

COURSE SYLLABUS

Philosophy 312: Oriental Philosophy
Section 04 TR 09:45-11:15
Department of History and Philosophy
College of Arts and Sciences
Lander University
Greenwood, SC 29649

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1 Essential Information

Instructor: <i>Lee C. Archie</i>	Office Hours:
Office: <i>LC M33</i>	<i>MWF 08:30 am–09:00 am</i>
Learning Center Mezzanine	<i>MWF 10:20 am–11:20 am</i>
Telephone: <i>+1 864 388 8383</i>	<i>TR 08:30 am–09:30 am</i>
Email: <i>larchie@philosophy.lander.edu</i>	<i>TR 11:30 am–12:00 noon</i>
Instant Message: <i>philhelp@gmail.com</i>	Other times by Appointment

1.1 Supplementary Materials

Oriental Philosophy Homepage:

<http://philosophy.lander.edu/oriental/>

Oriental Philosophy Syllabus html:

<http://philosophy.lander.edu/oriental/syllabus/>

Oriental Philosophy Syllabus pdf:

<http://philosophy.lander.edu/oriental/syllabus.pdf>

Oriental Philosophy Assignment Schedule

<http://philosophy.lander.edu/oriental/assignment.html>

My Online Calendar and Class Schedule:

http://www.google.com/calendar/embed?src=philhelp%40gmail.com&ctz=America/New_York

(General) Philosophy Homepage:

<http://philosophy.lander.edu/>

mwforum Philosophy Board:

<http://philosophy.lander.edu/cgi-bin/mwf/forum.pl>

FAQ:

<http://philosophy.lander.edu/oriental/faq.html>

Online Grades:

<http://philosophy.lander.edu/~larchie/grades.cgi>

Additional Readings:

<http://philosophy.lander.edu/ethics/ethicsbook/book1.html>

How to Study:

<http://philosophy.lander.edu/study-topics.html>

Email Etiquette:

<http://office.microsoft.com/en-us/help/HA012054101033.aspx>

How to Cite the Internet: *Citation Styles Online!*

<http://www.bedfordstmartins.com/online/citex.html>

1.2 Appointments—Office Hours

I look forward to talking to each of you about our philosophy course. You are warmly encouraged to stop by my office to discuss classroom lectures, ideas, or problems. If the stated office hours do not fit your schedule, other times can be arranged. For questions about course content and course procedures use

the Philosophy Server's `mwforum` Philosophy Forum. You will need to register for this Discussion Board according to the instructions given in *Section 3.10 mwforum Philosophy Forum* below.

Personal questions should be sent to `larchie@philosophy.lander.edu` only. *Please do not use WebCT email or my Lander Webmail address for email contact in this course.* (I do not use or check WebCT email, and I like to keep student correspondence separate from the mass mailings and notices which fill Lander's Webmail.)

My daily schedule is online here:

http://www.google.com/calendar/embed?src=philhelp%40gmail.com&ctz=America/New_York

1.3 General Education Core Requirements

Note especially: Although Phil. 312 fulfills the General Education Core Curriculum Requirement for Global Issues/Non-Western Studies and Humanities for most majors, this course does *not* fulfill the requirement for logic and analytical thought. If you are seeking to fulfill the logic and analytical thought requirement by registering for a philosophy course, you need to enroll in Philosophy 103: Introduction to Logic.

2 Course Description

2.1 Catalog Course Description

"Provides an understanding and appreciation of Oriental life and thought. Certain fundamental and characteristic problems are examined as they are considered in Oriental traditions." From the *2007–2008 Lander University Catalog*

2.2 Textbooks

Herman Hesse. *Siddhartha: An Open Source Reader*. Eds. Lee Archie and John Archie. Version 1.0 GFDL, 2006. Free for use or resale under terms of the GFDL license.

Lee Archie and John G. Archie, eds. *Readings in Eastern Philosophy: An Open Source Text*. Version 1.0 GFDL, 2006. Free for use or resale under terms of the GFDL license.

Available in these formats:

<http://philosophy.lander.edu/siddhartha/introbook.html>.

<http://philosophy.lander.edu/oriental/siddhartha.pdf>.

<http://philosophy.lander.edu/oriental/mp3/siddhartha/>.
<http://philosophy.lander.edu/oriental/reader.pdf>.
<http://philosophy.lander.edu/oriental/eastern/book1.html>.

The textbooks are not available in hard copy at this time. Links above give convenient access online chapter-by-chapter in pdf, html, and mp3 sound files. The mp3 files may be played on an iPod™ or MP3 Player. Text files for conversion into Braille are available by request. If you choose to print out reading selections, the pdf form of the reading selections is clearer and less expensive. The GFDL license makes this textbook freely available to anyone for any purpose for no charge. You may print it out for your own use or print it out to sell it so long as you inform the buyer where to access it online without charge.

2.3 Purpose of the Course

The general purpose of this course is to provide an understanding and appreciation of Oriental life and thought. Specific characteristics and fundamental Oriental beliefs and thought are introduced, clarified, and examined in their practical aspects of everyday life.

2.4 Main Objectives of the Course

Some of these main problems include:

1. How can an understanding and an appreciation of Eastern philosophy be obtained?
2. What are the fundamental philosophic problems of Eastern philosophy?
3. How does Eastern life and thought differ from Occidental life and thought?
4. What is the nature of relation between the Self and the universe?
5. How do Eastern philosophies differ from Eastern religions?
6. Of what does reality consist? How could we know?
7. What should be the goals of life?
8. What can be known about the purpose and meaning of life?

In this course you will learn how to inquire into some of complex philosophical problems of everyday life and begin to formulate your own philosophy of life. For this task, you will learn some effective methods of inquiry, analysis, and criticism. The central method used in our course is that of shared inquiry. We will learn some of the fundamental concepts of the world's great philosophies and the use of these concepts in a re-examination of our own philosophies.

2.5 Course Procedures

The methods used to obtain these ends are

1. to learn to identify philosophical arguments, to evaluate and counter them, and to construct good arguments,
2. to obtain the ability to relate arguments to one another and to judge the relative strength of different kinds of arguments,
3. to analyze different techniques of definition and kinds of meaning in Eastern philosophy,
4. to obtain the ability to identify common mistakes in philosophical reasoning and to reconstruct arguments to avoid them,
5. to gain skill in evaluating philosophical theories,
6. to recognize the differences between the inductive and deductive sciences and how they relate to ethical theories,
7. to recognize the difference between *á priori* presuppositions and *á posteriori* principles,
8. to study classic, influential, and abiding methods of experimental inquiry into the nature of Eastern philosophy,
9. to apply usefully the several methods of inductive reasoning in everyday life and ordinary language.

In this course you will gain skill in asking interesting, productive, and insightful questions and will analyze ethical passages to obtain facility in the clear, complete, and methodological understanding of their content. You will also learn effective methods of analysis and criticism in the evaluation of philosophical argumentation.

2.6 Narrative Description of the Course

There is little doubt that many teachers attempt to inform students to an excessive degree: students have little enough time to assimilate the information given them, much less to entertain such questions as

1. What is the nature of this information?
2. What is the scope of its application?
3. What is the context and limits of its truth?

It might be surprising to learn that some studies show students acquire information just about as well with a teacher as without one. (Indeed, teachers learn the same way students do.) These are some general reasons why our Eastern philosophy course is not a course designed to be primarily informational, instead the class is more adequately described as an introduction to shared inquiry into the clarification of life's values.

I think you will find that learning, inquiry, and problem solving are most enjoyable human experiences. I expect to learn a great deal from our shared inquiry. You and I both have a personal stake in the quality of the class and personal responsibility for making it challenging. This class, more than any other class in your university career, is designed to encourage you to think about your responsibility for your life course.

We will adopt certain techniques recommended by many educators, namely those of guided discovery through problem-oriented Socratic lectures, group discussion, simulations, and review examinations.

Socratic lectures are used to focus on principles and methods appropriate to our study of philosophy. The lectures are not expository. Ultimately, of course, you learn about a method, not by listening to me talk, but by using it yourself. If I do my job correctly, you will discover and evaluate the significance of philosophical principles yourself. Moreover, if I attempt to instruct you on what is important about the topics discussed, the art of inquiry, both shared and personal, is lost. A Socratic lecture is a series of carefully framed questions followed by considered responses. Your answers and those given by other students usually give the direction of the lecture. I might suggest how problems can be best approached, but we will both be thinking.

Class discussion is used to enable you to think and converse critically. In order to understand a given problem, often both questions and answers must be rephrased. We are seeking to solve problems (or at least devise methods to go about solving problems): non-directed or street-corner conversations are out of place. We will attempt to discover the inadequacies of a given hypothesis as well as attempt to develop alternative hypotheses. Responsibility for the direction of the discussion is mine; responsibility for specific contributions to the class is yours.

Simulations are sometimes called "educational games." Very often students and teachers speak of the "real world" in contrast to "the classroom." As an individual trained in philosophy, I am not sure that the real world can be opposed to anything, and so it is difficult for me to see that the classroom itself is not part of the real world. Be that as it may, there are definite learning advantages in classroom situations that are absent in less structured situations. "When you are up to your waist in alligators, it's difficult to remember that your initial objective was to drain the swamp." Educational games streamline learning by

simplifying otherwise complex situations so that basic principles and strategies become evident. Although experience is said to be the great teacher, good simulations are often the next best thing.

Papers and tests are different in this class from many other classes. If there be the Great American College Student, then that person is one who has learned the technique of passive acquiescence in the memorizing of material, especially material which he or she thinks the teacher thinks is of some importance. Unfortunately, in many classes this strategy almost always works. In our class the strategy of the passive acquisition of facts will probably not be too successful. You will be encouraged to rely on yourself to produce considered responses from a rational perspective. Positions are to be substantiated, and alternative points of view are to be seriously and sincerely explored. Your tests will demonstrate some of the ways an educated mind approaches life's problems. It is my job to supply the tools to help you in this endeavor. We will learn by trial and error how to express ideas clearly, what constitutes a good argument, what constitutes a fallacious one, and how a reasoned position for most persons is usually superior to an intuitive one. The purpose of the tests is to provide a limited opportunity to organize your thoughts about philosophical problems into some kind of consistent framework.

Reading assignments are fairly short in recognition of the fact that reading philosophy takes time and, in some cases, is exceedingly difficult. As you prepare for your classes, you will probably find that this class is one of the most exciting of your university career. I will attempt to create the conditions under which you can exercise your native curiosity. Class periods will be varied, and I will seek to keep each class tightly organized and effective. If I do my job correctly, our Eastern philosophy course will also be one of the most valuable in your university career.

2.7 Teaching Methods

We adopt specific techniques recommended by many educators, namely lecture, discussion, review tests, readings, and online supplementary material.

3 Course Requirements

3.1 Evaluation

Judgment about the progress of your work is based on the quality and depth of critical and constructive thinking exhibited on tests. Your course grade should reflect your understanding of some of the central concepts of Eastern thought, the expression and analysis of those concepts, and your reasoning and insight into their practical application. Your course grade is determined by averaging the points you achieve from the following scores:

Test 1 : Siddhartha

Test 2 : Hinduism

Test 3 : Confucianism and Buddhism

Quizzes : Best 10 of 12 quizzes.

Each item above counts 25% of your course grade; your final course grade is assigned according to the final average of these four scores. There is no comprehensive final examination in this class.

Letter grades are assigned according to your mathematical average. General remarks as to how much study is required are outlined in section 3.6 *Grade Evaluation*.

3.2 Grades: Suggestions on Doing Well

Judgment about the progress of your work is based on the four test scores and best ten quizzes. The course is essentially performance-based and consists of a progressive series of concepts to be learned and mastered. For this reason, few students can do well in this course by “cramming” before exams. Normally, the course is not difficult if you attend class, keep up with the reading and homework daily, and do not attempt to learn a large amount of information at one time.

Understanding philosophy does take some patience; only by dedicating some time and an open mind toward different ideas does philosophy finally prove accessible and personally rewarding. A six-part distillation of notes on “How to Study” for this course is available on the Web at

<http://philosophy.lander.edu/study.html>

and is well worth checking.

3.3 Tests

Tests are usually a combination of objective, short answer and problems. The subject-matter is primarily based on the reading, lecture notes, and homework assignments.

Even though tests are based on questions from the homework and reading assignments, the tests are neither based on memorized facts nor based on objective information derived from memorized arguments. Instead, the emphasis given in tests is on the operation and active transformation or manipulation of the concepts learned. Occasionally, some particularly difficult optional questions

are included for extra credit.

On essay-type questions, be sure to answer with complete sentences; answers provided as lists of phrases or the names of concepts, alone, do not reflect an understanding of the subject and usually will be given little, if any, credit. Example tests, quizzes, and lecture notes, are online at

<http://philosophy.lander.edu/oriental/>

3.4 Quizzes

In-class quizzes are based on short specific questions written in class on an explicit philosophical topic or argument. The quiz topic is usually announced in advance of the quiz, and the topic has been thoroughly explored in a previous class. Your quiz average is based on the highest ten scores. Examples of past quizzes are online here:

<http://philosophy.lander.edu/oriental/quizzes.html>

3.5 Online Quizzes

Online quizzes are provided as study aids only and may be used for self-testing. They are entirely optional and form no part of your grade in this course. Practicing with the online quizzes is especially important to test your understanding of the important concepts before you take a test.

3.6 Grade Evaluation

Your final course grade is assigned according to your final average as described above in the section 3.1 *Evaluation*. The number of hours advised to study given below is usually an accurate guide to how well you will do in this class. If you study only for tests, your doing well in the course is doubtful. Many students assume they can do well in philosophy without doing homework and without studying outside of class because they have been able to do so in other high school or college classes. Since these students have become habituated to passing courses without much study, they are often alarmed to discover our philosophy course is substantially different from what they have expected.

- A** (90 points or above) reflects approximately two hours study per class hour; a great deal of time, thought, and effort; and mastery of the subject.
- B** (80 or above but below 90 points) reflects approximately one hour study per class hour; above average time, thought and effort; and superior achievement.

C (70 or above but below 80 points) reflects approximately hour study per class hour, average time, thought, and effort; and average achievement.

D (60 or above but below 70 points) reflects cramming for examinations; minimum time, thought, and effort; below college level work; a less than adequate grasp of the course content; and less than satisfactory achievement.

FA reflects attending fewer than 75% of class meetings.

INC can only be given in cases of sudden illness or emergency beyond the student's control.

3.7 Extra Credit

Other than some occasionally offered intriguing problems on tests, no other opportunities for extra credit are offered in this class. Subjects and problems for this course have been chosen on the basis that they are the best and most important introduction to beginning study of philosophy. “Extra Credit” problems are in addition to class requirements—not a substitute for, or a make-up of, missed class assignments.

3.8 Grades Online

You may access your grades online at any time on the Philosophy Server (not Lander WebCT) with a username and password (not your WebCT username and password) as described here.

Username: Your username for the course is the first letter of your first name followed by your *complete* last name in lowercase letters and without spaces. For example “Lauren Bouchett Satterfield” would have the login username of “lsatterfield” with no limitation of number of letters (as in some email programs).

Password: Your password is your Lander L-number (without hyphen). Type a capital L followed by eight digits: *e.g.*, **Lxxxxxxxx**.



Figure 1: Where to Find Grades Online

Where to Log In: From the Philosophy Homepage click on the yellow “Introduction to Philosophy” link under the gray heading entitled “Class Grades” as in *Figure 1*.

1. Choose your class from the descriptions in the drop-down box. If you log in incorrectly, be sure to re-select your class from the drop-down box because an incorrect login might re-set the class to a default philosophy course. See *Figure 2*.

Figure 2: How to Log in for Grades

2. Enter your username *exactly* as described above.
3. The login process is case-sensitive—be sure to use lowercase letters for your username and a capital “L” in your L-number password. If you obtain the result of “bad login,” check to see if the Caps Lock key is on, or you have confused the letter “l” with the number “1” or with the capital letter “L.” Occasionally, the number “0” is can confused with the capital letter “O.”

3.9 WebCT Discussion Board

The WebCT Discussion Board is *not* used in this class. Instead, we will be using the `mwforum` Philosophy Forum on the Philosophy Server at

`http://philosophy.lander.edu/cgi-bin/mwf/forum.pl`

for which you will need to register as described below.

3.10 `mwforum` Philosophy Forum

The `mwforum` Philosophy Forum is used in our class for the posting of questions of any kind, reading comments, and replies to comments.

The `mwforum` Philosophy Forum are an important part of obtaining help in real time from your classmates and from your instructor. You are encouraged to post

questions, problems, or answers on any topic relating to the course policies, procedures, or homework of our philosophy class. Your post is placed directly on the Philosophy Web and can be immediately accessed by anyone in the world. The *mwforum* Philosophy Forum is a good place to obtain a pre-evaluation of your philosophy reading questions or to seek answers to questions at the beginnings of the readings.

The purpose of the *mwforum* Philosophy Forum is to discuss the daily class activities of our philosophy course: reading posts, comments, homework questions, homework answers, housekeeping matters, class procedures, assignments, test dates, and class policies.

Signing up for the *mwforum* Philosophy Forum is a completely separate procedure from WebCT and is explained here.

1. On the Philosophy Homepage on the Web at <http://philosophy.lander.edu/> (notice that there is no “*www*” in this URI or Web address), click on the “*mwforum* Philosophy Forum” link.
2. From the *mwforum* Philosophy Forum page, click on the “Register” tab at the top of the page.
3. Fill in a username of your own choosing and your email address—taking care to remember the username you have chosen. In a few moments, a password will be sent to your email address. If you cannot find the email from *mwforum* in your Inbox, check to see if the message arrived in the Bulk Mail Folder in your email program. See *Figure 3* for a screenshot of the Register Page.

Username

Email Address (login password will be sent to this address)

Repeat Email Address

funds confectioner's

Type the two words:

CAPTCHA™ stop spam. read books.

Register

Enter username and email address. Type the two Captcha words and click "Register."

Figure 3: How to Register for *mwforum* Philosophy Forum

4. Click on the “Register” button, and a login page will load. Log in with your chosen username and the password you have just received *via* email.

Be sure to take note of your password—perhaps, by saving or printing out the email message. Next, click the “Login” button. See *Figure 4*.

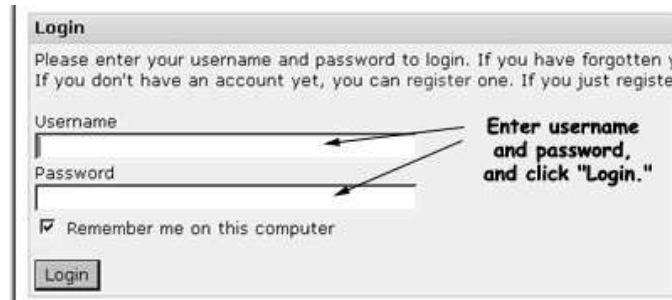


Figure 4: How to Login to mwforum Philosophy Forum

3.11 Troubleshooting the Philosophy Forum

Lost Password: If you lose or forget your password to the mwforum Philosophy Forum, click on the Login link on the upper-right of the mwforum Homepage. At the bottom of the Login page in a box labeled “Request Password.” Fill in your username in the username bar, and click the “Request” button. Your password will be sent to you *via* email.

Forgotten Username: If you have forgotten your username to the mwforum Philosophy Forum, click on the Login link on the upper-right of the mwforum Homepage. At the bottom of the Login page in a box labeled “Request Password,” fill in your account’s email address in the username bar, and click the “Request” button. Your username will be sent to you *via* your account’s email.

Forgotten Email Address: If you have forgotten your email address and you have posted to the Philosophy Forum at least once in the past, then find your message on the Philosophy Forum and click on your username. Your “Profile Page” will load, and your email address will be displayed, if you chose not to hide it when you first registered for the Philosophy Forum.

3.12 Profile Page

When you login to the mwforum Philosophy Forum for the first time, you must enter personal information on your Profile page. To accomplish this, log in to the mwforum Philosophy Forum and click on the “Option” link at the top of the page.

When the Profile page loads, you can change your password to a more easily remembered password if you wish to do so. Choose a simple easily remembered password, and record the password in your philosophy notebook or in the space provided below:

Username: _____
 Password: _____

If you wish to hide your email address when you post, check the appropriate box on this page. I recommend but do not require that you do not hide your email address so that your instructor and other students can email you privately. If you do hide your email address, be sure to check your official Lander email account for class-related communications daily even if you do not normally use that email account. When finished entering the information you want, scroll *way down* to the bottom of the page and click on the “Change” button so your information will be saved.

After you post to the Philosophy Forum, if you click on your blue hyperlinked username or you click on “Options” at the top of the page in the **mwforum** Philosophy Forum program, you can find out how many times you have posted as well as find out about your other personal data. To do so, click “Info” on the line just below your username on the Profile page. Next, click on the “Posts” link for a list of all your messages.

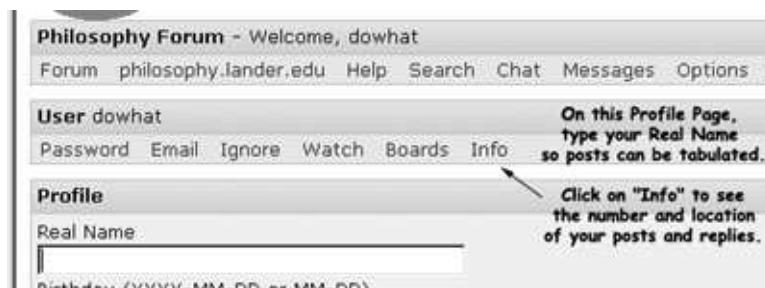


Figure 5: How to Find Your Posts

3.13 How to Post to the Board

1. From the homepage on the philosophy Website at

`http://philosophy.lander.edu`

(again, note there is no “*www*” in this URL,) click on the “mwforum Philosophy Forum” link toward the middle of the left-hand column.

2. When the “Philosophy Forum” page loads, click on the **mwforum** Philosophy Forum Board of interest. (In the screenshots presented here, the names of the Message Boards might not exactly match the current names on the board). The Philosophy Forum Message Boards for this class are under the heading: “WebCT Introduction to Philosophy Online Course.”
3. (You need to log in to the **mwforum** Philosophy Forum in order to post comments, but you need not log in just to read the messages posted. If you work on a public computer, be sure to log off the Philosophy Forum in order to prevent the possibility of someone else posting to the Board under your name.)

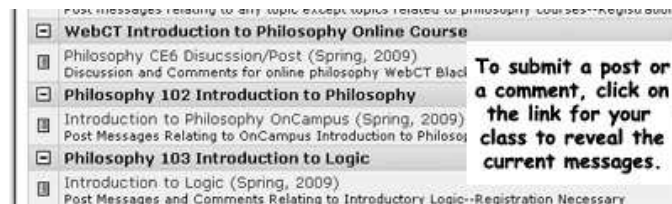


Figure 6: How to Post a Comment to the **mwforum** Philosophy Forum

4. If you wish to submit a comment, click on the blue hyperlink “Discussion/Post (SEMESTER)” under the black font “WebCT Introduction to Philosophy Online Course” heading. See *Figure 6* for a screenshot.



Figure 7: Reading Posts and Adding Topics

When the “Discussion/Post” page loads, click on the “Add Topic” link. See *Figures 7* and *8*.

5. Type in the space provided the title of your comment in the “Subject” bar and the text of the comment in the “Message Body” area. Be sure to review information about comments and posts in *Section ?? Reading Posts and Comments* above.
6. Again, if you work on a public computer, be sure to log off the **mwforum** Philosophy Forum in order to prevent the possibility of someone else posting to the Board under your name.

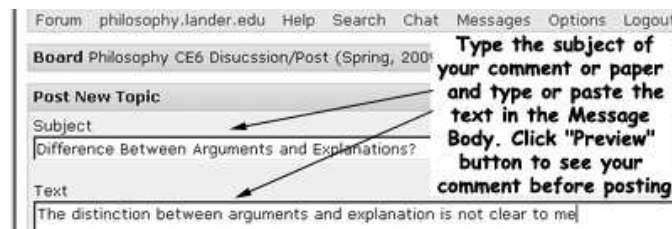


Figure 8: How to Submit a Comment

3.14 Your Job

Our course is not difficult if you keep up with the assigned work. At the very beginning of the course, you need to ask yourself if you can spend at least three hours a week studying just for Eastern Philosophy. If work or family responsibilities interfere with this minimum number of study hours, you should not attempt this course.

- Come to class prepared.
- Take notes in class.
- Take notes on the important points of the assigned reading.
- Do all homework problems. If you cannot find time for doing homework, you cannot benefit from this course of study.
- Make extensive use of the available online lectures, sample problems, quizzes, and tests.

3.15 My Job

We will find that Eastern Philosophy is quite essential in most fields of endeavor.

- I will attempt to create the conditions under which you can exercise your native curiosity.
- Class lectures will be varied, and specific concrete examples will be used for illustrating the theoretical points.
- I will show practical applications for all the methods employed.
- I will provide handouts and Web-based instructions for additional problem-solving support.

If I do my job correctly, our philosophy course will be one of the *most valuable* in your university career.

3.16 Class Policies

The following policies are explicitly stated here because these policies help protect fairness for the administration of the course for the class as a whole. Some of these policies are generally assumed in most classes at Lander University.

Make-Up Policy: Unfortunately, the Department does not provide space for offering make-up tests and quizzes. No tests can be specifically made-up *per se* during the regular semester in this course even though students might have good reasons for missing class. Thus, prior to the final exam *tests cannot be made-up during the regular semester for any reason*. If you miss one or more regularly scheduled tests during the semester *with a written excused absence*, your grade for that test or tests is established by the grade achieved on the appropriate section of the test given during the final examination period. An excused absence is granted for emergency situations only, and a written excuse must be provided. For example, if you had to miss the first test on “Siddhartha” because of a medical emergency, your grade on that test would be established by your grade achieved on the section of the test given during the final examination period dealing with “Siddhartha.”

Plagiarism: Students are expected to do their own work in this course. To use another writer’s or speaker’s ideas without giving credit by means of standard documentation is plagiarism. All cases of academic dishonesty on tests, quizzes, projects, or papers will be handled in accordance with the Academic Honor Code as presented in the *Lander University Student Handbook*. Cases of plagiarism or academic dishonesty will be brought before the Honor Council where you will have an opportunity to explain your point of view.

Class Attendance: Students are expected to attend all classes; there are no “free cuts.” In the case of unavoidable absences, you are responsible for making up work done in class. In accordance with University policy, if you attend less than 75% of the scheduled class meetings, you will not receive credit for the course. As a matter of fact, this policy is expressly in your interest, especially in this course, since attendance is essential for understanding and analyzing some of the complex argumentation discussed. Any student arriving late for class or leaving early from class will be counted absent from that class period. (This policy is important because understanding some of the complex reasoning process covered in this course is at the heart of doing well in philosophy.)

Anyone missing class is responsible for obtaining the class notes and assignments from a classmate or from the Web resources. Additionally some book notes, quizzes, sample tests, and a few class lectures are online at

<http://philosophy.lander.edu/oriental/>

Finally, be sure to contact your instructor as soon as academic difficulties first arise.

Learning and Physical Disability If you have now or develop during this semester a physical or a learning disability and you want your instructors to make reasonable accommodations, you must contact the Student Wellness Center nurse and provide her with appropriate documentation. Once she is aware of your disability, she will inform all of your instructors each semester you attend Lander University unless you ask her in writing not to do so.

Phone: +1 864 388 8885

E-mail: studentwellness@lander.edu

The Academic Success Center offers testing accommodations for students with disability who need extra time as well as a quiet room for testing during the year. Please notify Gay Coleman, Learning Center 340, telephone +1 864 388 8317 and your instructor prior to the test date.

Lander University's Cell Phone Policy: Cell Phones are to be turned off before entering the class (lab, clinical, etc) and shall remain off for the duration of the class. If there is an extenuating circumstance which requires the cell phone to be on during a class, the student must obtain permission prior to the class from the instructor to leave the phone on vibrate. Cell phones are not to be visible or used at any time, especially not during quizzes or exams. Each instructor reserves the right to further restrict use of cell phones in class and to determine the consequences of not following this policy.

Closing of the University: If hazardous weather conditions or any other state of emergency necessitate University closing, the information will be available from the Lander automated information system (telephone (864) 388 8400) or any of these other public sources including local radio and TV stations:

Also, these Websites will provide information in case of cancellations, delay of classes, or the closing of the university:

Lander University:

<http://www.lander.edu>

State Office of Human Resources:

<http://ohr.sc.gov/OHR/OHR-index.phtm>

A Selected Bibliography

A.1 Recommended Reference Books

If you seek more information about the concepts and arguments studied in this course, the following works are warmly recommended. These works can be especially helpful for the clarification of technical points in your reading.

- Adam, Michael. *Wandering in Eden*. New York: Knopf, 1976.
- Angeles, Peter A. *A Dictionary of Philosophy*. London: Harper and Row, 1981.
- Baldwin, James Mark, ed. *Dictionary of Philosophy and Psychology*. New York: Peter Smith, 1901?1905.
- Blackburn, Simon, *The Oxford Dictionary of Philosophy*. New York: Oxford, 1994.
- Edwards, Paul, ed. *Encyclopedia of Philosophy*. 8 vols. New York: Macmillan, 1967.
- Feibleman, James K. *Understanding Oriental Philosophy*. New York: Horizon, 1976.
- Flew, Antony, ed. *A Dictionary of Philosophy*. New York: St. Martin's Press, 1979.
- Kaplan, Abraham. *The New World of Philosophy*. New York: Random House, 1961.
- Lacy, A. R. *A Dictionary of Philosophy*. New York: Charles Scribner's Sons, 1976.
- Magill, Frank N., ed. *Masterpieces of World Philosophy in Summary Form*. London: George Allen & Unwin, 1963.
- Potter, Karl M. *The Encyclopedia of Indian Philosophy*. Princeton, N.J.: Princeton, n.d.
- Runes, D. *The Dictionary of Philosophy*. New York: Philosophical Library, 1937

Good online sources for this course are updated on a regular basis on the Philosophy Web Site:

<http://philosophy.lander.edu/oriental/links.html>

General philosophical links can be found at

http://philosophy.lander.edu/gen_phil_links.html.

A.2 Periodicals in Philosophy

If you find time during the semester to browse in the Larry A. Jackson Library, there are a few journals which show some of the technical applications of philosophy. These include the following publications.

The American Philosophical Quarterly

The British Journal for the Philosophy of Science

Ethics

International Philosophical Quarterly (recently canceled)

Mind (recently canceled)

A.3 Suggested Bibliography

The criteria for the following books are quite imprecise. The books, for the most part, are interesting to read, fairly short, and not too technical. The list below is only suggestive and is based on choices made by previous students.

Adam, Michael. *Wandering in Eden*. New York: Knopf, 1976.

Besant, A. W. *An Introduction to Yoga*. Adyar, Madras: Theosophical Publishing, 1988.

Basho. *On Love and Barley: Haiku of Basho*. Trans. Lucien Stryk. New York: Penguin, 1985.

Braverman, Arthur, Ed. *Warrior of Zen: The Diamond-Hard Wisdom Mind of Suzuki Shosan*. New York: Kodansha, 1994.

Campbell, Joseph. *Myths to Live By*. New York: Bantam, 1988.

Dawson, R. S. *Confucius*. (Modern Master Series) New York: Hill and Wang, 1982.

Eisenberg, David. *Encounters with Qi: Exploring Chinese Medicine*. New York: W. W. Norton, 1995.

Enomiya-Lassalle, H. M. *Zen Meditation for Christians*. LaSalle, Ill: Open Court, 1974.

Epstein, Mark. *Thoughts Without a Thinker: Psychotherapy From a Buddhist Perspective*. New York: Basic Books, 1995.

Frank, F. *The Awakened Eye: A Companion Volume to the Zen of Seeing*. New York: Knopf, 1979.

Li Po and Tu Fu. Trans. Arthur Cooper. New York: Penguin, 1985.

- Ghandi, Mahatma. *All Men Are Brothers*. New York: Columbia University Press, 1965.
- Gibran, Kahlil. *The Garden of the Prophet*. New York: Knopf, 1961.
- Hanh, Thich Nhat. *The Blooming of a Lotus: Guided Meditation Exercises for Healing and Transformation*. Boston: Beacon, 1993.
- Hanh, Thich Nhat. *The Miracle of Mindfulness: A Manual on Meditation*. Boston: Beacon, 1987.
- Hanh, Thich Nhat. *Zen Keys*. New York: Doubleday, 1995.
- Haskel, Peter. *Bankei Zen: Translations from the Record of Bankei*. New York: Grove, 1984.
- Haywood, *Sacred World: A Guide to Shambahala Warriorship in Daily Life*. New York: Bantam, 1955.
- Herrigel, Eugen. *Zen in the Art of Archery*. New York: Random House, 1971.
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- Hyams, Joe. *Zen in the Martial Arts*. New York, Bantam, 1982.
- Isherwood, Christopher. *Vedanta for the Western World*. New York: Viking, 1960.
- Kapleau, Philip. *The Three Pillars of Zen: Teaching, Practice, and Enlightenment*. New York: Harper and Row, 1966.
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- LaFargue, Michael. *The Tao of the Tao Te Ching: A Translation and Commentary*. New York: State University of New York Press, 1992.
- Lao Tsu. *Tao Te Ching*. Trans. G. Feng and J. English. New York: Random House, 1972.
- Leggett, T. *Zen and the Ways*. London: Routledge, 1978.
- Michael, Salim. *The Way of Inner Vigilance: Path to the Inner Light and the Realization of Ones Divine Nature*. London: Signet, 1983.
- Ming-Dao, Deng. *Scholar Warrior: An Introduction to the Tao in Everyday Life*. San Francisco: Harper, 1990.

- Musashi, Miyamoto. *A Book of Five Rings: The Classic Guide to Strategy*. Woodstock, N. Y.: Overlook Press, 1974.
- Nukariyu, K. *The Religion of the Samurai: A Study of Zen Philosophy and Discipline in China and Japan*. Totowa, N.J.: Rowman & Littlefield, 1973.
- Radhakrishnan, S. *The Hindu View of Life*. New York: Macmillan, 1975.
- Secret of the Golden Flower*. Trans. Richard Wilhelm. New York: Harcourt, 1962.
- Seung, S. *Dropping Ashes on the Buddha: The Teaching of Seung Sahn*. Ed. S. Mitchell. New York: Grove, 1976.
- Shaku, Soyen. *Zen for Americans: Including the Sutra of Forty-Two Chapters*. New York: Dorset, 1987.
- Shen Fu: *Six Records of a Floating Life*. Trans. L. Pratt and C. Su-hui. New York: Penguin, 1983.
- Smith, D. H. *The Wisdom of the Taoists*. New York: New Directions, 1980.
- Song of the Lord: Bhagavadgita*. Trans. E. J. Thomas. Boston: Tuttle, 1992.
- Sun Tzu. *The Art of War*. New York: Quill, 1993.
- Suzuki, Daisetz T. *Essays in Zen Buddhism*. First Series. New York: Grove, 1961.
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- van Over, Raymona. *Taoist Tales*. New York. Mentor, 1975.
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