Course Description. In this course we will examine: 1) the major philosophical, ethical, and religious traditions of China and Japan; 2) the ways in which these traditions have influenced East Asian cultures, and 3) the resources these traditions hold for addressing contemporary global issues.

Course Orientation. This is not an information-based survey course, but a textually-based reading course which demands solitary reflection as well as communal discussion. While any legitimate interpretation of a classical Confucian or Taoist text, for example, requires an understanding of its original social-historical context, its relevance and inner riches go beyond that setting as witnessed to by the generations of Chinese who interpreted, commented on, and lived by its message. And the voices in these texts have something to say to the wider human community today: something about how to live our lives as individuals and how to conduct our affairs as societies. They can challenge our comfortable certainties, deepen and expand our common humanity. Our task is to listen deeply and respond seriously while not losing an appropriately critical eye.

Goals. This course is designed so that you will develop: (1) an informed appreciation for the beliefs, values and practices (spiritual and ethical) of Confucianism, Taoism and Zen Buddhism; (2) an ability to analyze and interpret culturally unfamiliar texts; (3) an awareness of your own cultural and personal assumptions, beliefs, and biases; (4) skills to critically and fairly compare your own and others' worldviews; (5) an ability to organize arguments and articulate them in both written and oral form.

Format. Lecture/Discussion.

Evaluation.

Writing-to-learn assignments. These assignments are meant to assist you in understanding new and challenging material. Each will consist of a short (one-page) essay concerning the assigned readings. Usually the topic will be given and answered at the beginning of a class. Occasionally the instructor will assign a topic to be worked on at home for the next class (worksheets on the Tao te Ching (daodejing) fall into this category). You are expected to do this work on your own. Assignments will be graded either "S" (Satisfactory), or "U" (Unsatisfactory). If 80% or more of the graded papers are "S," then the final grade will be raised one notch (e.g. B to B+). If 51%-79% are "S" the grade will remain the same. If 50% or fewer are "S" the final grade will be dropped one notch (e.g. B to B-).
Only with a legitimate excuse may a student "make-up" a writing assignment.

**Essay Exams (3): Writing to Demonstrate Understanding.** There will be three essay exams of equal weight. The essays will assess the extent to which you have achieved the goals (above) of the course. In writing an essay, you should be prepared to: generalize from particulars, apply abstract ideas or theories to concrete situations or problems, and compare what has been learned to things already known.

**Attendance/Participation.** Everyone is expected to attend class and participate in discussions. The quality of participation can influence one’s final grade, especially if one is on the "borderline".

**Plagiarism.** Zero tolerance. Plagiarism on a writing to learn assignment, paper, or exam will result in failure for the course. Please consult your Student Handbook for clarification of what counts as plagiarism--ignorance is no excuse, so please ask if uncertain.

**REQUIRED TEXTS**


**COURSE OUTLINE**

Jan. 15 Introduction to the Course & Background to Confucius

I. EARLY CONFUCIANISM

A. Confucius (Kongzi: 551-479 B.C.E.)
Text: “The Analects” (Lunyu)
Jan. 17 1. The Life and Mission of Confucius
   Read: Ivanhoe, “Introduction” and Ch.1;
   Yu-lan, Ch. 4
Jan. 22 2. Self-Cultivation and Governmental Service
   Read: Chan, Ch. 2 “The Analects”(Selections)
Jan. 24 3. Outer Correctness and Inner Benevolence
   Read: Chan, Ch. 2 (Selections)

B. Mencius (Mengzi: 371-289 B.C.E.)
   Text: “The Mencius” (Mengzi)
   Read: Ivanhoe Ch.2; Read: Yu-lan, Ch. 7;
   Chan, pp.51-60;65(2A:6)
Jan. 31 2. Government and Optimistic Confucianism
   Read: Chan, pp. 66ff

II. REALISM AND LEGALISM
A. Hsun Tzu (Xunzi: 298-238? B.C.E.)
   Text: “The Hsun Tzu” (Xunzi)
Feb. 05 1. Pessimistic (“Realistic”) Confucianism
   Read: Ivanhoe, Ch.3; Read: Yu-lan, Ch. 7;
   Chan, pp.128-135;116-124
Feb. 07 B. Han Fei Tzu (Han Feizi d.233 B.C.E.)
   Text: “The Han Fei Tzu” (Han Feizi)
1. Legalism and Bureaucracy
   Read: Read: Yu-lan, 14; Chan, Ch.12 (Selections)
Feb. 07   Exam#1 (Take-Home)

III. TAOISM (DAOISM)
A. Lao Tzu (Laozi)
   Text: “Tao Te Ching” (Daodejing)
Feb. 12 1. Two Ways to Read the Daodejing
   Read: Yu-lan, Ch. 9; St. John, pp.1-10
Feb. 14-21 2. Discussions of “Tao te Ching (daodejing)
   Read: St. John, Study Guide: Do Worksheets
   Read: Assigned TTC chapters: Chan, Chapter 7

B. Chuang Tzu (Zhuangzi)(369(?)-286(?))B.C.E.)
   Text: “The Chuang Tzu” (Zhuangzi)
Feb. 28 Introduction to Chuang Tzu (zhuangzi)
   Read: Yu-lan, Ch. 10

Mar. 04, 06   NO CLASS. SPRING BREAK

11,13,18,   Discussion of “The Zhuangzi”
Merton, The Way of Chuang Tzu (Selections)
Mar. 20 Neo-Taoism and Chinese Poetry
   Read: Yu-lan, Ch. 20 and Handout-Poetry
EXAM #2 (Take-Home)
IV. NEO-CONFUCIANISM

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<tr>
<th>Date</th>
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<tr>
<td>Mar. 25</td>
<td>2. “Doctrine of the Mean” (ChungYung/Zhongyong)</td>
<td>Read: Ivanhoe, Ch. 4 &amp; Yu-lan, Ch. 25</td>
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<td>Mar. 27</td>
<td>3. Chu His (Zhu Xi)</td>
<td>Read: Ivanhoe, Ch. 4 &amp; Yu-lan, Ch. 25</td>
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<td>Apr. 01</td>
<td>4. Wang Yangming</td>
<td>Read: Ivanhoe, Ch. 5</td>
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V. BUDDHISM in Japan

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<tr>
<td>Apr. 03</td>
<td>1. Ch’an (China) and Zen (Japan)</td>
<td>Read: Chan, Ch. 22</td>
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<td>Apr. 08-17</td>
<td>2. Discussion: The Mumonkan with Commentary</td>
<td>Read: Shibayama (Selections)</td>
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VI. SHINTO: The Japanese Indigenous Tradition

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<td>Apr. 22-24</td>
<td>VI. SHINTO: The Japanese Indigenous Tradition</td>
<td>Read: “Shinto” (Reserved)</td>
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Note: This syllabus may be changed at the discretion of the instructor but such changes will be discussed with students. Changes will not be made to the number or relative weight of exams and writing assignments.