

David Wong: Confucianism and Daoism in Early Chinese Philosophy

Readings

First day:

Confucius: Analects trans Ames and Rosemont, 1.1, 1.2, 1.15, 2.1-2.8, 3.3, 3.8, 3.12, 3.24, 4.1-4.6, 4.10, 4.11, 4.14, 4.15, 4.18, 4.25, 5.7-5.9, 5.19, 5.26, 6.18, 6.30, 7.8, 7.19, 7.30, 7.23, 7.35, 9.3, 9.11, 9.14, 9.18, 10.11, 10.17, 10.25, 11.12, 11.22, 12.1, 12.11, 12.22, 13.11, 13.18, 14.1, 14.4, 15.16, 15.24, 16.1, 17.21.

Readings from Mencius (trans. Bloom), 1A7, 2A6, 6A14, 6A15.

Readings from Xunzi (trans. Knoblock), 23.3a, 19.1a, 19.1d, 19.7b, 19.9a, 19.9b.

Optional for both days: my entries on Comparative Philosophy: Chinese and Western, and Chinese Ethics, both in the *Stanford Encyclopedia of Philosophy* (online). Participants may want to consult the parts pertaining to the reading as well as the more general introductions at the beginning of these entries.

Second day:

Daodejing, trans. Ivanhoe, in *Readings in Classical Chinese Philosophy*. Chapters 1, 2, 6, 9, 11, 12, 18, 19, 24, 25, 27, 32, 51, 61, 66, 75, 78, 80

Zhuangzi, trans. Kjellberg in *Readings in Classical Chinese Philosophy*. Chapters 1-4.

Biography

David B. Wong is Susan Fox Beischer and George D. Beischer Professor of Philosophy at Duke University. He is the author of *Moral Relativity* (University of California Press) and *Natural Moralities* (Oxford University Press), and the co-editor with Kwong-loi Shun of *Confucian Ethics: A Comparative Study of Self, Autonomy, and Community*. He is the author of articles and chapters in ethical theory, moral psychology, comparative, and Chinese philosophy. He is currently working on a book in Chinese philosophy and moral psychology that brings into dialogue early Confucian and Daoist texts with contemporary psychology and neuroscience.

Bibliography

In addition to further reading in the translations mentioned above, the following primary and secondary sources are recommended:

- Confucius (Slingerland, trans.), *Analects with Selections from Traditional Commentaries* (Hackett, 2003). Important differences in translation from the Ames and Rosemont translation, along with excerpts from the Chinese commentarial tradition on this text.

- *A Dao Companion to the Analects*, ed. Amy Olberding (Springer 2013). Gives you an idea of the range of scholarship and approaches that the *Analects* has received.
- Mengzi (Van Norden, trans.), *Mengzi with Selections from Traditional Commentaries* (Hackett, 2008). More dense as a translation than Bloom's because of all the scholarly addenda, but very useful for the excerpts from the Chinese tradition of commenting on the meaning of this text.
- Ames & Hall, trans., *Dao De Jing: A Philosophical Translation* (Ballantine, 2003). Provocative and stimulating translation and commentary from Ames and Hall.
- Zhuangzi (Watson, trans.) *The Complete Works of Zhuangzi* (Columbia, 2013). Very accessible translation of the whole Zhuangzi text.
- Zhuangzi (Ziporyn, trans.), *Zhuangzi: The Essential Writings with Selections for the Traditional Commentaries* (Hackett, 2009). Combined with above, shows the range in translation and also provides glimpse of how the Chinese tradition understood this text over time.
- Graham, A.C., *Disputers of the Dao: Philosophical Argumentation in Ancient China* (Open Court, 1989).
- Schwartz, Benjamin, *The World of Thought in Ancient China* (Belknap, 1989).
- Van Norden, Bryan, *Introduction to Chinese Philosophy* (Hackett, 2011).
Note: the Graham and Schwartz are introductions to early Chinese philosophy that have been very influential on subsequent interpretations, but in some respects the scholarship has gone beyond them. Still well worth reading. Van Norden's introduction is very useful for some basic bridge building between Western philosophical concepts and early Chinese concepts, though I have some major disagreements with some of his interpretations, as I do with Graham and Schwartz.

Syllabi (separate attachment) of courses that incorporate Asian philosophy

Ancient and Modern Ethical Theories (Integrates Confucius, Mencius, Xunzi, and some material on Buddhism with Western texts.)

Chinese philosophy (from several years to give an idea of different subjects)

Comparative ethics seminar (for graduate and advanced undergraduate students, on early

Chinese philosophy and contemporary psychology)

Culture and Human Rights (contains material on the question of whether Confucian ethics can be combined with a rights-oriented ethic).