

**POLITICAL SCIENCE 213B  
CHINESE AND JAPANESE POLITICAL THOUGHT (I)**

**V. 2.0**

**University of California, San Diego**

**Section ID 671788**

**Dr. G. A. Hoston**

**Winter 2010**

Class Meetings: Tu 5:00 – 7:50 p.m.  
Classroom: Pepper Canyon Hall 122  
Office Hours: Thus 2:00-3:30 p.m. and  
by appointment

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This course is the first part of a two-part series that offers an intensive examination of major strands of Chinese and Japanese political thought from antiquity to the mid-twentieth century. (It is not necessary to take both parts of the sequence.) You will be reading original writings of Chinese and Japanese philosophers in translation. We will endeavor to compare and contrast views of Chinese and Japanese philosophers with perspectives of leading ancient and modern Western thinkers. Special emphasis will be placed on how the views of Chinese and Japanese thinkers responded to changing conditions within and outside their own societies, and on how ideas changed as they moved from one historical and social context to another.

The course will be conducted in a combination lecture-discussion format. This means that all students are expected to have completed the assigned readings before attending the class sessions during which they will be discussed. Only thus can class discussions be stimulating and conducive to an interactive and effective learning process. The significance of active and productive participation in class discussions by every student in the class is reflected in the formula according to which final grades will be assigned. Since there is no edited, pre-selected English-language collection of specifically *political* philosophy in China or Japan, we will need to glean the political implications of the various strands of thought that we study.

Students are not expected to have a background in Chinese or Japanese history, although such knowledge would be helpful. Students are expected to have some familiarity with political thought and social science in general. By week 5, students must submit a proposed paper topic to be approved by the instructor. The final paper (approximately 20 pages) will be a thought piece, although it is expected to draw on materials beyond that assigned for the course, and to the extent that it is practicable, such materials should include readings in Chinese or Japanese language.

The following books are available for purchase at the University Bookstore and will also be available on reserve at the Social Science and Humanities Library:

-Wing-tsit Chan, trans. and comp., *A Source Book in Chinese Philosophy* (Princeton, N.J.: Princeton University Press, 1969), paper, ISBN 0-691-21964-9

-Wm Theodore de Bary, *Sources of Japanese Tradition*, vol. 1, 2nd ed. (New York: Columbia University Press, 2001), paper, ISBN 0-231-12139-3

-William Soothill, trans., *The Lotus of the Wonderful Law, or The Lotus Gospel* (New York: RoutledgeCurzon, 1993), paper, ISBN 0-7007-0198-2

Approximately 3 times during the quarter, each student must present brief précis of one of the recommended readings in the seminar (about 1-1/2 pages for an article and about 3 pages for a book).

In addition to the books ordered at the University Bookstore, students might wish to acquire copies of the following books:

Herbert Fingarette, *Confucius: The Secular as Sacred* (Long Grove, Ill: Waveland Press, 1972)

Benjamin I. Schwartz, *The World of Thought in Ancient China* (Cambridge: Harvard University Press, Belknap, 1985)

## SCHEDULE OF DISCUSSION TOPICS AND READINGS

### WEEK 1: WEEK OF JAN 5

#### Course Introduction.

What is Political Philosophy? The Notion of the "Political", Legitimacy, and Comparative Political Thought

Reading: Chan, *Source Book*, chap. 1

### WEEK 2: JAN 12 The Chinese Historical Setting and the Emergence of Confucianism

**Required:** Chan, *Source Book*, chaps. 2-3

Benjamin I. Schwartz, *The World of Thought in Ancient China*, chaps. 1-3

#### **Recommended:**

Herbert Fingarette, *Confucius: The Secular as Sacred* (N.p.: Waveland Press, Inc., n.d.)

Kenneth K. S. Ch'en, *Buddhism in China: A Historical Survey* (Princeton, N.J.: Princeton University Press, 1964), chaps. 3-7

Wejen Chang, "Confucian Theory of Norms and Human Rights," in *Confucianism and Human Rights*, ed. Wm. Theodore de Bary and Tu Weiming (New York: Columbia University Press, 1998), pp. 117-141

David S. Nivison, "Hsun Tzu and Chuang Tzu," in *Chinese Texts and Philosophical Contexts: Essays Dedicated to Angus C. Graham*, ed. Henry Rosemont, Jr. (La Salle, Ill.: Open Court, 1991), pp. 129-142

Hsiao, K. C., "Anarchism in Chinese Political Thought," *T'ien-hsia Monthly* 3.3 (1936): 249-263

**WEEK 3: JAN 19      Confucianism and its Contenders: The Problem of Human Nature (I)**

**Reading:**      Chan, *Source Book*, chaps. 4-6  
                  Schwartz, *World of Thought in Ancient China*, chaps. 5, 7

**Recommended:**

- Rogert T. Ames, "The Mencian Conception of *Renxing* 人性 – Does it Mean 'Human Nature'?" in *Chinese Texts and Philosophical Contexts: Essays Dedicated to Angus C. Graham*, ed. Henry Rosemont, Jr. (La Salle, Ill.: Open Court, 1991), pp. 143-175
- Irene Bloom, "Fundamental Intuitions and Consensus Statements: Mencian Confucianism and Human Rights," in *Confucianism and Human Rights*, ed. Wm. Theodore de Bary and Tu Weiming (New York: Columbia University Press, 1998), pp. 94-116
- Chung-ying Cheng, "Transforming Confucian Virtues into Human Rights: A Study of Human Agency and Potency in Confucian Ethics," in *Confucianism and Human Rights*, eds. de Bary and Tu
- Manyul Im, "Emotional Control and Virtue in the 'Mencius,'" *Philosophy East and West* 49.1 (January 1999): 1-27 (Note: has interesting comparisons with Aristotle)
- Shu-hsien Liu and Kwong-loi Shun, "Some Reflections on Mencius' Views of Mind-Heart and Human Nature," *Philosophy East and West* 46.2 (April 1996): 143-164
- Vincent Y. C. Shih, "Metaphysical Tendencies in Mencius," *Philosophy East and West* 12.4 (January 1963): 319-341 (interesting comparisons with Aristotle)
- Kwong-loi Shun, "Mencius on *Jen-hsing*," *Philosophy East and West* 47.1: Human 'Nature' in Chinese Philosophy: A Panel of the 1995 Annual Meeting of the Association for Asian Studies (January 1997): 1-20

**WEEK 4:      JAN 26      Confucianism and its Contenders: The Problem of Human Nature (II) (Daoism, Mohism, Legalism)**

**Reading:**      Chan, *Source Book*, chaps. 7-10, 12  
                  Schwartz, *World of Thought in Ancient China*, chaps. 6, 8

**Recommended:**

- Ch'en, *Buddhism in China*, chaps. 8-10
- Kim-Chong Chong, "Xunzi's Systematic Critique of Mencius," *Philosophy East and West* 53.2 (April 2003): 215-233 (Stable URL: <http://www.jstor.org/stable/1400090>)

Zhengyuan Fu, *China's Legalists: The Earliest Totalitarians and Their Art of Ruling* (Armonk and London: M. E. Sharpen 1996)

Jacques Gernet, *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*, trans. Franciscus Verellen (New York: Columbia University Press, 1995), selected chapters

Xuezhi Guo, *The Ideal Chinese Political Leader: Historical and Cultural Perspectives* (Westport, Ct.: Praeger, 2002)

E. Zürcher, *The Buddhist Conquest of China: The Spread and Adaptation of Buddhism in Early Medieval China* (Leiden: E. J. Brill, 1972), selected chapters

**WEEK 5: WEEK OF FEB 2 Paper Proposal Due**

**Reading:** Chan, *Source Book*, chaps. 11, 13  
Schwartz, *World of Thought in Ancient China*, chap. 10

**Recommended:**

A. C. Graham, "Taoist Spontaneity and the Dichotomy of "Is" and "Ought", in *A Companion to Angus C. Graham's 'Chuang Tzu': The Inner Chapters* (Honolulu: University of Hawai'i Press, 2003), pp. 157-179

Rudolf G. Wagner, *A Chinese Reading of the Daodejing: Wang Bi's Commentary on the Laozi with Critical Text and Translation* (Albany: State University of New York, 2003)

Chad Hansen, *A Daoist Theory of Chinese Thought: A Philosophical Interpretation* (New York: Oxford University Press, 1992)

David S. Nivison, "HsunTzu and Chuang Tzu," pp. 129-142, in *Chinese Texts and Philosophical Contexts: Essays Dedicated to Angus C. Graham*, ed. Henry Rosemont, Jr., La Salle, Ill.: Open Court, 1991)

Robert J. Shepherd, "Perpetual Unease or Being at Ease? Derrida, Daoism, and the 'Metaphysics of Presence,'" *Philosophy East and West* 57.2 (April 2007): 227-243

Aaron Stalnaker, "Aspects of Xunzi's Engagement with Early Daoism," *Philosophy East and West* 53.1 (January 2003): 87-129

**WEEK 6: FEB 9 Buddhist Influences in China and Japan**

**Reading:** Chan, *Source Book*, chaps. 14-16

**Recommended:**

Kenneth K. S. Ch'en, *The Chinese Transformation of Buddhism* (Princeton, N.J.: Princeton University Press, 1973)

Jacques Gernet, *Buddhism in Chinese Society: An Economic History from the Fifth to the Tenth Centuries*, trans. Franciscus Verellen (New York: Columbia University Press, 1995)

Satoshi Itō, "The Medieval Period: The Kami Merge with Buddhism," pp. 63-107, in *Shinto: A Short History*, by Nobutaka Inoue, Satoshi Itō, Jun Endō, and Mizue Mori (London and New York: Routledge Curzon, 2003)

Hajime Nakamura, *History of Japanese Thought: 592-1868: Japanese Philosophy before Western Culture Entered Japan* (London and New York: Kegan Paul, 2002)

Paul L. Swanson, *Foundations of T'ien-T'ai Philosophy: The Flowering of the Two Truths Theory in Chinese Buddhism* (Berkeley: Asian Humanities Press, 1989)

Yoshirō Tamura, *Nihon bukkyō shi nyūmon* 日本仏教史入門 (Tokyo: Kakugawa Shoten, Kakugawa sensho 25, 1969), chaps. 3-4

Tetsuo Yamaori, *Kami to Butsu: Nihonjin no shūkyōkan* 神と仏—日本人の宗教観 [Gods and Buddha: The religious perspectives of the Japanese] Kōdan-sha Gendai Shinsho (Tokyo: Kōdan-sha, 1993)

**WEEK 7: FEB 16** Indigenous Thought in Ancient Japan and Further Developments of Thought in China

**Reading:** De Bary, *Sources of Japanese Tradition*, vol. 1, chaps. 1-3, 5-6 (in both editions)

Chan, chaps. 17-19

**Recommended:**

Robert Cornell Armstrong, *Light from the East: Studies in Japanese Confucianism* (Toronto: University of Toronto, 1914)

John S. Brownlee, *Political Thought in Japanese Historical Writing* (Waterloo, Ontario: Wilfrid Laurier University Press, 1991), chaps. 1-3

Joseph Kitagawa, "Some Remarks on Shintō," *History of Religions*, 27.3: Shintō as Religion and as Ideology: Perspectives from the History of Religions (February 1988): 227-245. Stable URL: <http://www.jstor.org/stable/1062277>

Toshio Kuroda, "Shinto in the History of Japanese Religion," trans. James C. Dobbins and Suzanne Gay," *Journal of Japanese Studies* 7.1 (Winter 1981): 1-21

Mizue Mori, "Ancient and Classical Japan: The Dawn of Shinto," pp. 12-62, in *Shinto: A Short History*, by Nobutaka Inoue, Satoshi Itō, Jun Endō, and Mizue Mori (London and New York: Routledge Curzon, 2003)

Elizabeth Moriarty, "The Communitarian Aspect of Shinto Matsuri," *Asian Folklore*

*Studies* (published by the Nanzan Institute for Religion and Culture), 31.2 (1972): 91-140

Hajime Nakamura, *History of Japanese Thought: 592-1868: Japanese Philosophy before Western Culture Entered Japan* (London and New York: Kegan Paul, 2002)

Hiroo Satō, "Wrathful Deities and Saving Deities," pp. 95-114, in *Shinto: A Short History*, by Nobutaka Inoue, Satoshi Itō, Jun Endō, and Mizue Mori (London and New York: Routledge Curzon, 2003)

Yoshirō Tamura, *Nihon bukkyō shi nyūmon* 日本仏教史入門 (Tokyo: Kakugawa Shoten, Kakugawa sensho 25, 1969), chaps. 1-2

Mark Teeuwen and Fabio Rambelli, "Introduction: Combinatory Religion and the *Honji Suijaku* Paradigm in Pre-Modern Japan," pp. 1-53, in *Buddhas and Kami in Japan: Honji Suijaku as a Combinatory Paradigm* (London and New York: Routledge, 2002)

**WEEK 8: FEB 23** The Elaboration of Buddhism in India and China

**Reading:** *The Lotus Sutra* (trans. Soothill)  
Chen, *Buddhism in China*, chaps. 1-5

**Recommended:**

Charles D. Orzech, *Politics and Transcendent Wisdom: The Scripture for Humane Kings in the Creation of Chinese Buddhism* (University Park, Pa.: Pennsylvania State University Press, 1998)

Robert H. Scharf, *Coming to Terms with Chinese Buddhism: The Treasure Store Treatise* (Honolulu: The Kuroda Institute for the Study of Buddhism and Human Values and the University of Hawai'i Press, 2002) (available in an electronic edition at: <http://roger.ucsd.edu/record=b5808485~S9>)

Zenryū Tsukamoto, *A History of Early Chinese Buddhism: From its Introduction to the Death of Hui-yüan*, trans. Leon Hurvitz (Tokyo and New York: Kodansha International, 1985)

Arthur F. Wright, *Buddhism in Chinese History* (Stanford, Cal.: Stanford University Press, 1959), selected chapters

George J. Watanabe, Jr. and Willa Jane Tanabe, *The Lotus Sutra in Japanese Culture* (Honolulu: University of Hawaii, 1989)

**WEEK 9: MAR 2** Zen Buddhism and Neo-Confucianism

**Reading:** Chan, chaps. 20 and 26  
De Bary, *Sources of Japanese Tradition*, I: chaps. 7, 10, 13 (chap. 11 in

the 1<sup>st</sup> ed.), and 14 (chap. 12 in the 1<sup>st</sup> ed.)  
Ch'en, *Buddhism in China*, chaps. 8-12, 14 -16

**Recommended:**

Avery M. Fouts, "Satori: Toward A Conceptual Analysis," *Buddhist-Christian Studies* Vol. 24 (2004): 101-116

Peter N. Gregory, ed., *Sudden and Gradual: Approaches to Enlightenment in Chinese Thought* (Honolulu: The Kuroda Institute for the Study of Buddhism and Human Values and the University of Hawai'i Press, 1987)

John R. McRae, *The Northern School and the Formation of Early Ch'an Buddhism* ( :The Kuroda Institute for the Study of Buddhism and Human Values and the University of Hawai'i Press,)

D[aisetz] T[aitaro] Suzuki, "Zen as Chinese Interpretation of the Doctrine of Enlightenment," pp. 39-117, in D. T. Suzuki, *Essays in Zen Buddhism, First Series* (New York: Grove Weidenfeld, 1964), chap. 15

Suzuki, "On Satori—the Revelation of a New Truth in Zen Buddhism," pp. 229-266, in *Essays in Zen Buddhism, First Series*

Robert M. Gimello and Peter N. Gregory, eds., *Studies in Ch'an and Huan-yen*, ( :The Kuroda Institute for the Study of Buddhism and Human Values and the University of Hawai'i Press,)

Steven Heine and Dale S. Wright, *The Zen Canon: Understanding the Classic Texts* (Oxford and New York: Oxford University Press, 2004)

Albert Welter, *Monks, Rulers, and Literati: The Political Ascendancy of Chan Buddhism* (New York: Oxford University Press, 2006)

Arthur F. Wright, *Buddhism in Chinese History* (Stanford, Cal.: Stanford University Press, 1959), selected chapters

**WEEK 10: MAR 9 The Great Synthesis: Neo-Confucianism**

**Readings:** Ch'an, chaps. 31 and 32, 34

**Recommended:**

Wing-tsit Chan, "The New Tao-t'ung," pp. 320-335, in *Chu Hsi: New Studies* (Honolulu: University of Hawai'i Press, 1989)

Julia Ching, *The Religious Thought of Chu Hsi* (New York: Oxford University Press, 2000), chaps. 1-2

Daniel K. Gardner, "Principle and Pedagogy: Chu His and the Four Books," *Harvard Journal of Asiatic Studies*, Vol. 44, No. 1. (Jun., 1984), pp. 57-81. Stable URL: <http://links.jstor.org/sici?sici=0073-0548%28198406%2944%3A1%3C57%3APAPC%3E2.0.CO%3B2-6>

A. C. Graham, "What was New in the Ch'eng-Chu Theory of Human Nature?", pp. 138-157 in *Chu Hsi and Neo-Confucianism*, ed. Wing-Tsit Chan (Honolulu: University of Hawai'i Press, 1986)

Shu-hsien Liu, "The problem of Orthodoxy in Chu Hsi's Philosophy," pp. 437-460, in *Chu Hsi and Neo-Confucianism*, ed. Wing-Tsit Chan (Honolulu: University of Hawai'i Press, 1986)

Hoyt Cleveland Tillman, "Consciousness of T'ien in Chu His's Thought," *Harvard Journal of Asiatic Studies*, Vol. 47, No. 1. (Jun., 1987), pp. 31-50. Stable URL: <http://links.jstor.org/sici?sici=0073-0548%28198706%2947%3A1%3C31%3ACOTIC%3E2.0.CO%3B2-D>

Robin Wang, "Zhou Dunyi's Diagram of the Supreme Ultimate and the Construction of the Confucian Metaphysics," *Journal of the History of Ideas* 66.3 (July 2005): 307-323

Frederic Wakeman, Jr., *History and Will: Philosophical Perspectives of Mao Tse-tung's Thought* (Berkeley: University of California, 1973), chap. 16-17 ("Wang Yang-ming")

Zhu Xi, trans. David K. Gardner, *Learning to be a Sage: Selections from the Conversations of Master Chu, Arranged Topically* (Berkeley: University of California Press, 1990)