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Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

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Proposing Department/Unit Religious Studies	Phone 7-5612

Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

New Course
 Course Prefix Change
 Course Deletion
 Course Revision
 Course Number and/or Title Change
 Catalog Description Change

Current course prefix, number and full title: RLST 311 Eastern Philosophy

Proposed course prefix, number and full title, if changing:

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

Learning Skills
 Knowledge Area
 Global and Multicultural Awareness
 Writing Across the Curriculum (W Course)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)

Global Citizenship
 Information Literacy
 Oral Communication
 Quantitative Reasoning
 Scientific Literacy
 Technological Literacy

3. Other Designations, as appropriate

Honors College Course
 Other: (e.g. Women's Studies, Pan African) **Asian Studies**

4. Program Proposals

Catalog Description Change
 Program Revision
 Program Title Change
 New Track
 New Degree Program
 New Minor Program
 Liberal Studies Requirement Changes
 Other

Current program name:

Proposed program name, if changing:

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)		3/14/13
Department Chairperson(s)		3/14/13
College Curriculum Committee Chair		3-5-13
College Dean		4/10/13
Director of Liberal Studies (as needed)		29 Oct 13
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs		11/13/13

Received
NOV 13 2013
Liberal Studies

Received
SEP 12 2013
Liberal Studies

Received
APR 10 2013
Liberal Studies

II. DESCRIPTION OF THE CURRICULAR CHANGE

1. New Syllabus of Record

RLST 311: Eastern Philosophy

I. Catalog Description

RLST 311 Eastern Philosophy

3 class hours

0 lab hours

Prerequisite: none

3 credits

(3c-0l-3cr)

An examination of texts from East Asia and South Asia that address such philosophical areas as the nature of human knowledge, the nature of reality, and ethics. The class may include readings from such traditions as Buddhism, Confucianism, Daoism, and/or Hinduism.

II. Course Outcomes (Expected Undergraduate Student Learning Outcomes)

Objective 1

Identify assumptions, concepts, and modes of reasoning found in a variety of Buddhist, Confucian, Daoist, Hindu and/or other Asian texts that utilize carefully crafted lines of argumentation to address philosophical problems, e.g. epistemology, metaphysics, and ethics.

Expected Student Learning Outcome 1:

Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because it challenges students to understand several ways of categorizing human experience. By considering a variety of philosophical questions, students will better recognize both commonalities and differences as people in different cultures attempt to make sense of human experience. Students will demonstrate such knowledge on quizzes, tests, and the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it presents the philosophical traditions of numerous Asian cultures as found in India, China, Korea, Japan, and Tibet. Hence, students will be able to show a knowledge and understanding of the interrelationships of intellectual traditions within and across cultures and global communities.

Objective 2

Explain how particular lines of inquiry, argumentation, and reasoning have shaped Asian worldviews and values.

Objective 2

Understand how particular lines of inquiry, argumentation, and reasoning have shaped Asian worldviews and values.

Expected Student Learning Outcome 2:

Informed Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because it challenges students to understand the inter-relationship of philosophical discourse with historical, religious, and political forces. It therefore enables students to recognize interrelationships within and across cultures and global communities. Students will demonstrate such knowledge in class discussions, as well as on quizzes, tests and the final exam.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class since it examines the ways differing cultures establish and rely on systems of norms and ideals.

Objective 3

Identify and explain similarities and differences of assumptions and teachings found in various Eastern philosophical texts.

Expected Student Learning Outcome 3:

Empowered Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because students will evaluate and interpret textual, visual, and electronically-mediated sources to think critically and reflectively about similarities and differences of assumptions and teachings found in philosophical texts associated with such traditions as Confucianism, Daoism, and Buddhism. Students will be required to employ comparative analysis in class discussions, on quizzes, tests and the final exam, and especially when designing the comparative, synthetic diagram with synthetic essay (see sample assignment).

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class. Students will develop critical thinking skills including analysis and application.

Objective 4

Analyze and evaluate the assumptions and implications of ethical theories that have influenced Asian societies.

Expected Student Learning Outcome 4:

Responsible Learners

Rationale

This objective meets the Informed Learners Outcome as a Liberal Studies elective and specifically as a Global Citizenship Liberal Studies elective because students will evaluate sources that provide Asian perspectives on a wide variety of fundamental ethical questions: What is morality? Why be good? Are moral notions relative or absolute? Such discussions will develop in students an understanding of the ethical and behavioral consequences of a person's decisions and actions, doing so in such a way as to nurture in them a respect for the identities, histories, and cultures of others. Students will show skills of analysis, synthesis, and evaluation of ethical questions in class discussions and on the two mid-term tests and the final examination.

This objective is attained in such a way that the class meets the required course content and expected learning outcomes for a Global and Multicultural Awareness class: it includes an examination of the ways that East and/or South Asian philosophies have established and relied upon systems of values and ideals. Key values and ideals that may be examined include *wu-wei* (non-action), *ziran* (spontaneity) *prajna* (wisdom), *karuna* (compassion), and the three yogas. Analyzing and evaluating the assumptions and implications of Buddhist, Confucian, Daoist, and/or Hindu ethics will enable students to demonstrate an understanding of themselves and a respect for the identities, histories, and cultures of others.

III. Detailed Course Outline

Preliminaries: Religious Philosophy? Philosophical Religion? (2 hours)

What is philosophy?

What is religion?

Where is East and what is West?

Unit 1: The Confucian Project I: Confucius (3 hours) (Quiz 1)

Ren: What does it mean to be human?

Li: ritual aesthetics as ethics

Shu: reciprocity as a basis of moral judgment

Unit 2: The Moist Approach: Mozi (3 hours) (Quiz 2)

Ai: a form of utilitarian ethics

Moist political philosophy

Unit 3: The Confucian Project II: Mencius and Xunzi (4 hours)

Xing: Is human nature good or evil?

Shengren: The ideal ruler and Confucian political philosophy

Test 1 (1 hour)

Unit 4: The Daoist Approach I: Laozi (3 hours)

Wuwei: ethical non-action

Daoist political philosophy: keep it simple and the people ignorant

Unit 5: A Hindu Philosophical School: Advaita Vedanta (4 hours) (Quiz 3)

Atman: Self as essence
Maya: The illusory nature of “reality”
Brahman: Universal Being as Impersonal Absolute
Ishvara: Ultimate reality as Personal Absolute

Indian Buddhist Philosophy: Madyamika Metaphysics (5 hours) (Quiz 4)

Anatman: The false sense of Self
Senses, aggregates, and elements
Shunyata (Emptiness): A Buddhist approach to the mind-body problem
Causality: A Buddhist metaphysics

Unit 6: The Daoist Approach II: Zhuangzi (6 hours)

Radical relativism: the limits of knowledge and ethics
Ziran: spontaneity
The usefulness of uselessness

Test 2 (1 hour)

Unit 7: The Confucian Project III: Zhu Xi and Yi Toegye (5 hours) (Quiz 5)

Li and *xiang*: Principle and phenomena
You and *wu*: Being and non-being
Xin and *Xing*: Revisiting mind and nature
The communal self: Neo-Confucian political philosophy
Feminist critiques of Confucian philosophy

Unit 8: Japanese Buddhist Philosophy: The Kyoto School (5 hours)

Emptiness and nihilism
Emptiness and time
Emptiness and history

Culminating activity: a final exam to take place during final exam period.

IV. Evaluation Method

Quizzes 10% (five quizzes, 2% each)
Tests 30% (two tests, 15% each)
Final Exam 30%
Final Project 30% (diagrams with accompanying essays)

V. Grading Scale

A 90-100%
B 80-89%
C 70-79%
D 60-69%
F 0-59%

VI. Attendance Policy

Students will be expected to come to class regularly. The faculty member teaching the course will define attendance standards for the course and the consequences of not meeting those standards. The instructor's policy will conform to the standards set by the University Senate: it will be distributed in writing to students during the first week of the course; it will recognize students' need to miss class because of illness or personal emergency; and it will define some limited level of allowable absence.

VII. Required Textbooks

Chandler, "RLST 311 Reader" (selections from *Mulamadhyamakakarika*, *Jinsi Lu*, etc.)
Ivanhoe, Philip J. and Bryan Van Norden. *Readings in Classical Chinese Philosophy*. Hackett Pub. Company, 2006.
Nishitani, Keiji. *Religion and Nothingness*. Berkeley: California University Press, 1982.

VIII. Special Resource Requirements

There are no special resource requirements.

IX. Bibliography

Berthrong, John H. *Transformations of the Confucian Way*. Boulder, CO: Westview Pres, 1998.
Chan, Wing-tsit. *A Source Book in Chinese Philosophy*. Princeton, NJ: Princeton University Press, 1963.
Chong, Kim-chong. *Early Confucian Ethics; Concepts and Arguments*. Chicago: Open Court, 2007.
Gardener, Daniel K. *The Four Books: The Basic Teachings of the Later Confucian Tradition*. Indianapolis, IN: Hackett Publishing Company, 2007.
Garfield, Jay L. *The Fundamental Wisdom of the Middle Way*. NY: Oxford University Press, 1995.
Graham, A.C. *Chuang-tzu: The Inner Chapters*. Indianapolis, IN: Hackett Publishing Company, 2001.
Haidt, Jonathan. *The Happiness Hypothesis: Finding Modern Truth in Ancient Wisdom*. NY: Basic Books, 2003.
Heisig, James W., Thomas P. Kasulis, and John C. Maraldo. *Japanese Philosophy: A Sourcebook*. Honolulu: University of Hawaii Press, 2011.
Hirianna, M. *Essentials of Indian Philosophy*. London: George Allen & Unwin, 1985.
King, Richard. *Indian Philosophy: An Introduction to Hindu and Buddhist Thought*. Washington, D.C.: Georgetown University Press, 1999.
Koller, John M. *The Indian Way: An Introduction to the Philosophies and Religions of India*, second edition. NJ: Preason Prentice Hall, 2006.
Kupperman, Joel J. *Classic Asian Philosophy: A Guide to the Essential Texts*. NY: Oxford University Press, 2001.
Mohanty, J.N. *Classical Indian Philosophy*. Maryland: Rowan & Littlefield Publishers, 2000.
Lau, D.C. *Lao Tzu: Tao Te Ching*. NY: Penguin Books: 1963.

- *Confucius: The Analects*. Penguin Classics. Harmondsworth: Penguin Books, 1979.
- *Mencius*. Hong Kong: Chinese University Press, 2003.
- Laumakis, Stephen J. *An Introduction to Buddhist Philosophy*. NY: Cambridge University Press, 2008.
- Lopez, Donald S., Jr. (ed.). *Critical Terms for the Study of Buddhism*. Chicago: University of Chicago Press, 2005.
- Mohanty, J.N. *Classical Indian Philosophy*. Maryland: Rowan & Littlefield Publishers, 2000.
- Nylan, Michael. *The Five "Confucian" Classics*. New Haven, CT: Yale University Press, 2001.
- Papineau, David. *Philosophy*. NY: Oxford University Press, 2009.
- Rosenlee, Li-Hsiang Lisa. *Confucianism and Women: A Philosophical Interpretation*. Albany, NY: SUNY Press, 2006.
- Sarma, Deepak. *Classical Indian Philosophy: A Reader*. Columbia University Press, 2011.
- Siderits, Mark. *Buddhism as Philosophy: An Introduction*. Indianapolis, IN: Hackett Pub., 2007.
- Thomas, Edward J. *The History of Buddhist Thought*. NY: Dover Publications, 2002.
- Van Norden, Bryan W. *Introduction to Classical Chinese Philosophy*
- Watson, Burton. *Mozzi: Basic Writings*. NY: Columbia University Press, 2003.

Internet Resources

<http://philpapers.org>

<http://plato.stanford.edu/contents.html> (*Stanford Encyclopedia of Philosophy*)

Sample Assignment for Liberal Studies Course: Diagrams and Synthetic Essay

The Korean Yi Toegye made ten diagrams, each diagram showing the relationship between key concepts in a particular Neo-Confucian classic. For this exercise, you will employ Yi Toegye's method to furnish concise summaries of the central teachings in three of the texts we have read this semester (although you can't use the Yi Toegye readings!). Each diagram will be accompanied by a two-page commentary to explain the concepts and elucidate their inter-relation. You will then create a comprehensive diagram to relate these three texts to one another, designing this final diagram in such a way as to reveal both similarities and differences in the assumptions and conceptual schema of the texts. This comprehensive diagram will be accompanied by a five-page explanation to clarify the logic underlying its design. The final explanation must have a thesis, in other words a clear statement indicating the most important similarities and differences of the three texts being examined.

This assignment will be evaluated according to the accompanying grading rubric (see next page).

Evaluation of the Sample Assignment (grading rubric):

A. Diagrams (25 points)

Accuracy	unacceptable	poor	fair	good	very good	excellent
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent
Presentation	unacceptable	poor	fair	good	very good	excellent

B. Commentaries (75 points)

1. Content (50 points) **points**

a. Analysis	unacceptable	poor	fair	good	very good	excellent
Accuracy of facts	unacceptable	poor	fair	good	very good	excellent
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent
b. Comparison	unacceptable	poor	fair	good	very good	excellent
Accuracy of facts	unacceptable	poor	fair	good	very good	excellent
Comprehensiveness	unacceptable	poor	fair	good	very good	excellent
Appropriateness and insightfulness	unacceptable	poor	fair	good	very good	excellent
c. Thesis	unacceptable	poor	fair	good	very good	excellent

2. Style (17 points) **points**

a. Vocabulary (3 pts)	unacceptable	poor	fair	good	very good	excellent
Word choice	unacceptable	poor	fair	good	very good	excellent
Variety	unacceptable	poor	fair	good	very good	excellent
b. Sentence structure (3 pts)	unacceptable	poor	fair	good	very good	excellent
Grammar	unacceptable	poor	fair	good	very good	excellent
Variety	unacceptable	poor	fair	good	very good	excellent
c. Organization (3 pts)	unacceptable	poor	fair	good	very good	excellent
d. Effective use of quotes (2)	unacceptable	poor	fair	good	very good	excellent
e. Opening paragraph(3pts)	unacceptable	poor	fair	good	very good	excellent
f. Closing paragraph (3 pts)	unacceptable	poor	fair	good	very good	excellent

3. Presentation (8 points) **points**

a. Title	unacceptable	poor	fair	good	very good	excellent
b. Spelling (including typos)	unacceptable	poor	fair	good	very good	excellent
c. Capitalization	unacceptable	poor	fair	good	very good	excellent
d. Punctuation	unacceptable	poor	fair	good	very good	excellent
e. References	unacceptable	poor	fair	good	very good	excellent
f. Format/print quality	unacceptable	poor	fair	good	very good	excellent
g. Timely submission	late (days)				on time

OVERALL GRADE _____

2. Summary of the Proposed Revisions

- a. Revision of course objectives
- b. Update syllabus of record

3. Rationale for proposed revisions:

- a. The objectives have been updated to meet the requirements for the Expected Undergraduate Student Learning Outcomes
- b. One simply cannot fully understand the world and its diverse peoples without considering the role of religious values and ideals in shaping cultural, social, and political norms. The Department of Religious Studies is therefore providing a significant offering of courses under the Global Citizenship sub-category of Liberal Studies electives and under the Global and Multicultural Awareness category. RLST 311 "Eastern Philosophy" fits into this scheme in that it furnishes one example of a religion that has long influenced several cultures in Asia and in recent years has increasingly influenced American and European society as well. It should be noted that since this class was initially designed fairly recently (2003), its structure and objectives already were essentially in line with the objectives that have been set for the new LS curriculum. Nonetheless, the class outline and objectives have been revised to even further conform with the new curriculum.

Specifically, the class has been revised in such a way to highlight the interconnectedness of individuals, institutions, and countries. It thereby meets the Global Citizen competency as a Liberal Studies elective. The course's design also meets the required content of Global and Multicultural Awareness. Specifically, it introduces students to the past and present of several philosophical schools within religious traditions that are non-dominant in our own society but that continue to strongly shape the values, norms, and ideals of people in the cultures of South and East Asia. In doing so, it promotes a better understanding of other cultures. The course content emphasizes cross-cultural awareness and deepens students' understanding of the perspectives and life ways that shape East and South Asian societies within our global community.

4. Old Syllabus of Record (see attached pages)

III. LETTER OF SUPPORT

Since this class will also serve as an elective for the Asian Studies major and minor, the text of the letter of support is provided here:

Dear Members of the Curriculum Committee, Department of Religious Studies:

This is to confirm that the Asian Studies Committee supports the revisions that have been made for the syllabus of record for RLST 311. While this course greatly benefits Asian Studies majors, it also functions as worthwhile Liberal Studies electives for students in a wide variety of majors.

Sincerely
Stuart Chandler
Director, Asian Studies Major
Asian Studies Committee

IV. LIBERAL STUDIES COURSE APPROVAL GENERAL INFORMATION

A. Since for the foreseeable future Dr. Stuart Chandler is the only member on the faculty of the Department of Religious Studies who intends to teach this course, basic equivalency among the sections is assured.

B. Nearly all of the readings for this course are by authors from South Asia or East Asia (e.g. Sankara, Confucius, Laozi, Nagarjuna, Nishitani). The course will look at how such philosophical texts have shaped critical and ethical reasoning in Asia, as well as how the more recent writings have engaged with Western philosophical approaches. Feminist critiques of Confucian political philosophy is also included.

C. Students will be required to read a significant portion of a substantial work of nonfiction: Keiji Nishitani's *Religion and Nothingness*. In addition, the course reader will include selections from such texts as the *Daodejing*, *Analects (Lunyu)*, *Reflections on Things at Hand (Jinsi Lu)*, and *The Fundamental Wisdom of the Middle Way (Mulamadhyamakakarika)*.

D. While this course will also be suitable for religious studies and Asian Studies majors, it has been designed with no expectation that the students in the course will have had any or will take any other classes in the study of religion or Asia. The course considers how East Asian and/or South Asian philosophical texts approach epistemological, ethical, and even political dilemmas. As a result, students from a wide range of disciplinary backgrounds will be able to relate what they learn in this course to the approaches of their own major.

COURSE SYLLABUS

RS 311 Eastern Philosophy

3 credits

no prerequisites

i. CATALOG DESCRIPTION

An examination and critique of the philosophies which have shaped Eastern world views and ways of life as found in a representative sampling of Chinese, Japanese, and Indian thought.

II. COURSE OBJECTIVES

1. To understand the major philosophical traditions of India, China and Japan.
2. To see how these systems of thought have impacted millions of lives in Asia throughout the past two and one half millenniums, and influenced the ways of life of the Indian, Chinese and Japanese Americans as minority in this country.
3. In striking contrast to Western thought where male concept is predominant, i.e. God as father and son, the Eastern philosophy emphasizes the polarity between males and females. This attitude is reflected in the religious symbolism: i.e. Shiva and Kali in Hinduism; Izanagi and Izanami in Shinto, ~~Yin and~~ Yin and Yang in Taoism.
This course will discuss the gender balance issue in Eastern philosophic reflection.
4. To compare and contrast the similarities and differences between Eastern and Western thought.

III. COURSE OUTLINE

The Hindu Philosophies

Dominant Features of Indian Philosophy

The Vedas

The Upanishads

The Bhagavad Gita

The Laws of Manu

Nyaya

Vaisheshika

Samkhya

Vedanta

Theistic Development

Contemporary thought

The Buddhist Philosophies

Buddhism as a philosophy

The Documents

The Buddha

The Four Noble Truths
Nature of Reality and Self
~~Zen Buddhism~~
Is Buddhism Pessimistic?
Is Buddhism Atheistic?
Buddhism and the Modern World

~~Chinese Philosophies~~

The Chinese Philosophies

The basic characteristics of Chinese philosophy
Confucianism
Mo Tzu
Mencius
~~Taoism~~
Hsun Tzu
Taoism
The Legalists
Buddhism and Neo-Confucianism
Recent Chinese thought

The Japanese Philosophies

Shinto
Zen

IV. EVALUATION METHODS

There will be three examinations which will cover materials assigned from the text books, supplemental readings as well as class lectures. Each exam will be counted equally.

Type of exam: objective, essays, explanation of terms, concepts, school of thought, etc.

V. REQUIRED TEXTBOOKS, SUPPLEMENTAL BOOKS AND READINGS

Textbook:

John M. Koller, Oriental Philosophies, 2nd. edition, Charles Scribner's Son, New York, 1985

Supplemental reading:

Fritjof Capra, Tao of Physics, 2nd. ed., Bantam Books
Eugene Herrigel, Zen in the Art of Archery, Vintage
Ram Dass, The Only Dance There Is, Doubleday
Alan Watts, The Book: On the Taboo Against knowing who you are, Vintage
Joseph Campbell, Myths to live by, Bantam Book

In addition to the textbook, students will read at least one primary source book from the supplemental reading list.