

CHINESISCHE PHILOSOPHIE

16105 Kolloquium

Hans Feger

Kolloquium für chinesische Doktorand*innen

Zeit: Fr. 12:00-14:00 Uhr (Erster Termin 17.04.2020)

Ort: UG des Instituts, Habelschwerdter Allee 30

(bitte anmelden unter: hdfeger@zedat.fu-berlin.de)

16042 Seminar / Graduate Course

Huang Yong / Hans Feger

Confucian Philosophy: The Analects, The Mencius, and The Xunzi

Zeit: Mo. 10:00-12:00 Uhr (Erster Termin 20.04.2020)

Ort: Habelschwerdter Allee 30/ Seminarraum 1 (Institut für Philosophie)

Language of instruction: Englisch

In this summer semester, we have the rare opportunity to invite Prof. Yong Huang, one of the leading experts on Chinese Philosophy from The Chinese University of Hong Kong to visit us in Berlin. He will organize a course on Confucian philosophy with me. This course explores Confucian philosophy and its development in the Pre-Qin period by examining such Confucian classics as The Analects, The Mencius, and The Xunzi. Focus will be on their philosophical significance to the contemporary world, and the approach is comparative, making it more easily accessible to students with background in Western philosophy but no previous exposure to Chinese philosophy. Specific topics to be discussed include “ought we turn the other cheek?” “how to love virtue as one loves sex?,” and “why an upright son doesn’t bear witness against his father stealing a sheep?” (in relation to Confucius); “what does it mean to say that human nature is good?”; “are moral reasons and emotions inseparable?” and Is moral motivation internal to moral reasons? (in relation to Mencius); and “What do we mean by human nature: the inborn quality, or the distinguishing mark of being human, or both?” “how to induce moral motivation from a naturally bad person?” and “is morality invented or discovered” (in relation to Xunzi). On each of these topics, key passages from the original texts will be analyzed, their philosophical implications examined, and their contemporary relevance (including relevance to contemporary Western philosophy) explored.

Primary Texts:

Lau, D.C., trans., The Analects. New York: Penguin, 1979. Lau, D.C., trans, The Mencius, Harmondsworth: Penguin, 1970 Knoblock, John, trans., Xunzi: A Translation and Study of the Complete Works, 3 vols., Stanford: Stanford University Press, 1988-1990.

Seminar outline:

Mo, 20.04.2020 10:00 - 12:00

Why Should We Not Turn the Other Cheek?: Confucius on Uprightness

Mo, 27.04.2020 10:00 - 12:00

How to Love Virtue as You Love Sex?: Confucius on Virtue

Mo, 04.05.2020 10:00 - 12:00

Why Doesn't an Upright Son Disclose His Father Stealing a Sheep?: Confucius on Filial Piety

Mo, 11.05.2020 10:00 - 12:00

Student Presentations of Papers on Confucius

Mo, 18.05.2020 10:00 - 12:00

How to Derive Ought from Is?: Mencius on Human Nature

Mo, 25.05.2020 10:00 - 12:00

Is Mencius a Moral Sentimentalist or Moral Rationalist?: Mencius on Extension of Love

Mo, 08.06.2020 10:00 - 12:00

Why Besire [Belief + Desire] Is Not Bizarre?: Mencius on Moral Motivation

Mo, 15.06.2020 10:00 - 12:00

Student Presentations of Papers on Mencius

Mo, 22.06.2020 10:00 - 12:00

Is Human Bad a Human Or Human Has a Natural Tendency to Be Bad?: Xunzi on Human Nature

Mo, 29.06.2020 10:00 - 12:00

How Did Sage Arise?: Xunzi on the Origin of the Goodness

Mo, 06.07.2020 10:00 - 12:00

Is Morality Human Contruction or It Reflects the Reality: Xunzi on the Nature of Morality

Mo, 13.07.2020 10:00 - 12:00

Student Presentations of Papers on Xunzi

Grading:

1) Essays: Each essay should be no shorter than 8 pages and no longer than 10 pages; it should be double-spaced, printed, preferably double-sided, and stapled; and the font size should be no bigger than 12. Please submit a hardcopy to TA in class and an electronic copy (Word version) to me. You have the complete freedom to choose your own topic as long as it is covered in class and within the designated range of text. In each essay, you will be expected to explain one specific point, try to make clarifications and defend this

point as best as you can. Grades will depend upon how clearly you explain and how carefully and deeply you examine this point.

2) Presentations: Students will be divided into 2- or 3-person groups. At the beginning of each class, one group is asked to give a presentation, to introduce and recapitulate the content of the designated text and answer the question from students. Every student in this group is required to give comments or ask questions. The whole presentation should not exceed 20 minutes.

3) The final grade: A number grade will be given to each essay or presentation. The essay is worth 60% of the final number grade, and the presentation is worth 40% of it.

16029 Seminar / Graduate Course

Ge Wang / Hans Feger

Introduction into Chinese Buddhist Philosophy

Zeit: Mi. 10:00-12:00 Uhr (Erster Termin 22.04.2020)

Ort: Habelschwerdter Alle 30\Seminarraum 1 (Institut für Philosophie)

Unterrichtssprache: Deutsch

Buddhism has forged the oriental thinking profoundly as well as subtly. In the thousand years of spreading over different continents, Buddhism is adapted to and has shaped various cultures. Due to the specific Chinese language and history, Buddhism has undergone metamorphoses. In a broader sense of Chinese Buddhism, alongside the Tibetan Buddhism and Hinayana Buddhism primarily in the Southern provinces, the so-called Han Buddhism – Chinese Buddhist Philosophy in its narrow sense – refers to Buddhism in areas dominated by the Han Nationality. Compared to Hinayana, Tibetan Buddhism and Zen in Japan, Han Buddhism was vague contours, especially concerning the receptions in the rest of the globe. Han Buddhism came into being in the Han Dynasty and was mingled with local Taoism and Confucianism in complicated processes. This Han Tradition of Buddhism is roughly subdivided into mainly eight sects, including Tiantai Sect, Sanlun Sect, Lü (Self-Discipline) Sect, Jingtu (Pure land) Sect, Chan (Zen) Sect, Huayan Sect, Weishi (Consciousness Only) and Mi (Esoteric) Sect. Despite of internal Differences in contemplations and practices, there are prevailing concepts, which to be philosophically examined and differentiated. In Udana, the Buddha told the story of an elephant and several blind men. Confined to their angles, the blind men defined the nature of the elephant differently, like a water-pot, a post, a peg, a fan, since they had touched different parts. Inspired by this Buddhist story, I try to introduce Buddhist texts and western philosophy on relevant issues simultaneously. Both internal and external comparisons could shed light to the old words and themes. Due to different etymological meanings and semantics, comparisons themselves are usually dubious, occasionally almost impossible. The demonstration of the impossible or precarious comparison is often the result of the comparative method. Like the Bible translation e.g. by Martin Luther, the translation of Buddhist Scriptures has profound impacts on the formation of Chinese Language, on its philosophical thinking and ethics. The combination of Buddhism and Confucianism led to the formation of Li Xue, the Confucian school of so-called idealist philosophy of the Song and Ming dynasties. This intellectual tradition was inherited later also in the Neo-Confucianism, which remains

nowadays a candidate resource for the contemporary politics and social forging in China. Of course there are tensions between it and the liberalistic values, however the temptation is still strong. Owing to the influence of Chinese thought and culture, Chinese Buddhist way of thinking is fundamentally non-dualistic in character, emphasizing, more than Indian Mahayana does, the mutual sameness and interpenetration of the ultimate and the conventional. The thinking tends to be somewhat non-discursive, measured within the western coordination- and evaluation system, involving holistic views expressed in poetical, even paradoxical language, with particular concern on the practical. Meanwhile, Tathagatagarbha (a group of Mahayana sutras) thought receives much attention among Chinese Buddhist thinkers, and the widespread conviction is that all sentient beings have Buddha-nature and can attain Buddhahood. Buddhism also penetrated daily life and had a substantial impact in architecture, sculpture, painting, music and literature, not only in Mainland China, but also in modern artistic creations.

Literaturhinweise

Siderits, Mark (2007), Buddhism as Philosophy. Indianapolis: Hackett Publishing Company.

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16105 Kolloquium

Hans Feger (FU), Michael Beaney (HU) und Philippe Brunozi (Univ. Kassel)

„Kolloquium zur chinesischen Philosophie“

Zeit: Fr. 14:00-16:00 Uhr (findet unregelmäßig statt ab 17.04.20., bitte anmelden)

Ort: UG des Instituts für Philosophie, Habelschwerdter Allee 30