Lingnan University
Department of Philosophy – MA in Practical Philosophy Programme

Course Title : Philosophical Anthropology
Course Code  : PHI520
Recommended Study Year : -
No. of Credits/Term : 3
Mode of Tuition : Lecture and Tutorial
Class Contact Hours : 2 hours lecture per week
                     1 hour tutorial per week
Category in Major Programme : Traditions and Practical Wisdom
Prerequisite(s) : -
Co-requisite(s) : -
Exclusion(s) : -
Exemption Requirement(s) : -

Brief Course Description
The course Philosophical Anthropology distinguishes itself from other disciplines by regarding man not only as a mere object, but also as a being. Man defines himself in a self-evident way. Therefore, with its approach it will inevitably encounter a hermeneutic circle.

In this course, main theories on man in eastern as well as western philosophy will be discussed. It will focus on the philosophical reflection of the distinctive structure of human existence.

Aims
1. Students are expected to understand theories on man from western and eastern traditions of philosophy.
2. They will reflect the most distinctive essence of man.

Learning Outcomes
On successful completion of the course, student will:
1. Understand the main theories on man from eastern and western traditions of philosophy.
2. Grasp the core concepts of philosophical anthropology through philosophical enquiry into the essence of man.
3. Think philosophically in the pursuit of the essence of man.

Indicative Content
1. Theory of Corresponding:
   (a) Physiological Self
   (b) Psychological Self
   (c) Man as Social Animal
2. Theory of Certitude:
   (a) Plato: The Dualism of Mind and Body
   (b) Aristotle: The Essence of Man
   (c) Cassirer: Man as the Creator of Symbols and Culture
   (d) The Foundation and Development of Humanism
3. Phenomenological Reduction and the Fusion of Human Horizon:
   (a) Aesthetic Subjectivity
   (b) Theories of Ego
      i. Epistemological Approach: Theories of Consciousness
      ii. Metaphysical Approach: Self Integration and the Finality of Man
4. Post-modernism and The Crisis of Subjectivity
   (a) The situation of anti-subjectivism in modern philosophy
   (b) The possible discourse on the value of man’s existence in Post-modern thought
Teaching Method
Lecture and tutorial presentation/discussion on particular topics.

Measurement of Learning Outcomes
1. Written assignments assess comprehension of, and ability to explain the main theories on man from eastern and western traditions of philosophy.
2. Group presentation assesses ability to grasp the core concepts of philosophical anthropology through philosophical enquiry into the essence of man.
3. Class activities assess analytical and philosophical discussion related to the knowledge of philosophical anthropology.

Assessment
30% Tutorial, 70% Term Paper

Required Readings
Main Texts

Supplementary Readings (Chinese)
1. 唐君毅：《生命存在與心靈境界：生命存在之三向與心靈九境》，臺北：臺灣學生書局，1977
2. 唐君毅：《中國哲學原論·原性篇》，臺北：臺灣學生書局，2006 年 11 月全集校訂版 3 刷。
3. 唐君毅：《人生之體驗編論》，臺北：臺灣學生書局，1993
4. 牟宗三：《才性與玄理》，香港：人生出版社，1963
5. 牟宗三：《五十自述》，臺北：復報出版社，1989
6. 徐復觀：《中國人性論史·先秦篇》，臺北：臺灣商務印書館，1978
7. 方東美：《原始儒家道家哲學》，臺北：黎明文化事業公司，1983
8. 陳大齊：《孟子、解緒》，臺北：臺灣商務印書館，1980
9. 朱熹著，張京華注譯：《新譯近思錄》，香港：海嘯出版事業有限公司，2005
10. 王充著，袁華校：《方正論理與哲學》，貴陽市：貴州人民出版社，1993
11. 梁漱溟：《人心與人生》，香港：三聯書店(香港)有限公司，1985
12. 金觀濤：《人的哲學：論[科學與理性]的基礎》，香港：商務印書館，1988
13. 休謨著，闕文運譯，鄭之騏校：《人性論》，北京：商務印書館，1980
14. 胡適著，《討論的創建與結構》，北京：中國社會科學出版社，2004
15. 韓慶祥，魏詩鷗著：《人學：人的問題的當代闡釋》，昆明：雲南人民出版社，2001
16. 張世英：《論黑格爾的精神哲學》，台北：唐山出版社，1995
17. 普魯斯特著，周克希譯：《追憶逝水年華》，上海：上海譯文出版社，1997
18. 翁斐爾：《關於邪伯爵》，香港：上海譯文出版社，1985
19. 吳貞：《實證與唯心》，上海：上海譯文出版社，1993
20. 陶國璋：《哲學的陌生感》，香港：匯智出版社，2003
21. 陶國璋：《思考的盲點》，香港：中華出版社，1993

Supplementary Readings (English)
2. Friedrich Nietzsche, Thus Spake Zarathustra, translated by Thomas Common; revised, with an introduction and notes, by H. James Birx, Buffalo, N.Y.: Prometheus Books, 1993 / 王岳川編，周國平譯：《尼采文集·查拉斯圖拉卷》，西寧市：青海人民出版社，1995
3. Ernst Cassirer, An Essay on Man: An Introduction to a Philosophy of Human Culture, New York: Doubleday, 1944
7. G. W. F. Hegel, Phenomenology of Spirit, translated by A. V. Miller, with analysis of the text and


