**PHILOSOPHY SUMMER SCHOOL IN CHINA**

**2018 SESSION**

**COMPARATIVE (CHINESE–WESTERN) PHILOSOPHY**

**Capital Normal University, Beijing**

**30 July – 15 August**

**Prof. Michael Beaney (Humboldt University Berlin & King’s College London), Director**:

Analytic Philosophy and Chinese Philosophy

**Prof. Chris Fraser (University of Hong Kong)**:

Philosophy of Language in Early China中國先秦語言哲學

**Prof. Carine Defoort (Katholieke Universiteit te Leuven, Belgium)**:

‘Thinking’ about Chinese Philosophy by ‘Unfreezing’ Philosophical Notions

**Prof. Sor-Hoon Tan (Singapore Management University)**:

Confucianism and Democratic Theory

**Prof. Yang Xiao (Kenyon College, Ohio)**:

Understanding Chinese Ethics

**COURSE DESCRIPTIONS and Reading**

**Analytic Philosophy and Chinese Philosophy**

Michael Beaney (Humboldt University Berlin & King’s College London)

In three lectures conceived as an introduction to some of the main themes of the summer school, I want to consider what comparative philosophy is, offer an answer to the question ‘What is analytic philosophy?’, and explore some of the ways in which analytic philosophy and Chinese philosophy can benefit by being brought into engagement with one another.

**Lecture topics**

1. Introduction to summer school: What is comparative philosophy?

2. What is analytic philosophy?

3. What can analytic philosophy and Chinese philosophy learn from each other?

**Primary Texts**

Beaney, Michael, 2017, *Analytic Philosophy: A Very Short Introduction*, Oxford University Press, especially chapters 5 and 6 (available in a draft Chinese translation).

Van Norden, Bryan W., 2017, *Taking Back Philosophy: A Multicultural Manifesto*, New York: Columbia University Press, especially chapter 2.

Wong, David, 2014, ‘Comparative Philosophy: Chinese and Western’, *Stanford Encyclopedia of Philosophy*: <https://plato.stanford.edu/entries/comparphil-chiwes/>

**Secondary Reading**

Allinson, Robert E., 2001, ‘The Myth of Comparative Philosophy or the Comparative Philosophy *Malgré Lui*’, in Bo Mou, ed., *Two Roads to Wisdom? Chinese and Analytic Philosophical Traditions*, Chicago: Open Court, pp. 269–91.

Cua, Antonio S., 2009, ‘The Emergence of the History of Chinese Philosophy’, in Bo Mou, ed., *History of Chinese Philosophy*, London: Routledge, pp. 43–68.

Fung, Yiu-ming, 2016, ‘Issues and Methods of Analytic Philosophy’, in Sor-hoon Tan, ed., *The Bloomsbury Research Handbook of Chinese Philosophy Methodologies*, London: Bloomsbury, pp. 227–44.

Perkins, Franklin, 2016, ‘Metaphysics and Methodology in a Cross-Cultural Context’, in Sor-hoon Tan, ed., *The Bloomsbury Research Handbook of Chinese Philosophy Methodologies*, London: Bloomsbury, pp. 183–98.

Rosemont, Henry, 2015, ‘Translating and Interpreting Chinese Philosophy’, *Stanford Encyclopedia of Philosophy*: <https://plato.stanford.edu/entries/chinese-translate-interpret/>, §3.

Zhang, Dainian, 1989, *Zhongguo gudian zhexue gainian fanzhou yaolun*, Beijing: CASS; translated by Edmund Ryden as *Key Concepts in Chinese Philosophy*, Yale University Press, 2002; especially the entries on *dao* (way) and *si* (thought).

**‘Thinking’ about Chinese Philosophy by ‘Unfreezing’ Philosophical Notions**

Carine Defoort (Katholieke Universiteit te Leuven)

“Thinking” as Hannah Arendt describes it, is like a wind that can “undo, unfreeze, as it were, what language, the medium of thinking, has frozen into thought—words (concepts, sentences, definitions, doctrines).” This sort of reflection “inevitably has a destructive, undermining effect” on the “frozen thoughts,” but it can also prevent us from being intellectually sleeping. There is an abundance of such frozen notions in the study of early Chinese texts, especially since the 20th endeavor to consider them philosophy. But as Arendt suggests, unfreezing these notions by questioning their dominance and by reconstructing their contingent history can also stimulate philosophical reflection on the early Chinese masters-texts. This stimulation methodologically combines self-criticism with a close attention to the primary sources.

This module starts with some methodological suggestions concerning this alternative approach. It then applies this to some ubiquitous concepts in the field of early Chinese philosophy, such as “correct naming” (*zhengming*), the Mohist ideal of “universal care” (*jian’ai*), the supposed “ten Mohist core ideas” (*shilun*), and the philosopher “Yang Zhu,” who was unwilling to pull out one hair.

**Primary Readings**

A file with passages from the most important sources will be provided, with a focus on the *Mozi* and the *Mencius*.

**Secondary Readings**

Defoort, Carine (2016). “Mental Fasting in the Study of Chinese Philosophy: Liu Xiaogan versus Esther Klein,” *Problemos* 2016 Suppl. 10351: 9-23. (general methodology)

Defoort, Carine (2014). “Do the Ten Mohist Theses Represent Mozi’s Thought? Reading the Masters with a Focus on Mottos.” *Bulletin of the School of Oriental and African Studies*, 72(2), 337-370.

Defoort, Carine (2015). “The Modern Formation of Early Mohism: Sun Yirang’s *Exposing and Correcting the* Mozi,” *T’oung Pao* 101-1-3, 208-238.

Defoort, C. (2018). “Unfounded and Unfollowed: Mencius’ Portrayal of Yang Zhu and Mo Di.” In Carine Defoort and Roger T. Ames eds. *Having a Word with Angus Graham: At Twenty-Five Years into His Immortality.* New York: SUNY Press: 165-184.

Defoort, C, (2018 forthcoming). “How to Name or not to Name: That is the Question in Early Chinese Philosophy”. Yuri Pines & Li Waiyee, Keywords.

**Philosophy of Language in Early China 中國先秦語言哲學**

Chris Fraser (University of Hong Kong)

Issues in the philosophy of language played a crucial role in the philosophical dialectic of classical China, because some texts held that words and statements were an effective guide to the *Dao* (way), while others deemed them an impediment to following *Dao*. This course will guide students in interpreting, evaluating, and exploring the philosophical significance of selected early Chinese texts that address language and related philosophical issues. Topics to be discussed include the nature and functions of words and speech; semantic theory; the role of language in knowledge and action; and the ontological grounds of linguistic distinctions. Texts to be discussed include the *Analects, Guǎnzǐ*, *Mòzǐ, Xúnzǐ, Zhuāngzǐ,* and *Lǚshì Chūnqiū*. Readings will include original Chinese texts accompanied by English translations.

**Lecture Topics** 課程大綱

1. Introduction 導論

2. Correcting Names 正名論

3. “Statements” in Mohist Thought 墨家的「言」概念

4. Later Mohist Semantics 後期墨家的語意理論

5. Xunzi’s Semantics 荀子的語意理論

6. Statements and *Dao* in the *Zhuangzi* “Discourse on Evening Things Out” 莊子齊物論對「言」與「道」的反思

**Primary Texts**

Selections from the *Analects* 論語, *Guǎnzǐ* 管子, *Mòzǐ* 墨子, Mohist “Dialectics” 墨辯, *Xúnzǐ* 荀子, *Zhuāngzǐ* 莊子, and *Lǚshì Chūnqiū* 呂氏春秋*.* All texts will be provided in a readings file.

**Secondary Readings**

Fraser, C. [Language and Logic in the *Xunzi*](http://cjfraser.net/publications/language-and-logic-in-xunzi/). In *Dao Companion to the Philosophy of*Xunzi, Eric Hutton, ed. (Springer, 2016), 291–321.

Fraser, C. [Distinctions, Judgment, and Reasoning in Classical Chinese Thought](http://cjfraser.net/publications/distinctions-and-reasoning-in-chinese-thought/). *History and Philosophy of Logic*34.1 (2013), 1–24.

Fraser, C. “Mohist Canons.” *Stanford Encyclopaedia of Philosophy,* 2005*.* <https://plato.stanford.edu/entries/mohist-canons/>

Willman, M. “Logic and Language in Early Chinese Philosophy.” *Stanford Encyclopaedia of Philosophy,* 2016. <https://plato.stanford.edu/entries/chinese-logic-language/>

**Confucianism and Democratic Theory**

Sor-hoon Tan 陈素芬 (Singapore Management University)

The relationship between Confucianism and democracy has been a matter of debate for more than a century, ranging from condemning Confucianism for being authoritarian and Confucian democracy an oxymoron to praising democracy for offering better political alternative than Western liberal democracies. This course will study some recent contributions from philosophers and political theorists to this debate within the itschanging historical contexts, and consider what is at stake, philosophically and politically.

**Readings**

Angle, Stephen, 2012, *Contemporary Confucian Political Philosophy*, Polity Press, especially chapter 3.

Bell, Daniel, 2006, *Beyond Liberal Democracy: Political Thinking for an East Asian Context*, Princeton University Press.

Bell, Daniel and Chenyang Li (eds), 2013, *The East Asian Challenge for Democracy: Political Meritocracy in Comparative Perspective*, Cambridge University Press, chapters 1–3.

Chan, Joseph, 2014, *Confucian Perfectionism: A Political Philosophy for Modern Times*, Princeton University Press.

Kim, Sungmoon, 2016, *Public Reason Confucianism: Democratic Perfectionism and Constitutionalism in East Asia*, Cambridge University Press.

Tan, Sor-hoon, 2004, *Confucian Democracy: A Deweyan Reconstruction*, State University of New York Press.

**Understanding Chinese Ethics**

Prof. Yang Xiao (Kenyon College, Ohio)

We will start with a critical assessment of the dominant views of Chinese ethics in modern scholarship. In the current English-speaking world, we focus on the ‘virtue ethics’ reading of Confucianism and the consequentialist reading of Mohism; in modern Chinese scholarship, we focus on the Kantian reading of Mencius and Neo-Confucianism, which was first suggested by Mou Zongsan and has become the most influential reading of Confucianism in China. What these readings have in common is their shared general framework, which, following Elizabeth Anscombe, we might call 'modern moral philosophy'. ln each case, we will explore alternative understandings of Chinese ethics by reading the Chinese texts side by side with authors who are critical of modern moral philosophy, such as Anscombe, Iris Murdoch, Bernard Williams, and Cora Diamond.