

COURSE SYLLABUS

Philosophy 312: Oriental Philosophy

SECTION 04 MWF 10:00–10:50

DEPARTMENT OF HISTORY AND PHILOSOPHY

COLLEGE OF ARTS AND SCIENCES

LANDER UNIVERSITY

GREENWOOD, SC 29649–2056

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1 Essential Information

Instructor: <i>Lee C. Archie</i>	Office Hours
Office: <i>LC M33</i>	<i>MWF 9:00-10:00</i>
Telephone: <i>864-388-8383</i>	<i>TTh 08:00-9:30</i>
Email: <i>larchie@philosophy.lander.edu</i>	ICQ: <i>14365150</i>

1.1 Supplementary Materials

Philosophy Homepage:

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

Oriental Philosophy Homepage:

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

muforum Message Boards:

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

Oriental Philosophy FAQ:

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

Philosophy Chat:

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

Online Grades:

<http://philosophy.lander.edu/~larchie/grades/phil-pwa>

Lander Philosophy:

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

Notes on How to Study:

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

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 *Lander University Catalog 2006-2007*

2.2 Textbooks

Herman Hesse. *Siddhartha: An Open Source Reader*. Eds. Lee Archie and John Archie. Version 1.0 GFDL, 2006.

Lee Archie and John G. Archie. *Readings in Eastern Philosophy: An Open Source Text*. Version 1.0 GFDL, 2006.

Textbooks are available only on the Internet in these formats:

Siddhartha Webpages:

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

Siddhartha Copy for Download or Printing:

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

Siddhartha MP3 Sound Files for MP3 Player or Ipod.

<http://philosophy.lander.edu/oriental/mp3/siddhartha/>.

Readings in Eastern Philosophy Webpages:

<http://philosophy.lander.edu/oriental/eastern/book1.html>

Readings in Eastern Philosophy Copy for Download or Printing:

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

Textbook Current Compressed File as Tarball:

<http://philosophy.lander.edu/cgi-bin/viewcvs.cgi/>.

Textbook CVS Repository Showing Current Versions:

<http://philosophy.lander.edu/cgi-bin/viewcvs.cgi/oriental-book/>

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 Eastern philosophies 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, quizzes, and posts to the *mwforum* Message Board. 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

Test 4: Buddhism

Quiz Average Average of scores from Best Eight Quizzes, *mwforum* Message Board posts, and Web Practice Worksheet.

Your final course grade is assigned according to your final average.

3.2 Grades

Judgment about the progress of your work is based on the four test scores and your quiz average. Your course grade is the average of these five grades. 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 notes daily, seek help on the message board, and do not attempt to learn a large amount of information in a short amount of time.

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/test_topics.html.

3.4 Quizzes

Quizzes consist three different kinds of work: (1) pre-announced and unannounced in-class quizzes or homework assignments, (2) the Web Practice Sheet, and (3) posts to the *mwforum* Message Board.

In-class quizzes are short objective questions written in class on a specific logical concept or a specific type of logical problem. The quiz topic is often announced in advance of the quiz, and the topic has been thoroughly explored in a previous class. See

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

for online example quizzes. Your quiz average is based on the sum of the following scores.

1. Quizzes and Homework (best eight grades from quizzes and homework)
2. Web Practice Sheet (required) (*cf.*, *Appendix E.1 Web Practice Worksheet*)
3. *mwforum* (required) Posts, comments, questions, or answers to question on the *mwforum* Discussion Message Board pertaining to the *subject of logic*. (This score is the sum of two points per post or comment per week for a maximum of one quiz of ten

points. Posts concerning class policies, procedures, or other housekeeping matters are *not* included as part of quiz grade.)

3.5 Email Accounts

As a Lander student, you will need an email account, and you are encouraged to use your Lander email account which was assigned to you at registration. Information on your Lander email account is available at <http://www.lander.edu/its/students.html>.

Your email account information is listed under the "My Profile" section in Bearcat Web. Your default password should be your birthdate in as *yyyymmdd*, (*i.e.*, June 10, 1987 = 19870610).

The Office of Computing Services has set up a server whereby you can check your email on the following Web page: <http://mailbox.lander.edu> Instructions for configuring your mail client such as Microsoft®Outlook®or Outlook Express®are described at

http://www.lander.edu/its/students/student_email.html

If you need further help check ITS (Lander's Information Technology Services) in Genesis Hall or the Computer Labs in Jackson Library or Laura Lander Hall.

3.6 Email Etiquette

When you use email, please observe the following guidelines:

1. *Include a clear and precise subject-line.* When the subject box is left blank or when the subject is not specific enough (as in such subjects as "test," "reply" "problem," or "question"), the message is sometimes rejected by the proposed receiver's SPAM filter. When responding to a previous message, type your subject-line with a "Re:" before the subject given in the subject-line of the previous message. A simpler way to respond to a previous message is by clicking "Reply to All" in your email client; this click will automatically set the subject-line of your email so that your message is part of the appropriate message thread.
2. *Include your name and class and section* in the message body even though your address is in the "From" line in the message header.
3. *Do not use all capital letters*, as this is considered screaming or angry content.
4. A good summary of professional practice for email is provided by *Emailreplies.com*

<http://www.emailreplies.com/>

and is well worth study, especially for graduating seniors entering the marketplace.

3.7 *mwforum* Message Board

The *mwforum* Message Board are an important part of obtaining help without delay 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 logic class. Your post is placed on the Philosophy Web in real time and can be immediately accessed by anyone in the world. The Logic Message Board is a good place to obtain a pre-evaluation of your logic homework or to seek answers to homework problems.

The purpose of the *mwforum* Message Board is for discussion of the daily class activities of our logic course: homework questions, homework answers, housekeeping matters, class procedures, assignments, test date, and class policies.

1. From the Logic Homepage, click on " *mwforum* Message Board" link.
2. From the *mwforum* Philosophy Forum page, click on the "Register" tab at the top of the page.
3. Fill in a username and your email address—taking care to remember the username you have chosen. Click on the "Register" button. In a few moments, a password will be sent to your email address. See Figure 1 for a screenshot.

Figure 1: How to Register for *mwforum* Message Boards

4. Enter your username and password here in your syllabus for additional assurance your username and password will not be lost:

Password: _____

Username: _____

5. Now when you go to the *mwforum* Message Boards, click on the "Register" button, and a login page will load. Log in with your username and password you have just received *via* email. Be sure to take note of your password—perhaps, by saving the email message or writing it in the margin of this syllabus. Next, click the "Login" button. See Figure 2.

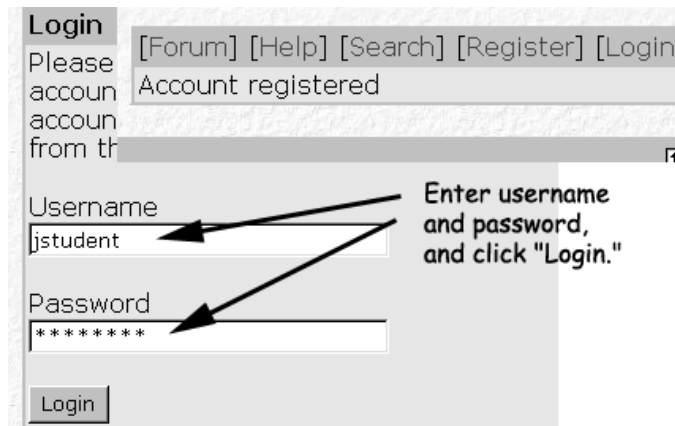


Figure 2: How to Login to *mwforum* Message Boards

6. When the Philosophy Forum page loads, click on the *mwforum* Message Board of interest.
7. **Lost Password:** If you lose or forget your password to the *mwforum* Message Board, click on the *Login* link on the upper-right of the *mwforum* Homepage. At the bottom of the Login page in a box labelled “Request Password,,” Fill in your username in the username bar, and click the “Request” button. Your password will be sent to you *via* email. (If you have forgotten your username also and you have posted to the Message Board at least once in the past, then find your message on the Message Board and record your username.)
8. (You need to log in to the *mwforum* Philosophy Forum in order to post messages, comments, or papers, but you need not log in just to read the messages.)

3.8 Profile Page

When you log in to the *mwforum* Logic Message Board for the first time, you should enter personal information on your Profile page. To accomplish this log in and click on the “Options” link at the top of the page. On the Profile page, you can type in a more easily remembered password if you wish to do so. Also, be sure to enter your real name so that your posts can be credited. If you wish to hide your email address, check the appropriate box.

If you click “Options,” you can find out how many times you have posted as well as find out about other personal data. To do so, click “Info” on the same line as your username on the Profile page. See the composite screenshot in Figure 3. Next, click on the “Posts” link for a list of all your messages. *Important:* Remember to scroll down to the bottom of the page and click “Change” or your changes will not be saved.

3.9 Philosophy Chat

The Philosophy Chat is available for student use at any time for any purpose (*e.g.*, you are welcome to use the chat for any group-project discussion in any class at Lander for the

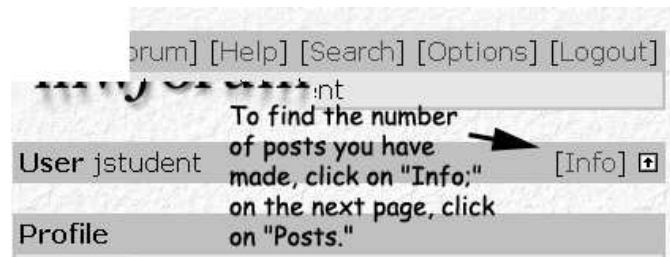


Figure 3: How to Find Your Messages

convenience for students both on and off campus). We will use the chat for online office hours on the evening before the day tests are given. The Chat program looks like this:

1. From the Philosophy Homepage click on the CHAT link in the lower-left corner of the page. See Figure 4.

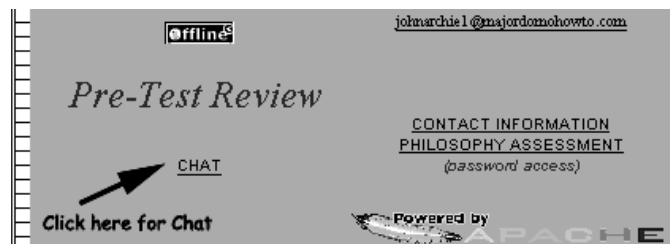


Figure 4: How to Open the Chat Program

2. When the logon page loads, enter your screen name and your real name. Click on the logon button. See Figure 5.

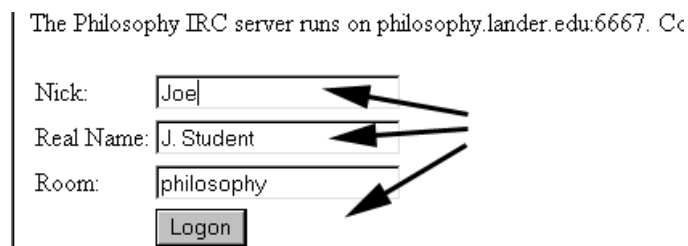


Figure 5: How to Logon to the Chat Program

3. When the Chat window loads, type your message in the bar at the bottom of the window, and hit the enter key, and your message can be read by all persons logged onto the chat. See Figure 5.

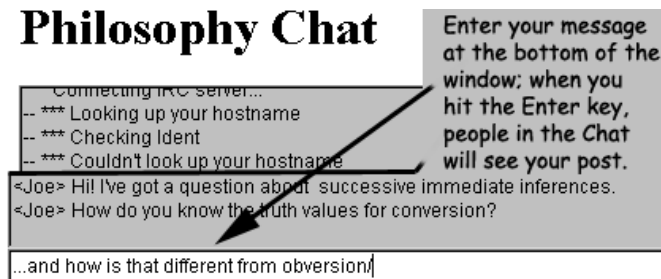


Figure 6: How to Enter Chat Messages

3.10 Grade Evaluation

Your final course grade is assigned according to your final average as described above in the subsection “Grades.” 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 one-half 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.

3.11 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.

When you seek help from me during office hours, the first items I will check are your class notes, book notes, and homework problems—so that I can know where to begin. When a

student claims he or she did not understand the subject well enough to ask *any* questions, take *any* notes, or attempt *any* homework, I am usually left with the impression the student has not yet attempted studying. In this regard, a good place to see how to study in our course is the “Notes on How to Study” on the Web at <http://philosophy.lander.edu/study.html>.

In past semesters, many students have found these study tips helpful.

- 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.

3.12 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.

3.13 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 Disabilities: If you have a physical or learning disability and you require special accommodations, be sure to contact Mr. Lafayette Harrison (Learning Center 345, telephone (864) 388-8814) and provide him with appropriate documentation. When Mr. Harrison is made aware of your disability, he will inform your instructors every semester unless you ask him in writing not to do so. For additional information, see the “Disabled Student Information” on the Lander University Website at http://www.lander.edu/instructional_services/disabled.htm.

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)

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A Appendix

A.1 Web Practice Worksheet

Suggestion: Take your time and read each step carefully; confusion can easily ensue by skipping or skimming instructions. Be sure to refer to the step-by-step instructions under “Class Requirements” above. You may have other student help you with this quiz, but all of the recorded information must be done by you on a computer.

Question	Response
1. Open your Internet browser (<i>e.g.</i> , Internet Explorer®, Firefox®). Enter the address: http://philosophy.lander.edu/ in the Address or Location Bar. (Note that there is no <i>www</i> in the address.) This page is the Homepage for many philosophy courses. What is the title of the page as shown in the title bar at the <i>very top</i> of the screen? (The page title is usually followed by the name of the browser and/or preceded by the browser’s icon.)	
2. Check out the <i>Meta-Encyclopedia of Philosophy</i> . From the Philosophy Homepage, click on “Philosophy Links” under the gray heading “Resources.” Next, scroll to the very bottom of the “General Philosophy Links” page, and click on the link “Meta-Encyclopedia of Philosophy.” When that page loads, find the term “jen” by clicking on the hyperlink letter “J” near the top of the page. Finally, click on the “X” corresponding to the term “Jen” and record the first sense of the definition of the term (<i>i.e.</i> , the entry after the letter “a.”)	
3. Go back to the Philosophy Homepage and click on the Homepage for this class. When the Oriental Philosophy Homepage loads, click on the link “Assignments Spring 2007” under the gray heading “Oriental Philosophy Resources.” When is the date of the final examination for this class?	

Question	Response
4. Return to the Oriental Philosophy Homepage. Click on the link “FAQ Course Policies.” Does Phil. 212 fulfill the Logic and Analytical Thought General Education Elective Requirement?	
5. Click on the red “p.l.e” icon at the top left of the page and so return to the Philosophy Homepage. Under the gray heading “Resources,” click on the “Notes on How to Study links. When deciding when to study for rote memorizing, which is to be preferred” Studying during an hour session or studying during three 15 minute sessions?	
6. Using the instructions from the <i>mwforum</i> Message Board section under “Course Requirements” in this syllabus, register and login to the Philosophy Forum mwforum Message Board for this class. Post a message on the Board for this class by clicking the blue hyperlinks in the following order: Philosophy 103: Oriental Philosophy [DATE] → Post Topic. In the Subject bar, enter an appropriate title and as a message tell what feature of the class you are most interested in learning about or what you would like help on. If you would like to be notified when a comment to your post is made, click the box next to the message “Send email notifications of replies.” Finally click the button “Post” at the bottom of the page. Next click on the blue hyperlink corresponding to your username in the black “Poster” column at the top of the Topic Table. When your Profile Page loads, record on this quiz the date and time you registered and your Last IP number. Important: If this question is missed, a grade of “0” will be assigned for this quiz.	

Question	Response
7. While in the <i>mwforum</i> program, click on the blue hyperlink “Options” near the upper right-hand corner of the page. If you have not already done so, fill in the “Profile” section of this page. Change your password to one that is easily remembered, if you have not already done so. Be sure to click the “Change” button at the very bottom of this page. What is the signature you used on this page?	
8. Find the title for the first lecture of this course. What is the title of the lecture as it appears in the title bar at the <i>very top</i> of the screen (not the title as it appears in the main frame of the browser itself)?	
9. Find the title for the first sample quiz in this course. What is the title as it appears in the title bar at the <i>very top</i> of the screen (not the title as it appears in the main frame of the browser itself)?	
10. From the Homepage of your philosophy course, click on the “Chat” link. Enter your “Nick” (your screen name or nickname), your real name, and hit the “Enter” key. At the bottom of the window is an unnamed message bar. Type in “Hi.” What is the name that appears in the Chat Window with the message you just typed in? If you get no response, explain what happened after you hit the enter key.	
11. Find the philosophy search engine on the Philosophy Homepage. Search for the term “ <i>jen</i> .” What is the definition of this term given by the first page that is listed in the “Lander University Philosophy Search” engine?	
12. Return to the Homepage for Oriental Philosophy. Find the title for the first sample test in this course. What is the title as it appears in the title bar at the <i>very top</i> of the screen (not the title as it appears in the main frame of the browser itself)?	

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A.2 Selected Bibliography

A.3 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.4 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 cancelled)

Mind (recently cancelled)

A.5 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.
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- 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.
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- 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.
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- 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 Shambhala 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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- 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 One's 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.
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- Ueshiba, Kisshomaru. *The Spirit of Aikido*. New York: Kodansha, 1984.
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- van Over, Raymona. *Taoist Tales*. New York. Mentor, 1975.
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