

Poli. Sci. 113A

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Office Hours - By Email
OR Appointment

Fridays - 11:00 - 2:00



* Exams
Finish Year - End of 3rd week
One take-home

Mid term (40%)

Passed cut Monday
of Second Week due
Friday of third Week
(5-6 pages)

One take-home final
(60%) (5-7 pages)

Passed cut Monday
week for due Last day
of session

I. Analytic Themes

113

A. Paradox of Proper Code-

B. Key Concepts -

Re Confucian Puzzle

C. Law / Economy

D. Moral / Ritual

Policy And Practice

E. Neo-Confucianism

F. Lasting Legacy

G. China-East Asia

I. Human Nature

A. All systems of thought and action contain a conception of Human Nature (Possible)

B. Mencius - Child In A Well - Strategic Hard Choice - Save or Do not Based on Human "Feelings."

C. East Asian Human Nature

1. Rational
2. Social / Cooperative
3. Moral
4. Tendentia (Possible)

D. The Substance of One
Human Nature - ^{Four} Sprouts

1. Right and Wrong -

Can Be Become Wisdom
when fully developed

2. Shame - Obligation

3. Modesty And Courtesy
- Ritual Propriety (Civility)

4. Compassion - One
Virtue of Humaneeness

5. Debate Has Centered
On whether these characteristics
Are Purely Internal Or
Must Be Instilled Externally

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* The Confucius Root (Reasons to Emphasize)

A. Intrinsic - Intrinsically
Interesting Ideas -

1. like Justice

B. Historical - East Asia

900 - 2000

C. Comparative - Highlights
Our Own Conceptions

D. Contemporary (Lasting
Legacies)

I. The Confucian Paradox

A. What Incentive Would
Rulers Have To Adopt Confucianism
As The State Orthodoxy Given
That Confucianism Seems To
Reduce Rather Than Maximize
Rulers Power And Open The
Government To Legitimate
Critique From The Ruler(s).

1. The First Adaptation -
From Political Critics To Political
Elite (551 B.C. - 220 A.D.)

2. The Second Adaptation -
Orthodox Elite Power - 220 A.D.
1900's A.D.

3. The Third Adaptation -
The Confucian Revival 21st Century
B. Alternatives: The Promise of Coercive
Power, Legalism, etc.

II. Resolution of the Paradox.

China Was Too Large, Diverse, Complex, & Well-Organized To Be Ruled Coercively; Confucius Demanded A Benefits Based-Rule (Benefits > Costs) Precisely The Confucian Way (Dao). - Confucian

A. Robust, Demographic

Growth (400,000,000 by 1700)

B. Robust Urbanization And

Commercialization (Merchant Power)

C. Wet-Rice Agriculture -

Facilitates Collective Action

D. Diffusion of Best Practice

Technology (Paper, Printing, Plows,

Gunpowder, Compass) - Facilitates

Collective Action (Networks)

* Constraints On Ruler's Power
That Favor Confucianism

E. Pluralism - Of Religion,
Equality, Regions (Islam,
Judaism, Christianity, Taoism,
Buddhism) (Collective Action-
Based On Religious Institutions

F. Multiple Over-lapping,
Local Institutions (Collective
Action And Resistance
Potential)

1. Lineages (Big Families,

2. Villages Institutions

3. Religious Institutions

4. Merchant Associations

5. Academies And Confucian

Networks

6. Secret Societies -

D. All of This (A-E) Facilitate
Collective Action, Resistance, Control

I. Concepts

A. Human Nature:

1. Rational
2. Social/Cooperative
3. Potentially Moral
4. Tendentia- The Good Nature Is A Tendency Only; It Must Be Nurtured Through Environment and Self-Cultivation
5. Strong Conception of Personal Responsibility

- ## C. Mencius - The Four Sprouts of Humanity (Sprouts: Natural Tendencies)
- a. Right and Wrong Can Be Known Visibly
 - b. Courtesy - Ritual and Propriety
 - c. Shame - Obligation
 - d. Compassion - Humanness (Ren)

III. The Ecological Family
(Family Is Like A Living
Network (ecology) of Past;
Present; & Future Generations
The Family As The Root Of!
A. Humanization And
Education
B. Self-Cultivation (Self-
Development
C. Self-fulfillment And
Happiness
D. Leadership (Father And
Mother Lead)
E. Politics F. Economy
G. Culture; Rituals; Hobbies
H. Spillovers (Good Families; Good Society)

IV. Virtue

A. Moral Values Are
Expressed & Translated
As Virtues

B. Examples

1. The Four (4) Sprouts

2. Frugality

3. Harmony

4. Family Responsibility

C. Virtue Morality Is
Not Self-Sacrificing

D. It Is Balancing
Conflicting Interests of
Self And Others

V. Remonstrance C To

Remonstrance Means To
Criticize, Call To Account
OR Inform, Typically

A. Remonstrance Has
Always Served As A
Form of Popular Power.

B. And A Check On
Arbitrary Power

C. One Petitionary

Obligation - Officials
Normatively Bound To
Accept Petitions And Act

VI. Harmony

A. To Harmonize

To Bring About

An Optimal/Synthesis
of Potentials, Conflicting
Opposites (like Affection
And Discipline In Families)

B. Not Blind Conformity

C. Sameness

C. Analogy - A Tasty
Soup; An Orchestra

D. Goal of Politics

VII. Dao (Tao)

A. Taoism"- A Salvation
Religion Focused On
Gaining Access &
Control of Natural Forces
Like CHI)

B. More Broadly -
One Way a Method
of Any Human Practice-
like Politics, The Family
The Way of Family
Responsibility The Dao
Begins At Home.

VIII. Flourishing
A Material And
Moral
B Realization of
Full Human Potential
Through
a. Governance
b. Self-Cultivation
C. Material And
Moral Incentives
D. The Power of
Self-Cultivation

I. The Dao As

Incipient Knowledge

A Optimal Knowledge

Is Knowledge of Origins

(Causes And Patterns)

Example - The I Ching

Ching

B Inter-dependent Reality

1 CHI

2. Feng Shui (Land & Water)

3. Qde Qeey - Parent-Child
(Roles, Feelings)

4. Qeey And Practice
Knowledge And Action

5. Yang-Yin C. Heart + Mind
(Xin)

II: The Political Division Of Labor

A. The Ruler As Pivot -
The Pivotal (Crucial) Role
of The Ruler

1 Agenda Setting; Enforcement,
Moral Leadership

B. The People As The Root
of Policy

1 The Primacy of Popular
Interests (Government
For + to People; Not The
People For Government)

C. Policy As The Contribution
of Power To A Flourishing World
2 Material & Moral