

Kurzbeschreibung des Kurses

The Master said, "The learning virtue without proper cultivation; the not thoroughly discussing what is learned; not being able to move towards righteousness of which a knowledge is gained; and not being able to change what is not good. - These are the things which occasion me solicitude." (*The Analects of Confucius*, VII: 3)

Developed from the teachings of the Chinese philosopher Confucius (551–478 BC), this traditional Chinese ethical and philosophical system went through various periods and built itself up into a complex system of moral, social, political, philosophical, and quasi-religious thought that has had tremendous influence on the culture, society, politics and whole history of China, as well as other East Asian countries like Korea, Japan and Vietnam.

Why there lacks the tradition of civil society or democracy in China? Why do the Chinese have different understandings of human rights? What drives the Chinese government to promote the policy of "building up a harmonious society"? How come product piracy is so common in China? In this seminar, specific features of Confucianism will be discussed and analyzed, with emphasis on relating topics. By gaining the basic background of Chinese views on contemporary themes, a more deepened cultural approach will be made in order to discover the relations between Confucianism and today's China, the influence and impact of this old orthodox on modern China, as well as new inspirations for a better understanding of its future.

Einführung in den Konfuzianismus

Confucianism: Historical Aspects and Contemporary Impact

Ostasiatisches Seminar, Universität Göttingen

SS 2012

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Inhalt:

Block 1 (8-9.6.2012):

1. Introduction / The master: Kongzi (Confucius)
2. Foundation of Confucianism and "The Confucian Analects"
3. The following generations: Mengzi (Mencius) & Xunzi
4. Han Confucianism to Neo-Confucianism (Dong Zhongshu & Zhu Xi)
5. Reviving & reinventing: rediscovering the tradition in the modern context

Block 2 (22-23.6.2012):

6. Territorial boundaries & world order
7. Harmonious society: Confucian model of egalitarian societies
8. Is Confucianism against democracy?
9. Confucianism vs. human rights?
10. Confucian attitudes towards intellectual property rights
11. Conclusion & Prospect, Q & A

Struktur (pro Thema):

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|-----------------------------------|------------|
| I. Referate / Presentation (evt.) | 10-15 Min. |
| II. Lesen & Diskussion | 15-20 Min. |
| III. Vorlesung | 60-70 Min. |

Mögliche Referatsthemen:

Block 1	
Confucius 孔子 & <i>The Confucian Analects of Confucius</i>	
Mencius 孟子 & <i>The Works of Mencius</i>	
Xunzi 荀子 and his work	
Dong Zhongshu 董仲舒	
Zhu Xi 朱熹 & Neo-Confucianism	
Block 2	
The Four Books & Five Classics 四書五經	
New Confucianism Movement 新儒家	
Confucianism & the Civil Service Examinations (<i>keju</i> 科舉)	
Confucian tradition in Korea and Japan	
Confucian Ideas on Family and Kinship	

Ausgewählte Lektüreempfehlungen

Konfuzius und das *Lunyu*:

DE BARY, Wm. Theodore, ed., *Finding Wisdom in East Asian Classics* (New York: Columbia University Press, 2011), 44-56.

DENECKE, Wiebke, *The Dynamics of Masters Literature: Early Chinese Thought from Confucius to Han Feizi* (Cambridge, Mass.: Harvard University Asia Center, 2010), 90-127.

GARDNER, Daniel K., *The Four Books: The Basic Teachings of the Later Confucian Tradition* (Indianapolis: Hackett Publishing Company, 2007), 11-52.

LIU, Shu-Hsien, *Understanding Confucian Philosophy: Classical and Sung-Ming* (Westport: Praeger, 1998), 15-32.

Mencius und sein Werk:

CHAN, Alan K. L., ed., *Mencius: Contexts and Interpretations* (Honolulu: University of Hawai'i Press, 2002).

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Xunzi und sein Werk:

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Dong Zhongshu:

ARBUCKLE, Gary, "Restoring Dong Zhongshu (BCE 195-115): An Experiment in Historical and Philosophical Reconstruction." PhD Dissertation. University of British Columbia, 1991.

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LOEWE, Michael, "Dong Zhongshu as a Consultant." *Asia Major* 22, part 2 (2009): 163-182.

Zhu Xi und Neo-Confucianism:

DE BARY, Wm. Theodore and CHAFFEE, John W., ed., *Neo-Confucian Education: The Formative Stage* (Berkeley: University of California Press, 1989), 186-218, 252-276, 389-413.

LIU, Shu-Hsien, *Understanding Confucian Philosophy: Classical and Sung-Ming* (Westport: Praeger, 1998), 131-172.

TILLMAN, Hoyt Cleveland, *Confucian Discourse and Chu Hsi's Ascendancy* (Honolulu: University of Hawai'i Press, 1992).

TU Wei-ming, *Humanity and Self-Cultivation: Essays in Confucian Thought* (Berkeley: Asian Humanities Press, 1979), 71-110.

The Four Books & Five Classics:

DE BARY, Wm. Theodore, ed., *Finding Wisdom in East Asian Classics* (New York: Columbia University Press, 2011), 187-198.

LIU, Shu-Hsien, *Understanding Confucian Philosophy: Classical and Sung-Ming* (Westport: Praeger, 1998), 57-98.

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New Confucianism Movement:

BRESCIANI, Umberto, *Reinventing Confucianism: The New Confucian Movement* (Taipei: Ricci Institute for Chinese Studies, 2001).

MAKEHAM, John, *New Confucianism: A Critical Examination* (New York: Palgrave Macmillan, 2003).

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Konfuzianismus und die Keju-Prüfungen:

DE WEERDT, Hilde, *Competition over Content: Negotiating Standards for the Civil Service Examinations in Imperial China (1127-1279)* (Cambridge, Mass.: Harvard Asia Center, 2007).

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ELMAN, Benjamin A. And WOODSIDE, Alexander, ed., *Education and Society in Late Imperial China, 1600-1900* (Berkeley: University of California Press, 1994), 111-149.

LEE, Thomas H. C., *Education in Traditional China: A History* (Leiden: Brill, 2000), 171-362.

Konfuzianismus in Korea und Japan:

ELMAN, Benjamin A., DUNCAN, John B., OOMS, Herman, eds., *Rethinking Confucianism: Past and Present in China, Japan, Korea, and Vietnam* (Los Angeles: University of California Press, 2002).

ROZMAN, Gilbert, ed., *The East Asian Region: Confucian Heritage and Its Modern Adaption* (Princeton: Princeton University Press, 1991).

YAO, Xinzhong, *An Introduction to Confucianism* (Cambridge: Cambridge University Press, 2000), 115-138.

Konfuzianische Ideen über Familie und Verwandtschaft

BELL, Daniel A., ed., *Confucian Political Ethnics* (Princeton: Princeton University Press, 2000) 147-174.

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