

COURSE OUTLINE

Philosophy 114
Comparative World Religions: Far East

I. Catalog Statement

Philosophy 114 is a comparative study of the salient ideas and philosophical developments in Hinduism, Buddhism, Jainism, Sikhism, Taoism, Confucianism, Shinto, other Indian religions.

Total Lecture Units: 3.0

Total Course Units: 3.0

Total Lecture Hours: 48.0

Total Faculty Contact Hours: 48.0

Recommended Preparation: Eligibility for English 101

II. Course Entry Expectations

Skills Level Ranges: Reading 5; Writing 5; Listening/Speaking 5; Math 1.

Prior to enrolling in the course, the student should be able to:

1. organize and write thesis-based essays;
2. use detailed examples, facts, logical explanations, and other appropriate support or thesis statements;
3. critically analyze selected prose works dealing with important contemporary issues;
4. summarize, analyze, and synthesize information, express and apply standards for judgment, compare and contrast, and evaluate evidence in order to form and state reasoned opinions;
5. gather and organize information through library research;
6. demonstrate a command of grammar, diction, syntax, and mechanics sufficient for college level work: control of standard English at the sentence level, with few major errors in grammar and punctuation;
7. understand abstract and complex collegiate reading selection;
8. communicate learning, conceptual understanding and analytical skills through class discussions and lectures;

III. Course Exit Standards

Upon successful completion of the required coursework, the student will be able to:

1. interpret and summarize both selected primary and secondary sources;

2. identify and explain the historical, cultural, and intellectual contexts within which fundamental philosophical concerns are raised;
3. critically evaluate the argument relating to the world views presented in various far eastern schools of philosophy;
4. demonstrate the ability to compose critical and analytical responses in writing to the philosophical issues/ideas inherent in the near eastern world views.

IV. Course Content

Total Faculty Contact Hours = 48 hours

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| A. Introduction | 1 hour |
| <ol style="list-style-type: none">1. 19th century studies of the religions of the Far East2. Major scholarly sources in the 20th century3. The dispute over methodology4. Recurring problems in Oriental philosophy | |
| B. Hinduism | 12 hours |
| <ol style="list-style-type: none">1. The early Hinduism of the Vedas and the Brahmanas2. The philosophy of the Upanishads<ol style="list-style-type: none">a. Brahmanb. Atmanc. Reincarnationd. Karma3. The way it works, knowledge, and devotion in later Hinduism4. The concepts of the Bhagavad Gita5. The six systems of orthodox Hindu philosophy<ol style="list-style-type: none">a. The Nyaya systemb. The Vaisheshika systemc. The Sankhya systemd. The Yoga systeme. The Purva-mimansa systemf. The Vedanta system6. Popular Hinduism and modern Hinduism7. Thinkers in the 20th century<ol style="list-style-type: none">a. Aurobindo Ghoseb. Mahatma Gandhic. Sarvapalli Radhakrishnan | |
| C. Buddhism | 10 hours |
| <ol style="list-style-type: none">1. The life and teaching of Gautama<ol style="list-style-type: none">a. His attitude toward metaphysical speculationb. His view of the selfc. His reinterpretation of transmigration and karmad. His ethics2. The rise and spread of Buddhism3. Comparison of Hinayana Buddhism and Mahayana Buddhism | |

4. The Mahayana philosophies of religion
 - a. The Madhyamika (or Intermediate) school
 - b. The Yogacara (or Idealist) school
5. The views of Buddhist sects
 - a. The Pure Land sects
 - b. The Intuitive sects
 - c. The Rationalists sects
 - d. The Mystery or True Word sect
 - e. The Socio-political sect
 - f. Lamaism
6. Buddhism today
 - a. International group movements
 - b. The philosophy of Kitaro Nishida
 - c. Zen Buddhism
 - i. The view of experience
 - ii. The role of nature
 - iii. The concept of the human
 - iv. The doctrine of no-mind
 - v. The emphasis on paradox
 - vi. Satori or enlightenment

D. Other Indian Religions

7 hours

1. Jainism
 - a. Philosophy and ethics of Jainism
 - i. Concepts of karma
 - ii. Concepts of matter
 - iii. Concepts of the soul
 - iv. Concepts of moksha
 - v. Concepts of ahimsa
 - b. Mahavira's followers
 - i. Sectarian developments
 - ii. Jainist logic
2. Sikhism
 - a. Nanak's life and teachings
 - i. His interpretation of monotheism
 - ii. His view of maya
 - iii. His iconoclasm
 - iv. Other syncretistic elements
 - b. The political history of Sikhism
 - i. The succession of gurus
 - ii. The compilation of the Granth
 - iii. Changing attitudes towards warfare

E. Taoism

9 hours

1. Lao-tzu in Chinese tradition

2. The Tao Te Ching
 - a. The concept of the Tao
 - b. The ethics of wu-wei
 - c. The notion of opposites
 - d. The theory of government
3. Chuang-tzu
 - a. The doctrine of “transformations of the Tao”
 - b. The epistemology
 - c. The aesthetics
 - d. The primitivism
4. The magical phase of Taoism
5. Taoism as a religion
 - a. The role of the emperors
 - b. The transformation into theism
 - c. The worship of gods and spirits
 - d. The effect on the birthday and marriage ceremonies of the Chinese people

F. Confucianism

9 hours

1. Confucius life and teachings
 - a. The theory of the rectification of names
 - b. The beginning of the doctrine of the mean
 - c. Ethical concepts : Jen, Li, Hsiao, Chun Tzu
 - d. His social and political philosophy
 - e. His views on filial piety and religion
2. 20th Century Confucian philosophers
 - a. Liang Shu-ming : The defender of Confucianism
 - b. Fung Yu-Ian : Neo-Confucianism
 - c. Ho Lin: Idealistic Neo-Confucianism
 - d. Sun Yat-sen, Chiang K'ai-shek: The philosophy of tridemism

V. **Methods of Instruction**

The following methods of instruction may be used in the course:

1. classroom lecture discussions;
2. audio visual presentations;
3. student presentations and discussions;
4. outside readings of reserved books and articles from scholarly journals;
5. visits to museums and temples.

VI. **Out of Class Assignments**

The following out of class assignments may be used in the course:

1. essays (e.g. an essay analyzing the Nyaya and Vaisheshika theories of knowledge in India philosophy);
2. group project (e.g. a written outline of Buddhist ethics).

VII. Methods of Evaluation

The following methods of evaluation may be used in the course:

1. two to three one-hour class examinations and a final examination requiring demonstration of course exit standards;
2. written assignments demonstrating the critical analysis of the theory and its supporting argument;
3. group discussions;
4. class participation demonstrating course exit standards.

VIII. Textbook(s)

Koller, John. *Asian Philosophies*. 2nd ed.

Upper Saddle River: Percy Education, 2012. Print.
13th Grade Reading Level. ISBN: 978-0-205-16898-9

Smith, Huston. *The World's Religions*. Portsmouth: Harper Collins, 2010. Print
14th Grade Reading Level. ISBN: 978-0061660184.

IX. Other Appropriate Reading

Deutsch, Eliot. Introduction to World Philosophies.

Upper Saddle River: Prentice Hall, 1997. Print.
14th Grade Reading Level. ISBN: 0-13-227505-8.

X. Student Learning Outcomes

Upon successful completion of the required coursework, the student will be able to:

1. interpret and summarize both selected primary and secondary sources;
2. identify and explain the historical cultural and intellectual contexts within which fundamental philosophical concerns are raised;
3. critically evaluate the argument relating to the world views presented in various far eastern schools of philosophy;
4. demonstrate the ability to compose critical and analytical responses in writing to the philosophical issues/ideas inherent in the far eastern world views.