

IZBRANA POGLAVJA IZ KITAJSKE FILOZOFIJE/ SELECTED CHAPTERS FROM CHINESE PHILOSOPHY

UČNI NAČRT PREDMETA/COURSE SYLLABUS

Predmet:	Izbrana poglavja iz kitajske filozofije
Course title:	Chinese Philosophy - Selective Topics
Članica nosilka/UL Member:	UL FF

Študijski programi in stopnja	Študijska smer	Letnik	Semestri	Izbirnost
Azijske študije, druga stopnja, magistrski	Sinologija – enopredmetna smer (smer) Sinology – single subject	2. letnik 2nd grade	Celoletni 2 semester	Obvezni Compulsory

Univerzitetna koda predmeta/University course code:	0642027
Koda učne enote na članici/UL Member course code:	9906

Predavanja /Lectures	Seminar /Seminar	Vaje /Tutorials	Klinične vaje /Clinical tutorials	Druge oblike študija /Other forms of study	Samostojno delo /Individual student work	ECTS
30	30	0	0	0	180	8

Nosilec predmeta/Lecturer:

Vrsta predmeta/Course type:

Jeziki/Languages:

Predavanja/Lectures:	Drugo, Slovenščina
Vaje/Tutorial:	

Pogoji za vključitev v delo oz. za opravljanje študijskih obveznosti:

Za uspešno opravljen predmet morajo študenti in študentke na temelju poznavanja specifik klasične kitajske idejne tradicije, ki se posreduje pri predmetih Kitajska filozofija in Moderni teoretski diskurzi, izkazati teoretsko znanje s področja razvoja klasične, novoveške in sodobne kitajske filozofije. To je povezano tudi z rednim prebiranjem literature, posredovane na predavanjih ter z izkazano sposobnostjo kritične evalvacije ter interpretacije obravnavanih besedil. Pogoj za opravljanje predmeta sta uspešno opravljena izpita iz obeh zgoraj navedenih predmetov.

Prerequisites:

To successfully complete the course, students, based on their knowledge of the specifics of classical Chinese intellectual tradition, as conveyed in the courses Chinese Philosophy and Modern Theoretical Discourses, must demonstrate theoretical expertise in the development of classical, modern, and contemporary Chinese philosophy. This is also related to regular reading of literature provided in lectures and the demonstrated ability for critical evaluation and interpretation of the texts under consideration. A prerequisite for taking the course is the successful completion of exams in both of the above-mentioned subjects.

Vsebina:

Vsebina predmeta vključuje tako poznavanje vseh vplivnih filozofov 14. do 21. stoletja in njihovih

Content (Syllabus outline):

The content of the course includes knowledge of the work of influential Chinese philosophers from the 14th

<p>doprinosov k razvoju kitajske, pa tudi svetovne miselnosti. Poseben poudarek je na etičnih elementih, ki so skozi vso kitajsko tradicijo tvorili specifično posebnost klasične, pa tudi moderne kitajske miselnosti. V tem kontekstu se posvečamo predvsem struji Modernega konfucijanstva, pa tudi Modernega daoizma ter struji Novih Dialektikov, ki poskuša najti sintezo med neomarksistično in tradicionalno kitajsko, na načelu komplementarnosti temelječo dialektiko. Študentje in študentke spoznajo tudi osnove specifičnega strukturalizma, ki se je na Kitajskem razvil že na pragu 20. stoletja, in katerega korenine segajo v 14. stoletje, torej v začetek kitajskega Novega veka. Sodobna kitajska besedila se obravnavajo tudi v luči tkim. relacijske epistemologije, ki je povezana s specifičnim kitajskim strukturalizmom in v katerem je odnos (relacija) jedro spoznanja. Pomembna dela vsebine predmeta sta tudi poznavanje in komparativna evalvacija siniziranja tkim. »zahodne« miselnosti ter primerjava logičnih in lingvistično – filozofskih sistemov obeh tradicij.</p>	<p>to the 21st century and their contributions to the development of Chinese as well as global thought. Special emphasis is placed on ethical elements that have been a distinctive feature of classical and modern Chinese thought throughout its history. In this context, particular attention is given to the Modern Confucianism, Modern Daoism, and the New Dialecticians, who aim to synthesize neo-Marxist and traditional Chinese dialectics based on the principle of complementarity. Students also learn the basics of specific structuralism that emerged in China at the beginning of the 20th century and has roots dating back to the 14th century, marking the beginning of China's Modern Era. Contemporary Chinese texts are examined in the light of relational epistemology associated with specific Chinese structural theory of knowledge, in which the relation is the core of knowledge and understanding. Another important aspect of the course content is the understanding and comparative evaluation of the sinisation of "Western" thought and the comparison of logical and linguistic-philosophical systems of both traditions.</p>
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Temeljna literatura in viri/Readings:

- Alitto, Guy S. 1979. *The Last Confucian – Liang Shuming and the Chinese Dilemma of Modernity*. Berkley – Los Angeles – London: University of California Press.
- Bauer, Wolfgang. 2000. *Geschichte der chinesischen Philosophie*. München: Verlag C.H. Beck.
- Bresciani, Umberto. 2001. *Reinventing Confucianism – The New Confucian Movement*. Taipei: Taipei Ricci Institute for Chinese Studies
- Bunnin, Nicholas in Cheng Zhongying /Chung-ying/, ur. 2002. *Contemporary Chinese Philosophy*. Oxford: Blackwell Publishers.
- Chen, Yunquan in Ru Xin. 2002. ????????? - ??Ershishiji Zhongguo xueshudadian - zhexue (Kitajski akademski kanon 20. stoletja - filozofija). Fujian: Fujianjiaoyuchubanshe.
- Cheng, Chung-ying???. 2008.????? (The Ontology of the Book of Change Studies). Taipei: Kant Publishing House.
- Cheng, Chung-ying???. in Ma Sang???. 2008. ?????? – ????????? (Records of the Modern Neo-Confucianist Philosophical Renaissance – The Ontological World of Sir Cheng Chung-ying). Beijing: Shangwuyinshiguan.
- Chen, Grant. 2002. *The Concept of Ultimate Reality. V: A Comparative Study of new Confucian and Christian Understandings*. Tu Wei-ming and Cheng Chung-ying, PhDDis., Deerfield, Illinois: Trinity International University.
- Dai Liyong???. 2008.???????? (Modernost in kitajske religije). Beijing: Zhongguo shehui kexue chubanshe.
- Ding, Liqun in Li Xiaojuan, ur. 2002. ?????????????? Ershi shiji mo Zhongguo zhexue yanjiu zhong da wenti tantao (Opredelitev največjih problemov kitajskih filozofskih raziskav s konca dvajsetega stoletja). Ha'erbin: Heilongjiang renmin chubanshe.
- Feng, Yaoming???. 2000. ????????? (Koncept »subjekta« v sodobnem modernem konfucijanstvu). Daluzazhi – The Continent Magazine 101(4): 145-165.
- Feng, Youlan???. 1984.???????? (Nova izdaja zgodovine kitajske filozofije), Beijing: Renmin chubanshe.
- Fung, Yu-lan. 1952 – 1953. *A History of Chinese Philosophy*, (prev. Bodde, Derk). New Jersey: Princeton University Press.
- Li, Minghui???. in Lin Weijie???, ur. 2007.????????? ?????? (Modern Confucianism & Western Culture: Reception and Transformation). Taipei: Zhongyang yanjiuyuan.
- Li, You-Zheng. 1997. *Epistemological Problems of the Comparative Humanities - A Semiotic/Chinese Perspective*. Frankfurt/Main: Peter Lang.
- Lin Guoxiong???. 2007. ??????(Modern Confucianist Epistemology). V: Xin ruxue zhishi lun. Lin, Guoxiong in Yi Xiangquan, ur. Taipei: Zhongguo cihuihongdaogongde hui. Str. 1-82.
- Luo, Rongqu???, ur. 2008.???????? (Od »pozahodenja« do modernizacije). Hefei: Huangshanshushe.
- Mall, Ram Adhar. 1996. *Philosophie im Vergleich der Kulturen*. Interkulturelle Philosophie – eineneue

Orientierung. Darmstadt: Primus Verlag.
 Rošker, Jana. 2006. Iskanje poti – spoznavna teorija v kitajski tradiciji, 1. del: Zaton tradicije in obdobje moderne. Ljubljana: FF.
 Yu, Wujin in Wu Shaoming, ur. 1999. Ershishiji zhaxue jingdianwenben, (Zbirka filozofskih klasikov dvajsetega stoletja). Shanghai: Fudan daxue chubanshe. Str. 405–420.
 Zhang, Dainian. 2002. Key Concepts in Chinese Philosophy (prev. in ur.: Ryden, Edmund). New Haven, London: Yale University Press in Beijing: Foreign Languages Press.
 Zhang, Tianxing. 2001. (Poskus celostnega vrednotenja rezultatov miselne kulture Kitajske v 20. stoletju). Zhongguo zhaxue shi 2001(1): 39– 44.

Cilji in kompetence:

Študentje in študentke osvojijo pregledno znanje razvoja kitajske filozofske misli od kitajskega Novega veka (cca 14.stol.) do sedanjosti. Poudarek je na razumevanju problematike prehoda od avtohtonih filozofskih diskurzov kitajske tradicije do sprejemanja, reinterpretacije, sinizacije in nadgrajevanja »zahodne« miselnosti. Študentje in študentke osvojijo metodo komparativne analize in poznavanje specifičnih posebnosti oziroma razlik med transcendentno in imanentno metafiziko; v tem smislu – t.j. v smislu iskanja sintez med obema tradicijama - se naučijo interpretirati tudi sodobno kitajsko teoretsko misel in jo postavljati v kontekste svetovnega idejnega razvoja.

Objectives and competences:

Students acquire a comprehensive understanding of the development of Chinese philosophical thought from the Chinese Modern Era (approximately the 14th century) to the present. The emphasis lies in comprehending the issues related to the transition from indigenous philosophical discourses within the Chinese tradition to the acceptance, reinterpretation, sinicization, and advancement of "Western" thought.

Additionally, students gain proficiency in the method of comparative analysis and an understanding of specific distinctions between transcendent and immanent metaphysics. In this regard, they learn to interpret contemporary Chinese theoretical thought and place it within the context of global intellectual development, all with the aim of seeking synthesis between both traditions.

Predvideni študijski rezultati:

Nadgradnja in poglobitev poznavanja specifik kitajske filozofske misli, sposobnost umestitve novoveških in sodobnih kitajskih teorij v kontekste svetovne filozofije, sposobnost kritične evalvacije sinizacije »zahodne« miselnosti, sposobnost razlikovanja med ideologijo in splošno filozofsko teorijo na primeru razmerja med politiko in filozofijo v prvi polovici 20. stoletja. Poznavanje razvoja in sposobnost konkretnih interpretacij besedil novoveške in sodobne kitajske filozofije ter sposobnost umeščanja osrednjih dosežkov kitajske idejne tradicije v kontekst svetovne filozofije. Sposobnost razumevanja specifik starokitajskih teoretskih diskurzov in kritičnega prevpraševanja ter preseganja evropocentričnih interpretacij; sposobnost umestitve kitajskih filozofskih trendov v kontekste svetovne filozofije in sposobnost primerjalne analize. Predmet nudi znanje, ki ni uporabno zgolj za študentke in študente sinologije, temveč tudi za študentke in študente vseh kulturoloških ved (etnologija, antropologija, sociologija kulture), zlasti pa filozofije.

Intended learning outcomes:

This course aims to enhance and deepen understanding of the specifics of Chinese philosophical thought. It equips students with the ability to contextualize modern and contemporary Chinese theories within the framework of global philosophy. Additionally, it fosters critical evaluation skills regarding the sinicization of "Western" thought and the capacity to distinguish between ideology and general philosophical theory, as exemplified by the relationship between politics and philosophy in the first half of the 20th century. Furthermore, students will gain knowledge of the development of Chinese philosophy and the ability to provide concrete interpretations of texts from modern and contemporary Chinese philosophy. They will also be adept at situating key achievements of Chinese intellectual tradition within the context of global philosophy. The course encourages an understanding of the specific characteristics of ancient Chinese theoretical discourses and promotes critical examination and transcending of Eurocentric interpretations. It enables students to place Chinese philosophical trends within the context of world philosophy and conduct comparative analyses. Importantly, the knowledge gained in this course is not only applicable to students of Sinology but also to students in various cultural studies disciplines (such as ethnology, anthropology, and sociology of culture), particularly philosophy.

Metode poučevanja in učenja:

Predavanja iz predmeta Kitajska filozofija 2 se delijo na 2 uri tedensko, ki sta skupni in se ponujata tudi študentom in študentkam vseh drugih zainteresiranih oddelkov FF, ter na 2 uri, v ki so namenjena zgolj študentom in študentkam sinologije, ker se v njih podajajo specifično sinološka znanja, ki zahtevajo dobro poznavanje kitajskega jezika in pisave. V skupnem delu predavanj (2 uri tedensko) morajo študentje in študentke pred vsakim predavanjem predelati vnaprej določeno literaturo. Predavanje je zastavljeno dialoško; predavatelj/ica vsakokrat pripravi vrsto problemskih sklopov, ki izhajajo iz študijske literature, in katere morajo študentje in študentke obdelati v procesu aktivnega vključevanja v pouk. Pri tem je osrednja naloga predavatelja/predavateljice, da debato in problematizacijo vodi tako, da bodo študentje in študentke skozi lastne formulacije razumeli in osvojili temeljne vsebinske cilje in kompetence, navedene v točki 13. V drugem delu predavanj, ki prav tako zaobjema 2 uri tedensko, in ki je namenjen izključno študentkam in študentom sinologije, bo v središču dela skupno branje in analiza filozofskih teoretskih besedil v kitajščini, spoznavanje specifične kitajske filozofske terminologije in konkretnih konceptov, metod ter kategorialnih aparatov, ki so lastni sodobni kitajski miselnosti.

Learning and teaching methods:

The lectures for the subject "Chinese Philosophy 2" are divided into 2 hours per week, which are shared and also offered to students from all other interested departments at the Faculty of Arts. Additionally, there are 2 hours dedicated exclusively to students of sinology because they cover specific sinological knowledge that requires a good understanding of the Chinese language and script.

In the shared lectures (2 hours per week), students are required to prepare assigned literature before each lecture. The lectures are structured as dialogues; the lecturer prepares a series of problem areas derived from the study material, which students must engage with actively during the class. The central task of the lecturer is to guide the discussion and problematization in such a way that students, through their own formulations, grasp and acquire the fundamental content objectives and competencies outlined in point 13.

In the second part of the lectures, which also encompasses 2 hours per week and is exclusively for sinology students, the focus will be on collective reading and analysis of philosophical theoretical texts in Chinese, gaining an understanding of specific Chinese philosophical terminology and concrete concepts, methods, and categorical apparatus that are characteristic of contemporary Chinese thought.

Načini ocenjevanja:**Delež/Weight Assessment:**

Ustni ali pisni izpit.	100,00 %	Oral or written exam.
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Reference nosilca/Lecturer's references:

1. Rošker, Jana S. 2005. Contemporary Chinese philosophy and the recognition of the global world. *Zhong wen xue bao* 4(12): 184-202.
2. Rošker, Jana S. 2008. *Searching for the Way: Theory of Knowledge in pre-Modern and Modern Chinese Philosophy*. Hong Kong: Chinese University Press
3. Rošker, Jana S. 2006. *Iskanje poti : spoznavna teorija v kitajski tradiciji. Del 2, Zaton tradicije in obdobje moderne*. Ljubljana: Znanstvenoraziskovalni inštitut Filozofske fakultete.