or more without sufficient rationale will fail the course.

Students who need to take leave should send apology to the professor in advance, so far as it is possible. Approval will only be granted to those who have good reason. And necessary document, such as a certificate issued by a medical doctor, will have to be produced afterwards.

2. Participation in class (17%):

Students should show enthusiasm towards the course and actively participate in classroom discussions.

Teaching materials for each lecture, especially the primary sources quoted on the PPT, will be uploaded to the canvas one week in advance. Students are required to have studied them carefully before coming to the lecture.

During lectures, students will be requested to either interpret the materials, make comments, answer questions, or offer their thoughts or reflections on subjects that have been lectured on and discussed about. They are to give appropriate responses in order to gain their participation score (1%) for that lecture.

In addition, those taking the initiative to raise good questions, provide sensible answers, or contribute meaningfully toward classroom discussions in one way or another will also be rewarded with 1% each time they do so, to a maximum of 4% for altogether four times in the whole semester.

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 second 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 uploaded to the canvas by the Monday 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.

It should last for about 15-20 minutes, so that there will be time for discussion and feedback.

4. Final Paper (40%):

The paper should be 6000 words in length, including notes and references. Marks will be deducted from those either shorter or longer than is required, with 5% for every hundred words.

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 23, 2024. A word document of it should be uploaded to the canvas before the deadline. A penalty of 5% per day will be applied to late submission without reasonable excuse.

Note that students are prohibited from using generative artificial intelligence (AI), including ChatGPT, to produce any materials or content related to the paper.

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 polity, and what ideals were they committed to, on both personal and socio-political 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 those 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.

Academic Integrity:

The whole University is very serious about upholding academic integrity. Students are required to comply with the Academic Honor Code adopted by the Senate, which is as follows:

1. Honesty and integrity are central to the academic work of HKUST. Students of the University must observe and uphold the highest standards of academic integrity and honesty in all the work they do throughout their program of study.
2. As members of the University community, you have the responsibility to help maintain the academic reputation of HKUST in its academic endeavors.
3. Sanctions will be imposed on students, if they are found to have violated the regulations governing academic integrity and honesty.

For more information, please visit the following link:

<https://registry.hkust.edu.hk/resource-library/regulations-student-conduct-and-academic-integrity>

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.