

**Phil 350: Asian *Philosophy***  
**Spring, 2005**

**Class meeting time:** TR 5:30-6:45 pm

**Classroom:** H-521

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**Instructor:** JeeLoo Liu

**Office location:** H-311 Cubicle-M

**Office hours:** TR 3:30 – 5:00 PM  
or by appointment

**Text:**

1. Philip J. Ivanhoe & Bryan Van Norden (eds) *Readings in Classical Chinese Philosophy*. Hackett Pub Co Inc; Reprint edition. August 1, 2003.
2. D. T. Suzuki. *Manual of Zen Buddhism*. Grove Press, New York.
3. JeeLoo Liu. *An Introduction to Chinese Philosophy: Ancient Philosophy and Chinese Buddhism*. (Preprint)

**Course description:**

Prerequisite: completion of General Education category III.B.2.

This course will teach Asian philosophies with heavy emphasis on Chinese philosophy such as Confucianism, Daoism and Buddhism (especially Zen). We will study the different worldviews, conceptions of human nature and the good life from these philosophical perspectives, and where suitable, make comparisons with Western philosophies, religions and values.

**Grading:**

<b>2 Mid-term</b>	<b>40 % (20% each)</b>
<b>Final Exam (Cumulative)</b>	<b>30 %</b>
<b>Presentation</b>	<b>10 %</b>
<b>Active class participation</b>	<b>20 %</b>

**COURSE GRADES:** Calculated on the following scale

95-100	A
90-94	A-
87-89	B+
84-86	B
80-83	B-
77-79	C+
74-76	C
70-73	C-
60-69	D

Under 60 F

### **LEARNING GOALS:**

#### **Learning Goals for GE - Implications, Explorations, and Participatory Experience in the Arts and Humanities:**

1. To understand broad, unifying themes in the arts and/or humanities from cross-disciplinary perspectives.

**This course explains and discusses basic questions of human existence as understood and addressed by Confucianism, Daoism and Buddhism.**

2. To solve complex problems that require artistic or humanistic understanding.

**This course raises basic questions of how human beings should live in society. These are questions that each individual must resolve for him or herself through the study of history, seminal religious and philosophical texts, literature, art and through thoughtful discussion and private reflection. Though focused on seminal Asian texts, such as classics of Asian literature like the *Analects of Confucius* and the *Daodejing*, this course is presented in a socio-economic and historical context and also discusses the influences of religion and philosophy on artistic expression.**

3. To relate the arts and/or humanities to significant social problems or to other related disciplines.

**One of the main issues in this course has to do with different conceptions of society and what it should be like. In this regard, comparisons are made between our own society and the ideals of society found in Confucianism, Daoism and Buddhism. In particular, different conceptions of the relationship between people and society are compared and discussed vis-a-vis social problems having to do with marriage, family, aging, education, child rearing, government, violence and war.**

#### **V. Learning Goals for GE Cultural Diversity**

1. To understand that culture is socially constructed and fundamental to social interaction.

**This course is all about identifying and understanding the cultural assumptions that underlie Asian, as well as Western, cultures. This includes understanding the relationship between these basic assumptions about the**

**nature of human beings and how they relate to norms of social structure and human relationships.**

2. To appreciate the complex relationships that gender, ethnicity and class bring to a discussion of society and culture.

**Like all religious philosophies, Confucianism, Daoism and Buddhism address issues of gender, ethnicity and class in both theory and practice. In discussing these philosophies we contrast the ways in which they have been institutionalized in society and how they do or do not reflect the basic ideas and ideals of their founders. For example, Confucius' ideas of distinct gender roles poses one of the most serious challenges to the continued relevance Confucianism in the modern world. However, many oppressive practices attributed to Confucianism, such as female foot binding, are not at all parts of his original philosophy.**

3. To understand that because we live in an inter-connected world, we need to understand the diversity and relationships within and among cultures.

**Studying different Asian philosophies involves understanding both the ways in which they conflict and the ways in which they can co-exist. Comparing Asian cultures to our own involves the same kind of understandings. China is a good example of how the often-conflicting perspectives of Confucianism, Daoism and Buddhism can also co-exist harmoniously in the same society. Similarly comparing Asian and Western cultural assumptions helps us to understand sources of conflict as well as compatibilities.**

4. To recognize and evaluate how one's cultural history affects one's sense of self and relationship to others.

**Central to this course are different social conceptions of the human person. For example, students of Asian ancestry are often torn between the individualistic conception of human beings they find in American society and the relational or group conception of self that is found in many Asian families (as well as in more traditional Latino families). That central difference lies at the core of our ideas about who we are and how we should relate to parents, friends, spouses, children and society at large.**

**General policies:**

- (1) All exams will include three parts: (i) identification of quotes ;(ii) terminology explanation, and (iii) short essay questions.
- (2) Prior to each class, students should skim through the assigned reading materials, paying attention to the main ideas. There will be a check-list each class to monitor students' reading.

- (3) Every student will be expected to participate in one presentation. The presentation is based on assigned course materials. Several students form a group to give a 30 minutes' presentation of the materials. Each student should hand in his or her own **typed** draft for the presentation.
- (4) No make-up exam will be given unless you can validate your absence through official documentation
- (5) To receive a final grade for the course, all assignments must be completed.

## Syllabus

<b>Date</b>	<b>Content of discussion</b>	<b>Assignments for this class</b>
T 2/1	Introduction	None
<b>Preliminary: Chinese Cosmology</b>		
R 2/3	<i>Yijing</i> (1)	[Handouts]
T 2/8	<i>Yijing</i> (2)	[Handouts]
<b>[A. Confucianism]</b>		
R 2/10	Confucius (1)	Liu: Chapter 2
T 2/15	Confucius (2)	<i>Readings</i> , pp. 1-27
R 2/17	Confucius (3)	<i>Readings</i> , pp. 27-50
T 2/22	Mencius (1)	Liu: Chapter 3
R 2/24	Mencius (2)	<i>Readings</i> , pp. 111-133
T 3/1	Mencius (3)	<i>Readings</i> , pp. 133-153
R 3/3	Mozi (1)	<i>Readings</i> , pp. 55-75
T 3/8	Mozi (2)	<i>Readings</i> , pp. 75-107
R 3/10	<b>Mid-term Exam #1</b>	
<b>[B. Daoism]</b>		
T 3/15	Laozi (1)	Liu: Chapter 6
R 3/17	Laozi (2)	<i>Readings</i> , pp. 157-180
T 3/22	Laozi (3)	<i>Readings</i> , pp. 180-200
R 3/24	Zhuangzi (1)	Liu: Chapter 7 (pp. 1-12)
T 3/29	<b>Spring Break</b>	

<b>R 3/31</b>	<b>Spring Break</b>	
<b>T 4/5</b>	Zhuangzi (2)	Liu: Chapter 7 (pp. 13-21)
<b>R 4/7</b>	Zhuangzi (3)	<i>Readings</i> , pp. 203-221
<b>T 4/12</b>	Zhuangzi (4)	<i>Readings</i> , pp. 221-243
<b>R 4/14</b>	Han Feizi (1)	<i>Readings</i> , pp. 295-319
<b>T 4/19</b>	Han Feizi (2)	<i>Readings</i> , pp. 319-342
<b>R 4/21</b>	<b>Mid-term Exam #2</b>	

**[C. Zen Buddhism]**

<b>T 4/26</b>	Introduction (1): Indian Buddhism	None
<b>R 4/28</b>	Introduction (2): Chinese Buddhism	[Handouts]
<b>T 5/3</b>	Zen (Chan)	Liu: Chapter 12 (pp. 1-10)
<b>R 5/5</b>	Zen (Chan)	Liu: Chapter 12 (pp.11-20)
<b>T 5/10</b>	The Diamond Sutra and the Lankavatara Sutra	Suzuki: pp. 38-64
<b>R 5/12</b>	Chinese Chan Masters	Suzuki: I-III; pp. 73-89; pp. 104-144
<b>T 5/17</b>	Japanese Zen Masters	Suzuki: pp. 145-152
<b>R 5/19</b>	<b>Last class: Review and Reflections</b>	

**Final Exam: Thursday, May 26 5:00 - 6:50 PM**