

Materials for the teaching Chinese Philosophy conference October 13-16, Berlin, FU

1. Syllabus: Chinese philosophy in an intercultural perspective. (attached, readings need serious updating, but the concept of the course still works well I think).

The “intercultural perspective” in this course refers to two levels: Firstly, the European student engaging in Chinese culture and its philosophy, and secondly, the intercultural engagements that formed the course of Chinese intellectual history, namely the encounter with Indian culture through Buddhism as of ca. 100 CE, and the encounter with Western culture, beginning with the Jesuits at the end of the 16th century. (I leave out Marco Polo and other early Europeans here, because arguably their influence on Chinese intellectual history was not extensive. I do include early missionaries at the Mongol court though; however the focus is on the Jesuits). Since the course gives much space to the middle period and the encounter with Buddhism, I do not include the admittedly very important and interesting developments of the 19th and 20th centuries in terms of the reception of Western thought; I focus on the early encounter which brought mainly Jesuits and early Protestants to China.

Tracing this encounter in terms of “intercultural encounter” offers on the one hand for the students a useful level of reflection, because they (Western students) encounter Chinese (“other culture”) philosophy. It thus facilitates reflection on one’s own “prejudices” (in Gadamer’s sense) in encountering Chinese philosophy, and therefore also a possibly more open approach to Chinese philosophy. I work in the first session with a very simple tool of culture contrast to elaborate on this question, leading the students from very simple day to day issues to more abstract ideas.

At the same time, the approach allows to integrate early medieval and medieval Chinese thought – which is usually neglected in philosophy classes, but which is my field of specialization – in a meaningful way into Chinese intellectual history, avoiding the “breaks” that appear in conventional expositions of Chinese intellectual history, where we have usually the Warring States 100 philosophers (well, at least Confucius, Laozi, Zhuangzi, Mozi, Xunzi, Mengzi, and sometimes the *mingjia* thinkers), then Han Confucianism, Xuanxue, the Introduction of Buddhism and Buddhist philosophy, and then again Neo-confucianism – an account that leaves many “breaks” in the intellectual history, not to mention the fact that Daoist philosophy after the Han is mostly excluded.

Below is a syllabus; the reading needs to be seriously updated, most of it is outdated (I still add the readings list just to give an impression of the scope), but the overall concept is still useful I think.

SYLLABUS:	
An Introduction to Chinese Philosophy and Religion in an Intercultural Perspective.	
Dr. Friederike Assandri. SS 2017.	
	<u>Course Description</u>

The course will introduce three major fields of Chinese philosophy and religion, namely ancient religion and philosophy up to the Han dynasty, the introduction of Buddhism from India and the development of Buddhism and Daoism in early medieval China, and the encounter with Western culture and Christianity, mainly since the seventeenth century. The focus of the course is the question, “what happens when ‘cultures’ meet?” Chinese civilization was not a self-contained ‘monolithic block’. The encounters with Buddhism and with Christianity represent encounters – or clashes – of cultures, whose impact and issues we can study today with the advantage of being able to look at long-term impact and development. While the subject matter covers pre-20th century philosophy and religion, the intercultural issue-focused approach entails discussion and reflection on the contemporary encounter between China and the West.

Learning Objectives

This course is designed to create awareness of intercultural issues and their historical dimension, furthering intercultural competence of the students.

The students will gain basic knowledge about three major complexes of Chinese intellectual history, namely the foundations of Chinese civilization up to the Han, the introduction and development of Buddhism and the encounter with Western culture and Christianity.

Students will understand some of the processes and dynamics at work in the encounter of different cultures with China. Working with source-texts (in translation) will strengthen the student’s capacity to analyze and interpret a variety of texts from newspaper articles to philosophical essays. Writing a critical review of a scholarly article will engage the student in a detailed examination of one of the subjects discussed in class and teach the technical skill of review writing. In the final research paper the students will use the methodologies and techniques acquired in class to analyze in a concrete example some of the dynamics that occur when cultures meet.

Course Prerequisites

None

This course will be held as a Blockseminar, with seven double-sessions (4h each)

1	<p>Introduction to the Intercultural Approach: Philosophy, Religion, Culture</p> <p>Culture Contrast</p> <p>Relevance of Ancient Religion and Philosophy today</p> <p>Definitions, Sources, Resources</p> <p>I. THE FOUNDATIONS</p> <p>1. Philosophy, Religion and Rulers Religion and Philosophy Shang and Zhou times</p> <p>2. Ethics and Social Life The teachings of Confucius</p>
2	<p>A short introduction to Mencius, Xunzi, Mozi and Legalism</p> <p>3. Beyond the Human Dimension: the 'Absolute' or 'Eternal' The thought of Laozi and the <i>Daode jing</i> A short introduction to Zhuangzi</p> <p>4. The Han Synthesis The creation of an Imperial Ideology - Legalism and Confucianism combined. The institution of the Classics as dogma and sacred books and the development of the commentary as major means of expression of philosophical thought</p>
3.	<p>II THE ENCOUNTER WITH INDIAN CULTURE – BUDDHISM</p> <p>1. Introduction to Buddhism in India</p> <p>2. The introduction of Buddhism in the Chinese Gentry Introduction to Xuanxue and Qingtan culture in China Wang Bi</p> <p>3. Conflict and Creative Adaptation</p> <p>Religion and the State I</p> <p>Indian model of the relation state- religious communities Chinese model of the relation state-religious communities</p> <p>Reception, conflict, solutions, developments</p>

	<p>Religion and the State II Religious legitimatization of power Imperial Patronage and Religion</p>
4	<p>4. The Development of Daoism The Daoist movement of the Heavenly Masters The Jiangnan revelations of Shangqing and Lingbao Daoism in Northern China</p> <p>5. Dynamics of Interaction: Gods and Salvation 1. The Huahu controversy: Laozi became Buddha to convert the Barbarians 2. Mahayana Soteriology in Daoism: Universal salvation versus esoteric transmission</p> <p>(6. Dynamics of Interaction: Philosophy 1. Geyi – translation by matching of meaning 2. Buddhist Madhyamika and Daoist Double Mystery and Zen Buddhism.)</p>
5	<p>7. Confucian Revival and Victory 1. The Confucian Revival of the Tang 2. The Victory of Confucianism Zhu Xi and Neo- Confucianism</p> <p style="text-align: center;">III. THE ENCOUNTER WITH WESTERN CULTURE - CHRISTIANITY</p> <p>1. The first Westerners in China and the West and China: Marco Polo and the impact of his account in the West</p>
6	<p>2. The Jesuits and the Catholic Mission in China Western Science and Chinese Culture Matteo Ricci and Xu Guangqi</p> <p>3. The Controversy about Chinese Rites Development, outcome and long-term impact</p> <p>4. Protestantism and the Taiping Rebellion Reading the “other” – examples of ‘cross-cultural interpretation’</p>
7	<p>5. Break-down of the Empire and Establishment of the Republic 6. The return of the three teachings today: Confucianism, Daoism, Buddhism Harmony, democracy and the China dream</p>

	Concluding discussion and short presentation of essay projects

READINGS (NEEDS TO BE UPDATED!)

1 Introduction

Mandatory:

- Joseph A. Adler: Confucianism as Religion / Religious Tradition / Neither: Still Hazy After All These Years. American Academy of Religion Annual Meeting Washington, D.C. November 18, 2006
- Teiser: The Spirits of Chinese Religions. In Lopez, D.: Chinese Religions in Practice, Princeton: Princeton University Press, 1996, S. 1-36.

Optional:

- Joseph A. Adler. Confucianism in China Today. Pearson Living Religions Forum. New York. April 14, 2011

I. The Foundations (1)

Mandatory:

- Eno, R. : Deities and Ancestors in Early Oracle Inscriptions. In Lopez: Religions of China in Practice, Princeton University Press 1996, S. 42-51.
- Tu Wei-ming: The Confucian Tradition in Chinese History. In: Paul Ropp, ed: Heritage of China. Contemporary Western Perspectives on Chinese Civilisation. LA Berkley, Univ. of California Press, 1990. S. 112-126. (Der Rest des Artikels für Sitzung 9.)

Sources:

- Lunyu, *The Analects*, Excerpts (from Chan Wing-Tsit. *A Source Book in Chinese Philosophy*. Princeton: Princeton University Press, 1963. S. 14-48)
- Walls, Jan and Yvonne (trans.): *Classical Chinese Myths*. Hong Kong: Joint Publishing Co., 1984 *Classical Chinese Myths*, S. 94-100.
- Chen Jianing & Yang Yang: *The World of Chinese Myths*. Beijing: Beijing Language and Culture University Press, 1995, S. 87-88.
- *Book of History*. Bilingual edition, ed. by She Shuangwu. Hunan: Hunan chubanshe, 1997. From the Books of Yu and Xia , # 4-5 , S. 9-17; from the Contributions of Yu, 1.1, S. 45; 3 S. 61-65.
- *Book of Songs*, Waley, Arthur: The Book of Songs, New York: Dover, 1960 (original 1937): *Dynastic legends*, S. 239-243; 250-254; 260-265; 277- 280.

Optional:

- *Book of Songs*, Excerpts (from TLS, with Chinese text)
- *Book of History*, Excerpts (from TLS)
- Keightley: The Religious Commitment: Shang Theology and the genesis of Chinese Political Culture. In *Hist. of Religion* 17.3, 1978, Feb-May; S. 211-226. JSTOR
- Slingerland, Edward. „Classical Confucianism 1.“ In Bo Mou ed. *History of Chinese Philosophy*. Oxon: Routledge, 2009, e-edition: Taylor& Francis elibrary 2008. 107-136.
- Fung Yu-Lan: „ The Position of Confucius in Chinese History“. In: *A History of Chinese Philosophy*, transl. by Derk Bodde, 2 vol. Princeton: Princeton University Press, 1952. Bd. I, S. 46-54.

2: The Foundations (2)**Mandatory:**

- Benjamin Schwartz: The Thought of the Tao-te-ching. In: Kohn, Livia and LaFargue, M. , ed. *Lao-tzu and the Tao-te-ching*. Albany: State University Press, 1998, S. 189-210.

Sources:

- *Laozi 1, 2, 4, 8, 9, 11, 18, 19,25, 34, 38*. In: Waley, Arthur. *The Way and Its Power*. Reprint, London: Unwin, Mandala Edition, 1977.
- *Zhuangzi: Chapter 1 and Chapter 2 (Free and Easy Wandering, Discussion on making things equal*. (Transl. Burton Watson, *Chuang Tzu. Basic Writings*. New York: Columbia University Press, 1964) S. 23-45

Optional:

- Liu Xiaogan. Daoism 1. In Bo Mou ed. *History of Chinese Philosophy*. Oxon: Routledge, 2009, e-edition: Taylor& Francis elibrary 2008, 209-236.

Han Synthesis**Mandatory:**

- Loewe, Michael. “The concept of sovereignty”, ch 13 *Cambridge Histories of China, Qin and Han*. Pp. 726 -734 and 743-746.
- Kleemann, Terry. Tianshidao. In *Encyclopedia of Daoism*. Ed. by Fabrizio Pregadio. Oxon: Routledge. 2007.

Sources:

- deBary, William Th.(ed.): *Sources of Chinese Tradition*. Columbia: Columbia University Press, 1960, Bd. I, S. 136-141 (Li Si); 145-146 (The imperial order); 162-163 (Dong Zhongshu: The threefold obligations of the ruler)

Optional:

- *Han Feizi: On the Way of the Ruler* (excerpt from TLS)

3: II Die Begegnung mit der indischen Kultur und dem Buddhismus (1)

1. Introduction to Buddhism and Introduction of Buddhism to China

Mandatory:

- Zürcher, Erik. *The Buddhist Conquest of China*. Leiden: Brill, 1959, Introduction: S. 1-10; Han Buddhism, p. 23-29, San Guo Buddhism, S. 43-46.

Sources:

- *Chinese Cultural Studies : Buddha First Sermon The Middle Path. From the translation of Rhys Davies. (Halsal, Paul, ed.: Brooklyn College, Chinese Cultural Studies, class page. <http://academic.brooklyn.cuny.edu/core9/phalsall/>)*
- Interview between father and son. Varga 19 from *The Fo-Sho-Hing-Tsan-King: A Life of Buddha by Asvaghosha Bodhisattva*, translated from Sanskrit into Chinese by Dharmaraksha A.D. 420, and From Chinese into English by Samuel Beal Sacred Books of the East Vol. 19 [1883]
- deBary, William Th. (ed.): *The Buddhist Tradition in India, China and Japan*. New York: Vintage Books, Random House, 1972: *The Four Noble Truths* (S. 15-17); *The Process of Rebirth* (S. 24-25), *Karma*, S. 25; *Last Instructions of the Buddha* (S. 28-29), *The Buddha in Nirvana* (S. 30).
- Wang Bi: *Commentary to Laozi 1 and 2 in Wagner, R. G.: A Chinese Reading of the Daodejing*. Albany: State University of New York Press, 2003, S. 120-127.
- Chih Tun's *Introduction to his Eulogy on an image of the Buddha Shakyamuni*. In: Zürcher, Erik. *The Buddhist Conquest of China*. Leiden: Brill, 1959 S. 177-179.

Optional

- The Questions of King Milinda. translated by T. W. Rhys Davids <http://www.sacred-texts.com/bud/sbe35/sbe3506.htm> (Excerpt)
- Mather, Richard: *A New Account of the Tales of the World*. Minneapolis, University of Minnesota Press, 1976; Introduction, S. XIII-XXVI (13-26).

2: Buddhism and the State

Mandatory:

- E. Zürcher: *The Buddhist Conquest of China*, Chinese Court Buddhism, S. 104-106; Controversy of 340, S. 106-110.
- E. Zürcher: *The Buddhist Conquest of China*, Chapter V, S. 254-286.

Sources:

- Erik Zürcher, *The Buddhist Conquest of China*, Leiden: Brill, 1959. Appendix A, S. 160-163 Documents concerning the controversy of 340.

- de Bary, *Sources of Chinese Tradition: from Mouzi Lihuo lun*, S. 274-280
- deBary, *Sources of Chinese Tradition, Hui Yuan on not bowing to the emperor*, S. 280-286.
- Kohn, Livia. *Laughing at the Dao*, Princeton: Princeton Univ. Press 1995: S. 25-29. (*Daoxuan: Guang hongming ji, How the Zhou Assembled Monastics and Lay Disputers to Destroy the Buddhist Teaching*.)
- deBary, *Sources of Chinese Tradition: S. 379-382 (Emperor Wu-tsung's edict on the suppression of Buddhism of the 8th month of 845,)*

4. The development of Daoism, competition and co-option

Mandatory

- Bokenkamp, Stephen R.: *Early Daoist Scriptures*. Berkeley, Los Angeles: University of California Press, 1997, General Introduction, S. 1-27.

Sources

- Bokenkamp, *Early Daoist Scriptures, The Scripture of Salvation*, S. 405-438, S. 421-427

Optional

- Fabrizio Pregadio, ed.: *The Encyclopedia of Taoism*, 2 vols, Routledge, 2007, „Lingbao“, „Shangqing“.

1: Dynamic Interaction (1) Gods and Soteriology

Mandatory

- Zürcher: *The Buddhist Conquest*, Chapter VI. S. 288-320
- Kohn: *Laughing at the Dao, The Conversion of the Barbarians*, S. 11-17.

Sources

- Kohn, *Laughing at the Dao (trans. from the Xiaodaolun) 8*, S. 79, 18, S. 102-105.

2: Dynamic Interaction (2) Philosophy

Mandatory

- Saso, Michael: *Buddhist and Daoist Ideas of Transcendence: A study in philosophical Contrast*. In: Saso, M. & D. W. Chappel ed.: *Buddhist and Taoist Studies I*. Honolulu: University of Hawaii Press, 1977, S. 3-21.

Optional

- Assandri, F.: *Understanding Double Mystery: Daoism in Early Tang as Mirrored in the FDLH (T 2104) and Chongxuanxue*. In: *Journal of Chinese Philosophy* 32:3, Sept. 2005. S. 427-436.

5. Reaction: Confucianism

- Wright, A.: Fu Yi and the Rejection of Buddhism. In Somers, R. Ed. Studies in Chinese Buddhism, S. 112-123.
- Ebrey, Patrizia B. & Gregory, Peter N. ed.: Religion and Society in T'ang and Sung China. Honolulu: University of Hawaii Press, 1993, Chapter 1, S. 30-35 on Confucianism.

Sources

- *Memorandum against Buddhism in 11 points of Fu Yi (Translation de Groot, Sectarianism and Religious persecution, reprint Taipei 1963, original 1904, S. 35-42)*
- *Brian van Norden trans. A Memorandum regarding the Bone of the Buddha, Han Yu. 4 pages (online at faculty.vassar.edu/brvannor/.../Memorandum%20on%20a%20Bone.pdf)*
- *Han Yu: Yuan Dao (What is the True Way?) in de Bary, Sources of Chinese Tradition, vol. 1, S. 376-379.*
- *Han Yu on the Origin of Human Nature. trans. by Brian van Norden (2006). (online version, <http://faculty.vassar.edu/brvannor/Phil210/HanYu/On%20the%20Origin%20of%20Human%20Nature.pdf> accessed 18. 1. 2008)*

Optional

- Ebrey, P.: Chu His's Family Rituals: a twelfth century Chinese manual for the performance of cappings, weddings, funerals and ancestral rites. Princeton: Princeton University Press, 1991, Introduction, S. XIII-XXIX.
- Tu Wei-ming: The Confucian Tradition in Chinese History. In: Paul Ropp, ed: Heritage of China. Contemporary Western Perspectives on Chinese Civilisation. LA Berkley, Univ. of California Press, 1990..

III: The Encounter with the West and Christianity (1)

1. The first Europeans in China: Marco Polo

Mandatory

- Willard Peterson: Learning from Heaven: The Introduction of Christianity and other Western Ideas into late Ming China. In: Dennis Twitchett & John K. Fairbank ed. The Cambridge History of China, vol. 8, Cambridge: Oxford University Press 1998, S. 789-839.
- Romeyn Taylor: Official Religion in the Ming, In: Dennis Twitchett & John K. Fairbank ed. The Cambridge History of China, vol. 8, Cambridge: Oxford University Press 1998, Excerpt: "The Official Religion and the Empire" p.879-881.

Sources:

- *Internet Medieval History Sourcebook, ed. by P. Halsal: John of Montecorvino: Report from China 1305. 2 S.*

- Internet Modern History Sourcebook, ed. by P. Halsal: Hsu Kuang-chi: Memorial to Fra Matteo Ricci, 1617. [nota: Der Titel ist irreführend, es handelt sich um ein Memorial an den Kaiser, betreffend Matteo Ricci]

Optional

- Benjamin Elman: China and the world History of Science. In Education about Asia, Vol 12.1, Spring 2007, S. 40-44.

6: Jesuits, the Catholic Mission in China, and the rites Controversy

Mandatory

- Mungello, Donald (ed.): The Chinese Rites Controversy: Its History and Meaning. Nettetal: Steyler. 1994 (Monumenta Serica Monograph Series 33): Introduction: The Chinese Rites Controversy, S. 3-14.
- Spence, Jonathan: Claims and Counter-claims: The Kangxi Emperor and the Europeans. In: Mungello, Donald (ed.): The Chinese Rites Controversy: Its History and Meaning. Nettetal: Steyler. 1994, S. 15-28.

Sources

- Internet Modern History Sourcebook, ed. by P. Halsal: The Chinese Rites Controversy, 1715, (From *Decree of K'anghsi (1692)* From *Decree of Kangxi (1721)* 3S.
- St. Sure, Donald F. , S. J. (ed) with introduction and summaries by Ray R. Noll: 100 Roman Documents concerning the Chinese Rites controversy (1645-1941) – selections. San Francisco: Ricci Institute for Chinese-Western Cultural History, 1992: *100 Roman Documents concerning the Chinese Rites controversy (1645-1941)– selections. Doc #1 - 3, S. 1- 7 . Doc. #6, S. 8-24.*
- Donald F. St. Sure, S. J. , ed. with introduction and summaries by Ray R. Noll: *100 Roman Documents concerning the Chinese Rites controversy (1645-1941)– selections. Doc # 24, S. 47-62.*

Protestantism and the Taiping Rebellion

Mandatory

- Reinders, Eric: Borrowed Gods and Foreign Bodies. Berkeley/Los Angeles: University of California Press, 2004: chapter 2: Missions in Chinese History, p. 22-38.
- Wagner, R. G.: Reenacting the Heavenly Vision: the Role of Religion in the Taiping Rebellion. Berkeley: Institute of East Asian Studies, University of California, 1982. Auszüge: S. 6-21; 30-36; 44-45; 115-118.

7. The End of Imperial China. The 20th and 21st centuries

- *A letter of Lin Tse-Hsu to Queen Victoria, 1839. In de Bary, Sources of Chinese Tradition, vol. II, S. 5-9.*

- Feng Kuei-Fen (1809-1874),: "On the Adoption of Western Learning". In de Bary, *Sources of Chinese Tradition*, vol. II, S. 48/49.
- Wang T'ao (1828-1897) "On Reform" (Auszüge), In de Bary, *Sources of Chinese Tradition*, vol. II, S. 56-58.
- K'ang You-wei: "Confucius as a reformer" (published in 1897) Excerpts. In de Bary, *Sources of Chinese Tradition*, vol. II, S.68-73,
- Sun Yatsen: Excerpts from "The Three Peoples Principles" and "On Democracy", In de Bary, *Sources of Chinese Tradition*, vol. II, S. 105-113.
- Liang Shuming: "Eastern and Western Civilisations and their Philosophies. In de Bary, *Sources of Chinese Tradition*, vol. II, S. 187-191.

13. The Three Teachings Today

- Daniel Bell. *China's New Confucianism*. Princeton: Princeton University Press 2008:1-44.
- Hu Fuchen 胡孚琛 (2006). "21st Century Strategies for New Daoism. A Comprehensive Renewal of China's Daoist Culture." <http://www.dandaowh.com/article.php/220> (Accessed 1 August 2011).
- Zhe Ji, (2004) « Buddhism and the State: The New Relationship », *China Perspectives* [Online], 55 | september – October 2004, Online since 24 June 2008, connection on 10 September 2013. URL : <http://chinaperspectives.revues.org/408>

In: *China Perspectives* 2009/4: 101-111.

Optional:

- David Ownby (2009): *Kang Xiaoguang: Social Science, Civil Society, and Confucian Religion*.
- Sébastien Billioud & Joël Thoraval: *Jiaohua : The Confucian Revival in China as an Educative Project*. *China Perspectives* 2007/4, p. 4-20
- Sébastien Billioud & Joël Thoraval: *Anshen liming or the Religious Dimension of Confucianism*. *China Perspectives* 2008/3, p. 4-22.
- Daniel Bell (2007): *From Marx to Confucius: Changing discourses about China's political future*. In *Dissent*, Spring 2007, 12 p. DACHS archive, University of Heidelberg: <<http://www.sino.uni-heidelberg.de/dachs/>>