**Protocol of 1st Classic Germany Philosophy Lecture**

**Department of Philosophy, Huazhong Science and Technology University**

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**Course Title：**

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Q for question；A for answer；E for exposition.

**Q&A for lecture---**

Q1：In Chinese culture, we don’t seem to share with the final goal as Kant claimed, for example, we don’t have a god. How is that? Moreover, in my opinion, the ultimate goal does not necessarily lead to a cosmopolitan world.

A: Chinese people might not have the same notion of god as that of a westerner, but they do share some concepts on fundamental level like space and time, categories. Take different disciplines in a university as an example, they use the same maths. And our arguments between different cultural backgrounds is another case in point. After all, you still need category to disprove god. As to your second question, we have international law. The real problem is if nations are in conflict, how to do with it? With some norms shared, what we need is to coordinate in actual situation.

Q2: Did Kant live a life of eudaimonia？

A: According to Aristotle, we can have four ways of life，among which the one leading to true happiness is theoretical life. In this sense, Kant is more Eudaimonia than Aristotle， for he enjoyed both social life and meditation life.

Q3：The lecture focuses on cosmopolitan，and it covers every aspect of Kant’s thinking, except religion. Do you think there can be a religion cosmopolitanism, say, Christian? After the middle age, some secular theories have taken part of theology, are they in conflict?

A: Religion can be cosmopolitanism, for in its teaching, often secular, includes a lot of universal maxims. However, Judaism is excluded, but Christian counts. As to the second question, Kant’s moral philosophy does not need god as an authority. But the idea is needed in theory, not in belief. Even without Christian, our natural capacity can meet our moral require.

Q4 In your lecture，Kant is considered to be the only cosmopolitan, what about Spinoza？

A: Spinoza cannot be a cosmopolitan, for in his theory, an international legal order is absence.

***The text readin-----***

Paragraph 1 Sentence 1(P1s1)-

E1: Kant turns the problem of Enlightenment from a theoretical one into a practical one. It can denote music or other things rather than intelligence.

Q1: what does it mean by “self-incurred”?

A1: The light is inside.

A2: It is about self-responsibilities, about yourself. So it is a practical problem again.

P1s2-

Q2: what is the key word of the sentence?

A: “one’s intellect” and “make use of it”.

Q3: what does Kant really denounce here?

A1: Inability, a weakness of the will.

A2: Not about the intellect, which is secondary; but a lack of resolve and courage. Here he may be against the intellectualism attendance of Enlightenment figures.

P1s3—

Q1: why does Kant use “courage” but “confidence”?

A1: The using of reason is always facing the outside world, which can lead to fear. So he use “courage” here to conquer fear.

A2: compared with confidence, courage is more fundamental, because you can still be courageous when you are not being confident.

P2S1—

Q:what is the key word of the sentence?

A: idleness and cowardice.

Q2: What do they denote?

A: idleness to effort; cowardice to courage; overall, self-responsibilities.

P2S4—

Q1: why arduous and dangerous?

A1: Because when they encounter new problems, they do not know what to do.

A2: it is arduous for you need effort to fight against arduous; it is dangerous for you might hinder by limitations, say, of church or of parents.

A3: arduous is related to idleness, for you need to make effort; dangerous is to cowardice, for when you use your own reason, you have the risk of making mistake. And you are the one who should be blamed.

Fin.