

I. Course Themes

A. The Confucian

Paradox and Key Concepts

B. The Paradox of
Proper Order

C. The Problem of
Moral Markets

1. Political Economy

2. Law

D. Neo-Confucianism

1. Self-Cultivation

2. Buddhism

E. Lasting Legacies

*Core Readings

Yao, Confucianism
✓ (Finish By Week Three,

Friday)

(Weeks 4-5):

de Bary, Vol I - sections:

Confucius, Mencius, and

ZHU XI

Contact -

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I. Mencius: The Child In A Well

A. The Fundamental East Asian
Conception of Human Nature
(Past, Present, Shared by Taoists,
Buddhists, Confucians)

1. Potentially Rational,

Cooperative, and Therefore

Moral- Qualitative

2. Human Nature Is A Tendency

(Tendental Human Nature)

3. We Can Develop In Good And
Evil/Directions Depending On

a. Environment (The Family)

b. Self-Cultivation - Personal Responsibility
As The Root of Who We Are

B. Why Confucianism - The Confucian Root of East Asia

1. Confucianism As The Core of Political Thought And Action
2. Confucianism As Affirmative Realism (Affirmation of Possibility, But Realistic About Probabilities)
3. Confucianism - General Significance
 - a. Historical (Long Term)
 - b. Intrinsic (Inherent)
 - c. Comparative (Justice)
 - d. Contemporary - Legacies
4. East Asia and The Emphasis on Reality As Interdependence
 - a. Theory And Practice (Knowledge And Action)
5. Individuals and Social Networks

Confucius On
Proper Order (Good
Government)

"Weapons, Food, Trust"

"Enrich Them,
Educate Them"

"Those Nearby Are
Pleased, Those Far-Away Are
Attracted"

I. The Confucian Puzzle

A. The Puzzle: What Incentive Would Power-Maximizing Rulers Have To Adopt Confucianism As The Basis of Rule Given

1 The Confucian Emphasis On The Necessity of Beneficial/Rule (Rule Can Only Achieve Stable Rule If + Ruler's Benefits Exceed The Costs ($B > C$) And Coercion Is Minimized (Why A Rational Strategy)

II. Background -

A. Pre Three Transitions of Confucianism:

1. 551-220 B.C. - From Political Critics To Elite

2. 220-1900's - From Political Elite To Culture And Civilization (East Asia)

3. 1900-2000's - Globalization

B. Origins - Emergence From A Period of WARR AND Instability (551-221 B.C.)

1. Warriors And Ritualists

III. Competitors:

A. Taoism - Self-Cultivate
As Salvation Religion

B. Legalism - Rule By
Coercion And Regulation
1. The Legalist Failure
a Chinese Unification;

The Ch'in (221-202 B.C.) And
The Han (202 B.C. - 220 A.D.)

5. You Cannot Rule The Empire
By Horseback (Coercion)
2. The Confucian Alternative
Proper Order -

IV. The Solution To The Puzzle

- The Constraints On Rational
Rule (China - 900 A.D. - 1900's)

A. Robust Demographic
Growth (400,000,000 By 1700)

B. Robust (Strong) Urbanization
And Commercialization

↳ Merchant Wealth And Power

C. Economic Production of

A. Wet-Rice Agriculture

D. Diffusion of Best-Practice

Pre-Industrial Technology

↳ Ideas And Innovation

D. 2. (a) Porcelain (b) Printing
(c) Iron Ploughs (A. & Tools)
(d) Compress (e) Gun powder.

E. Pluralism - Multiple

Religions; Ethnicities

F. Foreign Trade And

Emigration (Tobis, Even)

G. Multiple Overlapping

Local Institutions -

1. Villages; Towns; Religious
Societies; Merchants Associations,
Secret Societies
2. Powerful Families

IV. Solution:

A. The Size, Complexity,

A. 1 Self Organization
of Society Give Ordinary
Subjects Collective

Action A. 1 Collective
Resistance Potential

And Required Rule

Rooted In An Exchange
of Benefits For Costs (like taxes)

A. 1 This Is The Confucian

Solution To Political Failure

I. Politics -

A. The Proper Ordering of Society

B. The Pivotal Role of The Ruler - Necessary for
1. Policy 2. Enforcement
3. Example

C. The People As The Root of Policy - Primacy of Popula. Interests

D. Politics As The Search For And Implementation of A Methodology (Method) Implemented As A Strategy of Management

II. Politics As Proper Order - Characteristics:

A. Human and Humane

1. Primacy of Human Interests

2. Humane Respect As The Core of Law

B. Virtuous Leadership

1. Rational leadership

2. Balancing of Interests

a. Leaders And Led (Interests)

C. Beneficent Hierarchy

1. Hierarchy As Natural
(Maleficent / Beneficent)

D. Cosmic Resonance:

Conforming To The WAY (Dao) of Nature

III. Harmony - (To Harmonize

A. Balance And Integration of Potentially Conflicting Interests And Forces

B. Optimization of Differences - Not A Uniformity of Behavior

C. Images: (1. Orchestra (2. Tasty Soup (3. Families

C. Conflict (Not Competition) As Potentially Degenerative

D. Harmony As Humour Flourishing

IV. Ecological Family
(Family As The Basic Human
Environment) - Root of

A Humanization and Education

B. Self-Cultivation, Plus

C. Root of Self-fulfillment

And Happiness

D. Leadership (Leaders
In And From the Family)

E. Politics And the Economy
(Source of Order and Wealth)

F. Culture, Ritual And
History (Root And Branch)

G. Problem of Spillovers -
Good Families, Good World

* The Confucian Conception
of Justice - Three Components
A. Proper Feelings - To Be
Treated Justly Should Evoke
Proper and Positive Feelings On
The Part of One Who Is Treated
Justly

B. Justice Means Distribution
According To Proper Shares
Proper Can Mean We. 4, Wealth,
Vulnerability, Power, Achievement /

C. Justice Is A Virtue Rooted

In The Supportive Value of Reciprocity
Reciprocity Equals Conditions / Cooperation
(If You Cooperate, So Will I)

D. Lashay, Gregory: East Asian Culture And Justice

V. Knowledge And The Way (Dao, Tao)

A Incipient Knowledge
(Know the Origins of Outcomes
4 The Dust of An Army
2. Traditional "Medicine"

B Dao - The Way

1 The Dao of the Motion
of Nature (Logic)
2. Dao of Skills
3. Dao of Politics
4. Taoism - Religion of
Natural Acquisition of
The Power of Nature's Logic

VI. Society:

A. The Realm of Families
and Production (Economy)

B. Government - Two levels

1. The State (Empire) -
Formal Institutions

2. Society - Local,
Informal Institutions
(Like Families, Markets)

3. The Possibility of Social
Self-Ordering and Self-
Help (The Limits of Government)

4. Confucian "Constitution"
Informal Federalism

5. The Market As Social Ordering

VIII. The Unity of Humanity

A. Sameness - Common Needs

B. Difference

C. The Necessity of Harmonization

D. The Reality of Both Human Goodness

And Human Evil

E. Confucianism As

Affirmative Realism.

1 Realistic Affirmation of Human Possibility

I. Virtuous Achievement

A. Virtue - Action On Behalf of Others and One's Self

1. Balance - Rational
Balancing of Interests
Is Virtuous

2. Other Virtues (Examples)

- a. Familial Responsibility
- b. Honor (Honoring + Worthy)
- c. Civility (Respect)

B. Achievement

1. Reaching An Honorable Goal
(Hitting the Target)

2. Work And Wealth (Acquisition)

C. Virtuous Achievement

1. Achievement On Behalf
of Self and Others

2. Not Self-Sacrifice But Balance