

Course Information

A. Division: ACADEMIC Date: October 8, 1993.

B. Department: ARTS & HUMANITIES New Course

Revision of Course Information Form:

Dated: November 23, 1992

C. PHILOSOPHY 135 D. ASIAN PHILOSOPHY E. 3

Subject & Course No. Descriptive Title Semester Credits

F. Calendar Description

What are the limits of human experience? What is the ultimate ground of existence? In what does self-realization consist, and what path or paths are best followed in pursuit of self-realization? These central questions of philosophy have received distinctive answers within the various traditions of Asian philosophy. In this course we will be exploring the variety of responses to these questions given by Asian philosophers, and particularly the responses of the Vedantists, the early Buddhists, the Taoists, Confucians, and Zen Buddhists. Emphasis will be on the doctrines of Universal Self, no-self, the Way, humanistic wisdom, and enlightenment, and on the relevance of these to contemporary philosophical, ethical, environmental, and political concerns.

Summary of Revisions:
(Enter date & Section Revised)
e.g. 1992-08-25
Section C, E, F, & R

1993:10.08
Sections: N, P

<p>G. Type of Instruction</p> <p>Lecture <u>2</u> Hrs Laboratory <u> </u> Hrs Seminar <u>2</u> Hrs Clinical Experience <u> </u> Hrs Field Experience <u> </u> Hrs Practicum <u> </u> Hrs Shop <u> </u> Hrs Studio <u> </u> Hrs Student Directed Learning <u> </u> Hrs Other (Specify) <u> </u> Hrs</p> <p>Total <u>4</u> Hrs</p>		<p>H. Course Prerequisite: None</p> <p>I. Course Corequisite: None</p> <p>J. Courses for which this course is a Prerequisite None</p> <p>K. Maximum Class Size 35</p>	
<p>L. College Credit Transfer <input checked="" type="checkbox"/></p> <p>College Credit Non-Transfer <input type="checkbox"/></p> <p>Non-Credit <input type="checkbox"/></p>		<p>M. Transfer Credit Requested <input checked="" type="checkbox"/></p> <p>Granted <input type="checkbox"/></p> <p>(Specify Course Equivalents or Unassigned Credit as Appropriate) U.B.C. S.F.U. U. Vic. Other</p>	

Leonard Ayres Course Designer(s)

Benjamin P. Davis Director / Chairperson

John M. Belgar Divisional Dean

P.H. Ongus Registrar

N. Textbooks and Materials to be Purchased by Students (Use Bibliographic Form):

SAMPLE TEXTS (Similar texts and original sources may be used with permission of the discipline)

Patanjali. *Yogasutras of Patanjali*, ed. & trans. by G. Feurstein, (Inner Traditions, 1989)

Lao Tsu. *Tao Te Ching*, trans. by D.C. Lau (Penguin, 1986)

Fingarette, H. *Confucius, The Secular as Sacred*, (Harper Torchbooks, 1972)

Izutsu, T. *Toward a Philosophy of Zen Buddhism*, (Prajna Press, 1982)

OR

Koller, John. *Oriental Philosophies*, 2nd. ed., (Scribner's, 1985); and one or two original sources (from the above).

OR

Bonevac, D & S. Phillips, (ed.). *Understanding Non-Western Philosophy: Introductory Readings* (Mayfield, 1983)

Complete Form with Entries Under the Following Headings: O. Course Objectives; P. Course Content; Q. Method of Instruction; R. Course Evaluation.

O. COURSE OBJECTIVES

General

By the end of the course students will have gained an appreciation of

- the range of views found within Asian philosophy; and
- the relevance of Asian philosophy to contemporary philosophical, moral, environmental, and political concerns.

Specific

Students will demonstrate an ability

- to describe the fundamental doctrines and reasoning of the specific philosophers studied in the course;
- to compare and contrast some Western philosophical viewpoints with those of the Asian philosophers studied in the course;
- to describe how the doctrines and views of some of the Asian philosophers studied would apply to some contemporary philosophical, moral, social, and environmental concerns; and
- formulate assessments of some of the doctrines and positions of the Asian philosophers studied.

P. COURSE CONTENT

Instruction in the course will include topics selected from the following :

1. An introduction to Indian philosophy generally-- including the Vedas, the Upanishads, the Bhagavad Gita and the various paths of yoga, orthodox schools (Nyaya, Vaisheshika, Samkhya, & Mimamsa), and Heterodox schools (Carvaka, Jainism, & Buddhism).
2. An introduction to the Vedantic system (e.g. Sankara's system) or Yoga Philosophy (e.g. Patanjali's Yoga Sutras)-- including emphasis on one example, and on points of comparison (for example, with Parmenides, Spinoza, Kant, & Husserl).

Continued. . .

(P. Course Content Continued)

3. An introduction to early Buddhism-- including the four noble truths, the eightfold path, impermanence, no self-identity, co-dependent origination, Nagarjuna's fourfold negation, and points of comparison (for example, with Pyrrho, negative theology, Hume, Parfitt);
4. An introduction to Taoism-- including the ineffability of the Way, Yin & Yang, the female principle, harmony of entities, and harmony in relations, the natural versus the artificial, and points of comparison (for example, with deep ecology, feminism, global consciousness and cultural diversity, simplicity-values, consumerism, and non-renewable resources);
5. An introduction to Confucianism-- including rites, humaneness, mutuality & relational living, and points of comparison, for example with secular and religious humanism (e.g. Marx, Lamont, Tillich), with family values & civic responsibilities, and with personal cultivation, and spiritual transformation (e.g. Jung, Fingarette);
6. An introduction to Zen Buddhism--including practice, expression, and enlightenment: Dogen's dilemma; dialogue and insight: the koan as problem and as solution; spontaneity and repetition; sense and nonsense: understanding and overstanding; dynamic, concrete, and embodied existence; and points of comparison, (for example with the Later Wittgenstein on spontaneity, with the existentialists on concrete and dynamic existence, with Jaspers on wisdom and insight, and with Buber on the life of dialogue); and
7. Contrasts and comparisons with other Eastern and Western thought, historical and contemporary. (This may be included in #1-6 above).

All of the first six areas will be covered, but some of #1- 6 may be emphasized more heavily than the others.

Q. METHOD OF INSTRUCTION

A combination of lecture and discussion (possibly including student presentations). Some class sessions may involve formal lectures for the entire time (allowing time for questions), in which case a later class session will allow discussion of the lecture and reading material. Other class sessions may involve a combination of informal lecture and structured discussion.

R. COURSE EVALUATION [At least five factors, with no single factor counting more than 30%]

Any Combination of the following Totaling 100% (To Be Specified the First Day of Class)

Essays (two to four)	30- 60%
Tests (two or more)	20- 50%
Instructor's General Evaluation.....	10- 20%
(Participation, improvement, quizzes, short assignments, etc.)	_____

100%