THEO 368: Confucianism
Spring 2016, Georgetown University
MW 11:00-12:15, New North 107

Contact Information
Professor Erin M. Cline
Office: 104 New North
Office Hours: Fridays 10:30-12:30 (or by appointment)
Email: Erin.Cline@georgetown.edu
Teaching Assistant: Stephanie M. Wong, smw236@georgetown.edu

Course Description
This course explores the history of Confucian philosophy and its continuing relevance today, from the ethical views and accounts of human nature presented in classical texts such as the *Analects*, *Mengzi*, and *Xunzi*, to the views of the later Confucians like Zhu Xi and Wang Yangming, to the contemporary role of Confucianism in today’s more global world. Attention is given to disagreements and debates within the Confucian tradition itself, and to the way Confucian thought was shaped by the critiques of competing schools of thought such as Mohism, Yangism, Daoism, and Buddhism. The course also explores the impact of Confucianism on East Asian cultures and how Confucianism can serve as a resource for addressing contemporary moral problems.

Doyle Seminar
This course is a Doyle Seminar, part of the Doyle Engaging Difference Program, a new campus-wide curricular initiative, and gives faculty the opportunity to enhance the student research component of upper-level seminars that address questions of national, social, cultural, religious, moral, and other forms of difference. The Doyle seminars are intended to deepen student learning about diversity and difference through enhanced research opportunities, interaction with thought leaders, and dialogue with the Georgetown community and beyond. The written work of this course will be focused on the semester-long process of developing and drafting a research project for which you will be given guidelines at the beginning of the semester (and on which you will receive ongoing feedback). The course will also include opportunities for you to interact with guest experts in the field of Chinese philosophy, and we will conclude the course with in-class presentations and discussions of your research projects.

Required Texts
Tiwald, Justin and Bryan W. Van Norden, eds., *Readings in Later Chinese Philosophy* (Hackett, 2014)
Ivanhoe, Philip J. *Confucian Reflections: Ancient Wisdom for Modern Times* (Routledge, 2013)
Cline, Erin M. *Families of Virtue: Confucian and Western Views on Childhood Development* (Columbia UP, 2015)
Additional Readings (available on Blackboard):
Ivanhoe, “Heaven as a Source for Ethical Warrant in Early Confucianism”
Lee, “Li Zhi and John Stuart Mill: A Confucian Feminist Critique of Liberal Feminism”
Levin, “Festival’s Resurgence has Chinese Sending Manna to Heavens”
Mudd, “China’s One-child Policy Led to My Adoption...”
Sun, “The Contemporary Revival and Reinvention of Confucian Ritual Practices”
Van Norden, “Confucius on Gay Marriage”

Course Objectives
I hope that as a result of participating in this course, you will be better able to understand your commitments, values, and assumptions, and better able to justify your own beliefs rationally. I also hope you will be better able to understand others, and the reasons why they may find meaning in a different set of commitments and values. A course in Chinese philosophy should help you to appreciate the philosophical and religious underpinnings not only of East Asian cultures, but other cultures as well, and thus help you to understand why cultures differ and in what ways we might learn from one another. In addition, I hope you will be:

- motivated to take the life of the mind seriously.
- motivated to risk your ideas about your own cultural beliefs and practices in dialogue with others and in internal dialogue with yourself.
- motivated to think seriously about what it might be like to be in the shoes of a person from a different cultural, ethnic, and value tradition; to be an intelligent and passionate reader of that person’s story, and to understand the emotions, wishes and desires that someone so placed might have.
- better able to see yourself not simply as a member of a culture, group, or nation, but as a human being bound to all other humans by common values and concerns.

Course Requirements for Undergraduates
*Graduate student requirements are listed on a separate syllabus.
The requirements for this course are simple and not burdensome in number. However, as an advanced seminar, the expectations for quality work will be very high, and there will be a significant amount of reading and writing.
1. Attendance, careful reading of all assigned texts, participation in class discussions (10%)
2. Two short papers on assigned topics (20%): Topics, guidelines, and grading criteria will be posted on Blackboard.
3. Two quizzes over assigned texts (10%): For quiz dates, see course calendar.
4. A midterm examination (30%): Composed of objective, short answer, and essay questions.
4. Research Project/Long Paper (30%): Guidelines to be distributed and discussed in class.

Writing Center
Since writing is a valued part of this class, I encourage you to visit the Writing Center (217a Lauinger) and work with one of the Center’s trained tutors. Just as I share my own writing with people I trust before making it public, you can share your writing with student peers at the Writing Center before submitting drafts for this class. While you will always be solely
responsible for the writing you submit and the Center’s tutors won’t do your work for you, Writing Center tutors can talk you through any stage of your writing process, from brainstorming a thesis and organizing your thoughts to revising, editing and proofreading. It’s a terrific, free service. Set up an appointment at http://writingcenter.georgetown.edu.

Policies & Important Notes

1. Attendance and Participation in Class Discussions. Every student is expected to attend all class meetings, to be on time, and to read the assigned texts by the assigned dates. Students may have one unexcused absence without penalty. For each class missed thereafter without prior permission, your final course grade will drop by one step (e.g., from B to B-). Additionally, your attendance and participation grade in this course will be affected by any unexcused absences (as well as tardies). Please send me an e-mail in advance to notify me if you will be unable to attend class due to an illness, religious observance, or family emergency so that I can record your absence as excused. If you must miss multiple days of class due to illness or a family emergency, you should contact your Dean and bring a doctor’s note in case of illness. Attendance will be taken at the beginning of each class meeting. If you are tardy, you are responsible for checking with me after class in order to change your absence to a tardy.

2. Papers and Exams. You are required to turn in a hard copy of all assignments; email submissions will not be accepted. No late papers or examinations will be accepted, unless a compelling reason is offered (e.g., a written medical excuse or communication from your Dean). NOTE: Extensions will not be granted for computer problems. You are responsible for backing up your work in a safe and responsible fashion.

3. Office Hours and Emails. I am normally able to reply to emails within 24 hours Monday-Friday (excepting holidays). However, if you have a question or would like to talk with me, it is usually preferable to do this in person (and not via email). Your visit is always welcome during office hours and I hope you will stop by at some point during the term.

4. Classroom Etiquette. Cell phones and other electronic devices should be turned off and put away during class. The use of laptop computers is not permitted in class, unless a compelling reason is offered.

5. Studying and Grading. The University expects you to devote at least 30 hours per week to studying, which translates into 6 hours a week for a 3-credit course such as this one. The quality of your work (including your participation in class discussions) should reflect close reading of texts, critical reflection on the material, and careful revision of your written work. You are always welcome to ask questions in order to improve your future performance, but if you wish to contest a grade, you must do so in hard copy within one week of my handing the assignment back. You should include a copy of the graded assignment and a typed explanation of why you believe the paper merits reconsideration based on the criteria you were given for the assignment.

6. Policy on Plagiarism, Cheating, and Academic Fraud. Students are expected to be familiar with Georgetown’s Honor System and to abide by the Standard of Conduct outlined therein. The section on plagiarism is especially important: “Plagiarism, in any of its forms, and whether intentional or unintentional, violates standards of academic integrity. Plagiarism is the act of passing off as one’s own the ideas or writings of another. While different academic disciplines have different modes of attributing credit, all value the
contributions of individuals to the general corpus of knowledge and expertise. Students are responsible for educating themselves as to the proper mode of attributing credit in any course or field. Note that plagiarism can be said to have occurred without any affirmative showing that a student’s use of another’s work was intentional” (Undergraduate Bulletin, IV.3.b). All work submitted in this course must be your own and produced exclusively for this course. The use of sources (ideas, quotations, paraphrases) must always be properly acknowledged and documented. Academic dishonesty is a serious breach of the contract we all have with each other and all cases of academic dishonesty in this course will be referred to the Honor Council.

7. **Instructional Continuity.** Students will be notified via Blackboard and email if we will be unable to meet due to inclement weather or another reason, and every effort will be made to maintain instructional continuity. (In the event of a major weather closure, this may or may not include guest lectures by the professor’s children, who will likely participate in any class sessions held via Skype or Zoom if their schools are closed.)

8. **A Note About Readings.** This is an advanced seminar, and as a result students should expect to complete substantial reading assignments. Some days, the reading load will be heavier than others due to differences in the topics and thinkers that we are studying.

**Schedule of Lectures and Assignments**
(Reading assignments are to be completed by the date on which they are listed.)

**Week 1—Kongzi and Confucian Moral Self-Cultivation**

**W 1/13: Introduction to Early China and the Analects**

**Attendance at the first class meeting is required and students should complete the first reading assignment before our first meeting.**

Reading #1: Ivanhoe, *Confucian Reflections*, pp. xv-30 (Intro, Ch. 1-2);
Reading #2: Slingerland (tr.), *Confucius Analects*, pp. xiii-xxv (Introduction) and the following passages from the Analects:


On *de* 德 (Virtue)-2.1, 2.3, 4.11, 4.25, 6.29, 8.2, 12.10, 12.19, 12.21, 14.4-14.5, 14.33-14.34, 15.27, 17.14, 19.2.

**Week 2—Ritual and Confucian Moral Self-Cultivation**

**M 1/18: MLK Jr. Day—No Class**

**W 1/20: The Rites and the Perfection of Human Moral Character in the Analects**

Reading #1: *Confucian Reflections*, pp. 31-58 (Ch. 3-4)

Reading #2: *Confucius Analects*, On the rites (*li* 禮)-1.12, all of Book Three, 6.25, 6.27, 8.2, 9.3, all of Book Ten, 12.1, 14.41, 17.11, 17.21.
Week 3—Filial Piety and the Ancestors in the Analects

M 1/25: Guest Speaker: Harold Roth, Brown University
(No reading assignment)

W 1/27: Filial Piety and Ancestor Veneration in the Analects
Reading #1: Confucian Reflections-59-87 (Ch. 5-6 & Conclusion)
Reading #2: Confucius Analects-On filial piety-1.2, 1.6, 1.11, 2.5-2.8, 2.21, 4.18-4.21, 8.3, 11.5, 11.22, 12.11, 13.18, 14.43-14.44, 17.21, 19.18.
Reading #3: Levin, “Festival’s Resurgence...” (on Blackboard)

Week 4—Heaven, the Way, and Mozi’s Critique of Confucianism

M 2/1: Heaven and the Way in the Analects
**QUIZ #1 (on Confucian Reflections)**
Reading #1: Ivanhoe, “Heaven as a Source...” (on Blackboard)
W 2/3: Mozi’s Critique of Confucianism
Reading: Readings in Classical Chinese Philosophy (hereafter, RCCP) pp. 59-113

Week 5—Mengzi’s Defense of Confucianism

M 2/8: Mengzi’s Theory of Human Nature
Reading: RCCP, pp. 115-159
W 2/10: Mengzi’s Ethical Theory
**FIRST SHORT PAPER DUE**

Week 6—Daoist Critiques of Confucianism

M 2/15: President’s Day—No Class
W 2/17: The Daodejing’s Critique of Confucianism
Reading: RCCP, pp. 161-180 (Introduction, Ch. 1-37)

Week 7—Daoist Critiques and Xunzi’s Defense of Confucianism

M 2/22: Zhuangzi’s Critique of Confucianism
Reading: RCCP, pp. 207-8 (Intro) and the selections from Ch. 3-6, 13, 18, 19, 20, 32.
**W 2/24: Xunzi’s Theory of Human Nature**
Reading: RCCP, pp. 255-285

**Week 8—Xunzi’s Ethics**
**M 2/29: Xunzi’s Ethical Theory**
Reading: RCCP, 285-309

**W 3/2: **MID-TERM EXAMINATION**

**Th. March 3: Special Session with Philip J. Ivanhoe, City University of Hong Kong (time & place TBA)**

**Fri-Sat. March 4-5: Conference on Confucianism & Catholicism (details TBA)**

**Spring Vacation**

**Week 9—From Classical Confucianism to Han Confucianism**
**M 3/14: The Family in Classical and Han Confucianism**
Reading: Cline, *Families of Virtue*, pp. xi-91 (Intro, Ch. 1-2)

**W 3/16: Confucian Resources for Contemporary Public Policy and Social Change**

**QUIZ #2 (on *Families of Virtue*)**
Reading #1: *Families of Virtue*, pp. 189-294 (Ch. 5-6, Conclusion)
Reading #2: Van Norden, “Confucius on Gay Marriage” (on Blackboard)

**Week 10—Buddhist Influences on Confucianism**
**M 3/28: Easter Monday—No Class**
**W 3/30: Buddhism in China**
Reading: *Readings in Later Chinese Philosophy* (hereafter, RLCP) pp. 69-80 (Intro to Buddhism & Huiyuan), pp. 91-98 (Huineng)

**Week 11—Neo-Confucianism: Zhu Xi**
**M 4/4: The Cheng-Zhu School**
Reading: RLCP, pp. 113-122 (Intro to Neo-Confucianism), 168-204 (Zhu Xi)

**W 4/6: Zhu Xi’s Philosophy**
Reading: RLCP, pp. 204-230 (Zhu Xi)

**Week 12—Neo-Confucianism: Wang Yangming**
**M 4/11: The Lu-Wang School**
Reading: RLCP pp. 261-289 (Wang Yangming)

**W 4/13: Wang Yangming’s Philosophy**

**SECOND SHORT PAPER DUE**

**Week 13—Later Confucians**
**M 4/18: Li Zhi & Confucian Feminism**
Reading #1: Lee, “Li Zhi and John Stuart Mill” (on Blackboard)
Reading #2: RLCP, pp. 300-307 (Li Zhi)
Reading #3: Mudd, “China’s One-child Policy...” (on Blackboard)

**W 4/20: Dai Zhen’s Philosophy**
Reading: RLCP, pp. 309-314 (Intro to Late Imperial Confucianism) and pp. 318-337 (Dai Zhen)

Week 14—Contemporary Confucianism & Ancestry Project Presentations
   M 4/25: Contemporary Confucianism
   Reading: Sun, “The Contemporary Revival...” (on Blackboard)
   W 4/27: Project Presentations & Discussion

Week 15—Project Presentations (continued)
   M 5/2: Project Presentations & Discussion

**FINAL PAPERS DUE ON MONDAY, MAY 9 AT 12:00 NOON IN THE BOX OUTSIDE MY OFFICE (104 NEW NORTH)**