

1. What is for Confucians the correct path to achieving human 'self-realization'?
2. Thinking and feeling cannot be disengaged from one another. How do traditional Chinese thinkers conceptualise the interplay between mind and body?
3. Do Daoist conceptions of the self leave space for autonomous decisions and moral responsibility?
4. How would you characterise the relationship between 'self' and 'community' in the work Xunzi?
5. Why do Confucians reject the distinction between the personal and the impersonal in moral theorizing?
6. 'According to the teaching of the Buddha, the idea of the self is an imaginary, false belief which has no corresponding reality, and it produces harmful thoughts' (Walpola Rahula). Evaluate these criticisms of the idea of the self.
7. What bearing do views of 'the self' have on views of reincarnation or rebirth, and on the moral significance of those doctrines?
8. Conduct a critical analysis of Upanishadic perspectives on self.
9. Evaluate the extent to which the major schools of Vedanta can be said to offer conflicting views of the nature and relationship of the Self (*atman*) and the Absolute (*brahman*).
10. 'While the suttas have no place for a metaphysical Self, seeing things as non-Self is clearly regarded as playing a vital soteriological role' (Harvey, 2013, p. 61). Assess the validity of this statement.
11. Critically examine the Mahayana concept of 'emptiness' (*sunyata*) and the nature of its contribution to a discussion of selfhood.
12. If the Buddhist concept of *anatta* can be understood as challenging the Brahmanical notion of a continuous substantial self, to what extent is this challenge a successful one, in your opinion?
13. What is Vattimo's post-metaphysical self?
14. What is the significance of teleology in understanding the self according to the doctrine of nature/grace discussed in this unit?
15. Discuss the Catholic conception of the self according to the doctrine of nature/grace explored in this unit. What are the implications for homosexuality?

16. Discuss Augustine's method of introspection in *Confessions* and its significance for understanding the self.
17. Describe the divine image according to Augustine and its significance for the understanding of the self in relation to God