THEOLOGICAL ANTHROPOLOGY:
HUMAN LIFE IN INDIVIDUAL AND SOCIAL DIMENSIONS

教授 (Prof. Dr. Stephen Lakkis)

Course Description
At the most simple level, theological anthropologies investigate what it means to be human. Yet
the answers we pose will radically influence the way we see human life and live it, not just
individually but together in society. Furthermore, our questioning is rarely neutral. Instead it aims
at the practical alteration of human life as we know it: to enhance life and promote its flourishing,
or to better manipulate, control, and destroy it.

Over the last two millennia, the western philosophical discourse on human nature has been deeply
influenced by the resources and traditions of the Christian faith. This influence has also spilt over
into the public sphere to impact on the development of broader western culture itself. In principle,
those societies that came under the influence of Christianity engaged with ideas of human equality,
of human value, and of our limitations and sinful fallenness. But in practice, the discussion of
anthropology and the practical implementation of its models in society were incredibly ambivalent
events. Furthermore, in today’s Asian context, a highly individualized Christian view of the
human being as sinner and as image of God fits poorly with local, more social concepts of
humanity. Therefore, if programmes for the enhancement of human life in individual and social
dimensions grow out of our underlying anthropologies, we need to begin with deeper
understandings of those anthropologies.

In this course, students will:
1. be introduced to the historical traditions in theological anthropology and philosophical
   anthropology;
2. understand the development of the concept of the image of God in church tradition;
3. examine the problem of human sinfulness;
4. understand theological anthropology in the context of philosophical and scientific views of the
   human being;
5. test the sturdiness of theological anthropologies under the weight of current challenges facing
   the concept of the human being; and
6. investigate ways that traditional western theological anthropologies could be brought into
   engagement with the Taiwanese context, with a view to enhancing human life in Taiwan.

Assessment
1 research paper 100%

Core Texts
[Chinese Edition]

Additional Texts. Students will receive a reader with excerpts from these selected texts:
Brown, W. S., N. Murphy, H. N. Malony, Whatever happened to the soul? Scientific and theological
Calvin, J., Institutes of the Christian Religion [Chinese Edition]
Hampson, D., Theology and Feminism (Chichester: Wiley, 1991).
Course Outline:
Note: The content of the course may be adjusted during semester to meet student needs.

<table>
<thead>
<tr>
<th>Session</th>
<th>Content</th>
</tr>
</thead>
</table>
| 1       | **Part I. Introduction**  
Existence and Personhood: What is a human being? |
| 2 & 3   | **Part II: Philosophical Anthropology**  
1. The Human as a Unique Being: Scheler, Gehlen, Plessner |
| 4 & 5   | 2. The Human as Animal: Darwin, Nietzsche, Singer |
| 6       | **Part III: The Human Being as Image of God**  
1. Early Church: Augustine |
| 7       | 2. Reformation: Calvin and Helwys |
| 8       | 3. Modern Theology: Barth and Moltmann |
| 9       | **Tutorial**: How to write advanced research papers for systematic theology. |
| 10      | **Part IV: The Human Being as Sinner**  
1. Sin, Guilt, and Responsibility in Theology and Law |
| 11 & 12 | 2. Original Sin and the Origins of Sin: Classical and Modern views |
| 13      | **Part V: The Human Being as Creature**  
1. Divided Beings: Body, Soul, and Non-reductive Physicalism |
<table>
<thead>
<tr>
<th>Session</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>2. Human Sexuality and Gender</td>
</tr>
<tr>
<td>15</td>
<td>3. Beyond Individualism: The Human Being as Social Network</td>
</tr>
</tbody>
</table>