PHIL 510A 002

Ancient Philosophy: Warring States Chinese Thought

Tuesdays, 2:00-4:45 p.m. Buch D324
Instructor: Edward Slingerland (edward.slingerland@ubc.ca)
OH: Virtual M 1-2 pm
W 9:30-10:30 am
https://ubc.zoom.us/j/4422938752?pwd=aGxFRVU5bkZvUS9kUWxSMmFsWktCdz09
Meeting ID: 442 293 8752
Passcode: 520254

This course will introduce students to central thinkers and important themes in Warring States (6th-3rd c. BCE) Chinese thought. Parallels with issues in Western philosophy will be explored, as well as connections to modern moral psychology, cognitive science and evolutionary theory. Readings will be in English translation with occasional reference to key classical Chinese terms.

Required Texts

Slingerland, Edward. Confucius Analects. Hackett
Ivanhoe, P.J. The Daodejing of Laozi. Hackett
Van Norden, Bryan. Mengzi. Hackett

Class Structure

Class meetings will typically be broken into two sessions, structured as follows, with the first session generally focusing on primary texts and the second on secondary literature.

<table>
<thead>
<tr>
<th>Session</th>
<th>Component</th>
<th>Duration</th>
<th>Time (Pacific)</th>
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<tbody>
<tr>
<td>Session 1</td>
<td>Introduction</td>
<td>5 minutes</td>
<td>2-2:05 pm</td>
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<td></td>
<td>Talk or presentation</td>
<td>20 minutes</td>
<td>2:05-2:25 pm</td>
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<tr>
<td></td>
<td>Discussion</td>
<td>50 minutes</td>
<td>2:25-3:15 pm</td>
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<tr>
<td>Break</td>
<td>Rest &amp; break time</td>
<td>15 minutes</td>
<td>3:15-3:30 pm</td>
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<tr>
<td>Session 2</td>
<td>Introduction</td>
<td>5 minutes</td>
<td>3:30-3:35 pm</td>
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<tr>
<td></td>
<td>Talk or presentation</td>
<td>20 minutes</td>
<td>3:35am-3:55 pm</td>
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Course Assessment

Course participation and engagement 10%

This component of your grade will reflect class attendance, your engagement with class discussion and level of preparation, taking into account individual differences in comfortableness speaking out in class, etc.

Course presentations (15% each) 30%

At the beginning of term students will pick two different weeks when they would like to present, once on the assigned primary texts, once on the assigned secondary literature. These presentations should be aimed at raising central points in the readings that are interesting or problematic, confusing, etc., with the aim of stimulating discussion.

Final term paper 60%

The primary assessment tool for the course will be a 4,000-5,000 word final term paper, which should engage with course materials in a critical and creative fashion, ideally relating it to the student’s own philosophical interests, and also exploring further relevant secondary scholarship on the topic. Students will schedule an individual 15-minute meeting with the instructor in Week 11 to discuss their paper proposal, and papers will be due May 4, 2022.

Schedule of Class Meetings, Topics and Readings

<table>
<thead>
<tr>
<th>Week 1 (Jan 11)</th>
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<tr>
<td>Introduction to course, general themes in early Chinese thought</td>
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<td>Knowing How vs. Knowing That</td>
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<th>Week 2 (Jan 18)</th>
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<tbody>
<tr>
<td>The <em>Analects</em> I: Role-ethics vs. virtue-ethics</td>
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<tr>
<td><em>Primary Texts</em></td>
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<tr>
<td>Analects, pp. 1-63 (Books 1-6)</td>
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Week 3 (Jan 25)

The Analects II: Interiority and Virtue

Primary Texts

Analects, pp. 64-137 (Books 7-12)

Secondary Scholarship


Shun, Kwong-loi. Ren and Li in the Analects, in Van Norden, Confucius and the Analects: New Essays, Ch. 3.

Week 4 (Feb 1)

The Analects III: Spontaneity, Flexibility and the Moral Life

Primary Texts

Analects, pp. 138-230 (Books 8-19)

Secondary Scholarship


**Week 5 (Feb 8)**

Mozi: The rationalist, consequentialist challenge to Confucianism

*Primary Texts*

*Mozi*, pp. 19-80, 113-140

*Secondary Scholarship*

Chris Fraser, “Mohism,” Stanford Encyclopedia of Philosophy (sections 1-5, 7)


**Week 6 (Feb 15)**

Laozi and the *Daodejing*: The Primitivist Challenge

*Primary Texts*

*Daodejing*, pp. 1-84

*Secondary Scholarship*


**Midterm Break**

**Week 7 (March 1)**

Mengzi I: Emotions and extension

*Primary Texts*

*Mengzi*, pp. 1-102 (Books I through IVA)
### Secondary Scholarship

Emily McRae. 2011. The cultivation of moral feelings and Mengzi's method of extension. Philosophy East and West Vol. 61, No. 4: 587-608


Ihara, Craig. 1991 David Wong on Emotions in Mencius. Philosophy East & West 41.1: 45-53

Wong, David. Response to Craig Ihara's Discussion Philosophy East & West 41.1: 55-58

### Week 8 (March 8)

Mengzi II: Argumentation and Metaphor

**Primary Texts**

*Mengzi* pp. 103-197 (Books IVB-VIIB)

**Secondary Scholarship**


### Week 9 (March 15)

Mengzi III: Mencius and Hume, moral psychology


Week 10 (March 22)

Mengzi vs. Mozi: Virtue ethics and consequentialism


Marsh, Abigail et al. 2014. Neural and cognitive characteristics of extraordinary altruists. PNAS 111 (42): 15036-15041


Week 11 (March 29)

Zhuangzi I: Skepticism, Language and reality

*Primary Texts*

*Zhuangzi*, pp. 23-71 (Chapter 1-5)

Excerpt from Nietzsche (*Beyond Good and Evil*, “On the prejudices of philosophers”)

Selections from Later Mohist Canons

*Secondary Scholarship*

Ivanhoe, P.J. 1996. “Was Zhuangzi a relativist?” In Kjellberg and Ivanhoe, *Essays on Skepticism, Relativism and Ethics in the Zhuangzi,* Ch. 9


Week 12 (April 5)

Zhuangzi II: Skill knowledge, wu-wei as moral/spiritual ideal

*Primary Texts*

*Zhuangzi*, pp. 73-141
Secondary Scholarship


**Final Paper due noon Pacific Time May 4 2022**