

**Course Submission Form**

**Instructions: All courses submitted for the Common Core must be liberal arts courses. Courses submitted to the Course Review Committee may be submitted for only one area of the Common Core and must be 3credits/3contact hours. Colleges may submit courses to the Course Review Committee before or after they receive college approval. STEM waiver courses do not need to be approved by the Course Review Committee. This form should not be used for STEM waiver courses.**

<b>Form ID</b> CCOREFORM23002000105001	<b>Version No.</b> 88.001	<b>Created by</b> Miranda,Lara Pamela
<b>Created on</b> 2019-04-05T11:51:54	<b>Last Updated on</b> 2019-04-05T11:53:53	<b>Status Updated on</b> 2019-05-03T15:16:59
<b>Current Status</b> Approved	<b>Course Selected:</b> Subject PHILO (PHILO - Philosophy) Catalog Nbr 21900	

Course Revision & College	
<b>Form Submission</b> Initial Submission	<b>College</b> Hunter College

Course Data		
<b>Course ID</b> 031663	<b>Subject</b> PHILO (PHILO - Philosophy)	<b>Catalog Nbr</b> 21900
<b>Catalog Status</b> Approved	<b>Contact Hours</b> 3	<b>No. of Credits</b> 3
<b>CourseTitle</b> Chinese Philosophy		
<b>Course Description</b> Chinese Philosophy		
<b>Department</b> Philosophy		
<b>Pre-Requisites/Co-Requisites</b> Prerequisites: ENGL 12000 and a PHILO course.		

Course Syllabus [Attachment Filename(s)]
PHILO_21900_SYLL.docx

Location(Required or Flexible) and Learning Outcomes	
REQUIRED	FLEXIBLE
English Composition <input checked="" type="checkbox"/>	World Cultures & Global Issues
Math & Quantitative Reasoning	US Experience in its Diversity
Life and Physical Sciences	Creative Expression

**Individual and Society**

**Scientific World**

Learning Outcomes: Questions	Learning Outcomes: Responses
<p><b>* 1. Gather, interpret, and assess information from a variety of sources and points of view.</b></p>	<p>The 11 weekly essays, oral presentation, and term paper all require that students gather, interpret, and assess information from both required and additional readings, which represent numerous points of view. For example, each weekly essay requires that students confront a different set of texts from a Chinese philosophical tradition, interpret its central claims, and assess them. Classroom discussion is aimed at focusing these activities. And the aim of the term paper is to explain and assess an idea that runs through more than one school of thought in Chinese philosophy by synthesizing ideas that have been gathered from several required texts.</p>
<p><b>* 2. Evaluate evidence and arguments critically or analytically.</b></p>	<p>Each class discussion is aimed at critical and analytical evaluation of the assigned texts, and this is among the primary criteria of assessment on short assignments and on the term paper.</p>
<p><b>* 3. Produce well-reasoned written or oral arguments using evidence to support conclusions.</b></p>	<p>The production of well-reasoned arguments is the central criterion by which all philosophical writing and discussion is judged. This is a primary criterion of assessment of classroom participation and the term paper. For example, the term paper requires students to defend a thesis about a given theme is given different treatments in different traditions within Chinese theme.</p>
<p><b>4. Identify and apply the fundamental concepts and methods of a discipline or interdisciplinary field exploring world cultures or global issues, including, but not limited to, anthropology, communications, cultural studies, economics, ethnic studies, foreign languages (building upon previous language acquisition), geography, history, political science, sociology, and world literature.</b></p>	<p>A central goal of this course is to apply the fundamental concepts and methods of philosophy to the task of analyzing and explaining several of the major traditions in Chinese thought and their impact on the history of China and its neighbors, and to compare these traditions to parallel ideas in Western philosophy. This goal will be assessed via weekly writing assignments, which ask students to explain and assess the central concepts and ideas presented in classic Chinese philosophical texts. It will also be assessed via the oral presentation and term paper, which ask students to synthesize and assess ideas from multiple traditions in Chinese philosophy, including their impact on Chinese society.</p>

<p><b>5. Analyze culture, globalization, or global cultural diversity, and describe an event or process from more than one point of view.</b></p>	<p>This course considers ancient Chinese society and culture from the point of view of Confucianism, Buddhism, and Taoism?three major schools of thought that developed at the time. Each individual weekly assignment and classroom discussions will focus on individual texts from within a single tradition. The oral presentation and term paper ask students to compare more than one tradition by assessing their treatments of a common theme.</p>
<p><b>6. Analyze the historical development of one or more non-U.S. societies.</b></p>	<p>Although the main focus of this course is on the development of ancient Chinese philosophy, a secondary focus is on the ways in which Chinese philosophy influenced (and was influenced by) ancient Chinese society. Several readings address the societal impact of Chinese philosophy, and they will be a focus of classroom discussion and weekly writing assignments when those readings are discussed.</p>
<p><b>7. Analyze the significance of one or more major movements that have shaped the world's societies.</b></p>	<p>This course focuses on Confucianism, Taoism, and Buddhism, all of which have played major roles in the historical development of China and its geographical neighbors. All of the weekly writing assignments and classroom discussion, as well as the oral presentation and term paper, will be assessed in part on the basis of how well students are able to analyze the central ideas of these traditions.</p>
<p><b>8. Analyze and discuss the role that race, ethnicity, class, gender, language, sexual orientation, belief, or other forms of social differentiation play in world cultures or societies.</b></p>	<p>Class and gender are central themes in the discussion of Confucianism. Because Chinese philosophy and Chinese religious belief are interconnected, a central theme of the course will be the role of religious belief in ancient China. In weekly assignments and classroom discussions about texts in which these are important themes, students will be assessed on their ability to analyze and discuss them. Students may also choose to give their oral presentations and term papers on these themes, in which case their work will be assessed in part based on their ability to cogently analyze and discuss them.</p>
<p><b>9. Speak, read, and write a language other than English, and use that language to respond to cultures other than one's own.</b></p>	
<p><b>A. If there is a change to the course title, what is the new course title?</b></p>	
<p><b>B. If there is a change to the course description, what is the new course description?</b></p>	
<p><b>C. If there is a change to the pre-requisites and/or co-requisites, what are the new pre-requisites and/or co-requisites?</b></p>	

Chair (Approver) Comments
---------------------------

<b>Comments</b> Meets SLOs.
-----------------------------

# Chinese Philosophy PHILO 21900

## Sample Syllabus

Instructor: Robert J. Mahony, Adjunct Associate Professor

Office: Hunter West 1447

E-mail: [rmahony@hunter.cuny.edu](mailto:rmahony@hunter.cuny.edu)

### COURSE DESCRIPTION

This course is an introductory survey of some of the major topics, thinkers, and schools of thought in ancient Chinese philosophy. We will concentrate on Confucianism, Taoism, and Buddhism, and some attempts to integrate ideas from all three traditions. These traditions had major influences both on subsequent thought in China, Japan, and Korea, and on the historical development of those societies. We will also spend some time comparing some of the major ideas in Chinese philosophy to closely related ideas that have appeared in parallel in the Western philosophical tradition.

### EXPECTED LEARNING OUTCOMES

Students should be able to do the following by the end of this course:

1. Explain, compare, and critique the major ideas in Chinese Philosophy.
2. Describe and analyze sources translated from Chinese, especially through an appreciation of differences between oral and written media
3. Explain and criticize judgments of scholars and colleagues who interpret the original sources of Chinese Philosophy
4. Explain and compare the major ideas showing identical or similar treatment in both Western and Chinese Philosophy
5. Apply the fundamental concepts and methods of philosophy—analytical and critical reading and the crafting of well-reasoned argument (both orally and in writing)—as they apply to the course's subject matter.

### REQUIRED READING

Wing-tsit Chan, *A Source Book in Chinese Philosophy* (Princeton: Princeton Univ. Press, 1963) ISBN 0691019649

Confucius, *The Analects*, trans. D.C. Lau (London: Penguin Books Ltd., 1979) ISBN 9780140443486

*Mencius*. Trans. D.C. Lau (London: Penguin Books Ltd., 1970, 2003) ISBN 9780140449716.

Chuang Tzu, *The Book of Chuang Tzu*, trans. Martin Palmer (London: Penguin Books Ltd., 2006) ISBN 9780140455373

### BLACKBOARD

We will rely on the web-based software Blackboard as a principal medium for resources and information throughout the semester. Go to the Hunter Blackboard site (<http://bb.hunter.cuny.edu>) and log in. Verify that your email address or a link to it in Blackboard is correct, because **you will be responsible for receiving emails from me through the e-mail listing in Blackboard during the semester.**

### COURSE REQUIREMENTS AND EVALUATION

**1) Class participation** composes **10%** of the final grade. You will be expected to attend class regularly, having read the assigned texts, and engage in discussion, debate, and critique during class time.

**2) Weekly Essays** will constitute **40%** of final grade. In all, there will be 11 one-page essays. The main criterion of evaluation on these essays is for the student to demonstrate comprehension of and critical engagement with the required texts.

**3) Quizzes** will constitute **10%** of final grade. These short quizzes will happen at the beginning of class, and will be about that day's assigned reading.

**4) One oral presentation** constitutes **10%** of the final grade. This presentation will be about 10 minutes long, and will be a preview of the student's argument in their final essay.

**5) One Final Essay** composing **30%** of the final grade. This essay should be approximately 10 pages long, and should be based primarily on engagement with primary sources. In this essay, you will critically engage in greater detail with one of the themes that show up repeatedly in the required readings. Your job will be to articulate and defend a thesis about how your chosen theme is given different treatments in different traditions within Chinese theme.

### COURSE SCHEDULE AND READINGS

Jan 30: Review the course syllabus and then examine examples of deductive and inductive inferences, the role of logic in Philosophy, and address the lack of interest in formal logic in Chinese Philosophy. (examples supplied by teacher)

Feb 01: Examine the problem of language and communication in Philosophy in both Western and Chinese traditions. Show that both traditions address the need for "liberal arts" as a means of correcting faults in institutional education (examples supplied by teacher). Examine how Chinese writing affects China and other Asian cultures.

**Feb 06: Quiz (10 pts:** Mencius, Appendix 4) Examine Chinese records before Confucius as classical sources for institutional education and philosophical inquiry.

Feb 08: Introduce Chinese Classics and the oral tradition that shaped the written record. (Chan pp 3-13).

**Feb 13: Quiz (10 pts:** Confucius pp 59-160). Examine Confucius' view of learning and his disciples' obsession with error, the role of filial piety, and the virtue of a gentleman.

Feb 15: Examine a method for understanding the content of Confucius' *Analects* by using evidence in the text to support reading selections grouped by references to each disciple. Emphasize Confucius' leading disciple, Yen Hui. (Confucius pp 59-111)

Feb 22: Continue examining disciples, especially Tzu-kung and Tzu-lu, to understand the moral philosophy evident in the sage (as a philosopher king), the idea of benevolence, and the limits of language and action in political life.

**Feb 27: Quiz (10 pts:** Mencius pp 3-75). Examine Mencius' idea of goodness (the inherent benevolence of the human mind) in his speeches with rulers. Note the rhetorical and dialectical devices serving the philosopher attempting to institute justice.

Mar 01: Examine Mencius' use of Confucius' theory of the rectification of names, and explore how and why Mencius identifies Confucius as a unique sage – a teacher, not a ruler. (Mencius pp 3-75)

**Mar 06: Quiz (5 pts:** Chan pp 115-35). Examine Hsun Tzu's idea that human nature is inherently evil but achieves goodness through education and observance of laws and rituals. Address how Chinese Philosophy ultimately upholds Mencius' theory.

Mar 08: Examine Hsun Tzu's theory of Nature as an argument liberating inquiry from religious beliefs. (Chan pp 116-28)

**Mar 13: Quiz (5 pts:** Chan pp 84-114). Examine The Great Learning and The Doctrine of the Mean as models of *impossible* moral excellence.

**Mar 15: Quiz (5 pts:** Chan pp 211-31). Discuss Mo Tzu's concept of universal love and authoritarian statecraft as beliefs rejected by both institutional education and the liberal arts championed by the followers of Confucius and Mencius.

Mar 20: Introduce the text of Lao Tzu (Chan pp 136-76) as a problematic written record regarded, however, as a treatise debunking language as neither sufficient nor necessary for knowledge.

**Mar 22: Quiz (10 pts:** Chan pp 136-76). Present images of nature as metaphors of knowledge.

March 27: Examine the use of paradox in Lao Tzu as a means of expressing a concept about the limitations of language and cognition. (Chan pp 136-76)

**March 29: Quiz (5 pts:** Chuang Tzu pp 1-64). Examine Chuang Tzu's treatment of knowledge as being thwarted by human conditions, especially that of failing to distinguish dreams from consciousness.

Apr 10: Examine language as the source of ignorance requiring one to "forget," or destroy, experience shaped by language. (Chuang Tzu pp 1-64)

Apr 12: Examine the role of irreverence in Chuang Tzu's search for knowledge.

Apr 17: Introduce the historical Buddha as the product of the liberal arts in the Indian tradition and explain the Buddha's teaching of the Four Noble Truths. (discussion supported with distributed notes)

**Apr 19: Quiz (5 pts:** Chan pp 336-56). Survey the early schools of Buddhism arriving in China and address how Chinese Philosophy first opposes but then supports Buddhism.

April 24: Guest from Zen Buddhist Temple presenting talk on Buddhism revealed in a selected Sutra (distributed through Black Board), who will also answer questions or debate ideas with students.

**Apr 26: Quiz (5 pts:** Chan pp 425-49, and 450-59) Examine Zen Buddhism as Chinese Philosophy using traditional liberal arts to advance learning associated with many of China's traditional philosophers.

May 01: Discuss the revival of pre-Buddhist Philosophy (Chan pp 450-59)

**May 03: Quiz (5 pts:** Chan pp 460-80, 495-517). Examine the concept of T'ai-chi as an idea expressed best in visual diagrams and mathematics.

May 08: Examine the integration of Buddhist, Taoist, and Confucian schools in Chang Tsai's essays on ethics (Chan pp 495-517)

May 10: Conclude discussion on the integration of Buddhism, Taoism, and Confucianism.

May 15: Presentations

## Final Exam Period (date TBD): Presentations

### ACADEMIC INTEGRITY

Hunter College regards acts of academic dishonesty (e.g., plagiarism, cheating on examinations, obtaining unfair advantage, and falsification of records and official documents) as serious offenses against the values of intellectual honesty. The College is committed to enforcing the CUNY Policy on Academic Integrity and will pursue cases of academic dishonesty according to the Hunter College Academic Integrity Procedures.

### ADA STATEMENT

In compliance with the ADA and with Section 504 of the Rehabilitation Act, Hunter College is committed to ensuring educational access and accommodations for all its registered students. Hunter College's students with disabilities and medical conditions are encouraged to register with the Office of AccessABILITY for assistance and accommodation. For information and appointment contact the Office of AccessABILITY located in Room E1214 or call (212) 772-4857 /or VRS (646) 755-3129.

### HUNTER COLLEGE POLICY ON SEXUAL MISCONDUCT

In compliance with the CUNY Policy on Sexual Misconduct, Hunter College reaffirms the prohibition of any sexual misconduct, which includes sexual violence, sexual harassment, and gender-based harassment retaliation against students, employees, or visitors, as well as certain intimate relationships. Students who have experienced any form of sexual violence on or off campus (including CUNY-sponsored trips and events) are entitled to the rights outlined in the Bill of Rights for Hunter College.

- a. Sexual Violence: Students are strongly encouraged to immediately report the incident by calling 911, contacting NYPD Special Victims Division Hotline (646-610-7272) or their local police precinct, or contacting the College's Public Safety Office (212-772-4444).
- b. All Other Forms of Sexual Misconduct: Students are also encouraged to contact the College's Title IX Campus Coordinator, Dean John Rose (jtrose@hunter.cuny.edu or 212-650-3262) or Colleen Barry (colleen.barry@hunter.cuny.edu or 212-772-4534) and seek complimentary services through the Counseling and Wellness Services Office, Hunter East 1123.

CUNY Policy on Sexual Misconduct Link: <http://www.cuny.edu/about/administration/offices/la/Policy-on-Sexual-Misconduct-12-1-14-with-links.pdf>