

Honors 2104-001

SPRING 2020 / Mon., Wed. / 8:05-9:26 am / MHC 1205

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Class Overview

This course puts the thoughts and values of various Asian traditions into cross-cultural dialogue with those of other Western traditions. It analyzes these modes of thought as expressed through religion, philosophy, literature and art. We will be reading primary sources both Asian and Western in translation in order to accomplish the following objectives:

Explore foundational texts and dialogue with their authors.

Examine various genres of writing and understand implications of the forms.

Compare the ideas within the Asian works to those in the Western tradition using background information provided in lectures and suggested readings.

The course largely follows a seminar format based heavily on the discussion of readings. I will be asking every student to express an opinion about the works and to defend the logic of that opinion. One subtext to the selection of readings is that of journeys and migrations, both physical and spiritual. The status of women and gender relations will be another key theme. The status of scientific knowledge and the question of what constitutes piety are also issues we explore.

Students are expected 1) to gain familiarity with cultures and philosophies different from their own, 2) to comprehend and appreciate those different values on their own terms, 3) to critically engage those ideas and values (as well as one's own), and thus 4) to hone your skills in assessing sources, analyzing cause and effect, and articulating reasoned arguments orally and in writing.

In addition, the student should gain some knowledge of how change over time occurs, how ideas relate to social, political, and economic structures and institutions, and how the different arenas mentioned above relate and inter-connect. Hopefully this course provides what is referred to in the growing area of Big Data as **Domain Awareness**. One can have an elegant algorithm or logical syllogism or elaborate and intricate narrative, but without knowing its context and what occurs to ideas in the experiential world, one cannot create a useful program for Big Data. Only **Domain Awareness** allows one to avoid the pitfalls of making a beautiful but useless program.

Class Organization and Learning Outcomes

Students' grade will be determined by a combination of factors: **class participation** [attendance, submission of questions on each reading, and the quality of contributions to the discussions] (20%); **one short analysis** of the readings [5 pages] (20%); **one quiz** on factual content presented in lectures (10%); **one graphics assignment** to be posted on Canvas (20%), and a **final ten-page essay** on a theme of one's own choosing using the course's texts to compare Asian and Western perspectives (30%). I will outline further details of the assignments in class. During the semester, then, the student's skills as a researcher and writer will be honed as well as his or her quality of critical thought. Class discussions will further develop the student's ability to present well-reasoned perspectives, to critically but respectfully engage alternate viewpoints, and to advance new syntheses.

Attendance: If you have six or more unexcused absences, you will not receive credit for this portion of your grade. (Excusable absences include illness, hospitalization, family emergencies, National Guard duty, and official functions at which you represent the University. If you are on a sports team, please have your program director forward me the team schedule. Work will **not** be considered an excusable absence. If you know beforehand that you will be missing a class for any reason, please contact me in advance to make arrangements for making up the work for that session.)

Required Texts

The Bhagavad-Gita: Krishna's Counsel in Time of War (Barbara Stoller MILLER, trans.) ISBN: 0553213652

Confucius: The Analects (Raymond DAWSON, trans.) ISBN: 9780199540617

WU Ch'eng-en, Monkey: Journey to the West (David KHERDIAN, trans.) ISBN: 1590302583

Other readings will be available on CANVAS.

Optional Reference Texts (on 4-hour reserve at the Marriott Library)

Patricia EBREY, et. al., Pre-Modern East Asia to 1800 (DS511 .E24 2006)

Romila THAPAR, Early India: From the Origins to AD 1300 (DS436.A3 T43 2003)

Schedule (subject to change)

Week 1	Jan. 6 Jan. 8	Introductions, Themes & Course Precepts Circular v. Linear Time
Week 2	Jan. 13 Jan. 15	Background on Hinduism <u>Bhagavad Gita</u> (1-5,10-11, 14-19)
Week 3	Jan. 20 Jan. 22	Martin Luther King Day (no class) <u>Book of Job</u> (all), Maimonides on Job* (excerpts)
Week 4	Jan. 27 Jan. 29	Tragedy & Aesthetics / Aristotle, <u>Poetics</u> * (excerpts) Sophocles, “Antigone”*
Week 5	Feb. 3 Feb. 5	<u>Great Sanskrit Plays</u> (“Shakuntala,”* “Toy Cart”*) Quiz / Questions of Piety
Week 6	Feb. 10 Feb. 12	Plato, <u>Euthyphro</u> * Background on Confucianism and Daoism
Week 7	Feb. 17 Feb. 19	President’s Day (no class) Confucius, <u>The Analects</u> (1, 2, 4, 7-9, 12-17)
Week 8	Feb. 24 Feb. 26	Essay due / Metaphors and Sciences / Lucretius, <u>On the Nature of Things</u> * (1, 2) Galen, “On the Sects” from <u>Three Treatises on the Nature of Science</u>
Week 9	Mar. 2 Mar. 4	<u>The Yellow Emperor's Classic of Medicine</u> * (excerpts) Background on Buddhism / (Han Yu, “Memorial on the Bone of Buddha”*)
Week 10	Mar. 9 Mar. 11	Spring Break (no class) Spring Break (no class)
Week 11	Mar. 16 Mar. 18	“Mulian”* Dante, <u>Inferno</u> * (excerpts)
Week 12	Mar. 23 Mar. 25	Post Graphics assignment Forms of Religious Syncretism <u>Monkey: Journey to the West</u>
Week 13	Mar. 30 Apr. 1	Pilgrimage and Periphery Chaucer, “Wife of Bath,”* “Pardoner’s Tale”*
Week 14	Apr. 6 Apr. 8	Spirits in the Material World / “Tosa Diary,”* John Donne, “Holy Sonnets”*

Week 15 Apr. 13 “Student Yi Climbs the Wall”*

Apr. 15 Rising Merchant Societies / “Pearl-Sewn Shirt”*

Week 16 Apr. 20 “Love Suicides at Amijima”*

*indicates readings on Canvas in “Files,” in “Readings” folder.

Final Essay due Wednesday, April 29th by 12 Noon.

Suggested Further Readings

The Rig Veda

The Ramayana (Linda Egenes, Kumuda Reddy version / Ramesh Menon version
/ R.K. Narayan version)

The Upanishads

Sources of Indian Tradition (Vol. 1)

Mencius (D.C. Lau, trans.)

Chuang Tzu: Basic Writings (Burton Watson, trans.)

Sources of Chinese Tradition (Vol. 1)

Early Korean Literature (David R. McCann)

The Tale of Genji (Edward Seidensticker, trans.) [abridged version]

Bashô, Narrow Road to the Deep North

Some Relevant videos with call numbers:

Legacy - [V-Cass CB311 L43 1991]

India: The Empire of the Spirit [Part 2]

China: The Mandate of Heaven [Part 3]*

The Long Search - [V-Cass BL80.2 L64 1977]

Hinduism: 330 Million Gods [#2]

Buddhism: Footprint of the Buddha [#3]

Taoism: A Question of Balance [#11]

Zen Buddhism: Land of the Disappearing Buddha” [#9]

Silk Road - [V-Cass DS793.562 S54 1990]

“Art Gallery in the Desert”*

The Tale of Genji - [V-Cass PL788.4 G43 T3 1993]*

Double Suicide - Shinoda, Masahiro, dir. [ARC - PN1997 .S468 1988]

RESPONSIBILITIES AND ACCOMMODATIONS

Americans with Disabilities Act (ADA) Statement

The University of Utah seeks to provide equal access to its programs, services and activities for people with disabilities. If you will need accommodations in the class, reasonable prior notice needs to be given to the Center for Disability Services, 162 Olpin Union Building, 801-581-5020. CDS will work with you and the instructor to make arrangements for accommodations. All written information in this course can be made available in an alternative format with prior notification to the Center for Disability Services. <http://disability.utah.edu>

University Safety Statement

The University of Utah values the safety of all campus community members. To report suspicious activity or to request a courtesy escort, call campus police at 801-585-COPS (801-585-2677). You will receive important emergency alerts and safety messages regarding campus safety via text message. For more information regarding safety and to view available training resources, including helpful videos, visit safeu.utah.edu.

Addressing Sexual Misconduct

Title IX makes it clear that violence and harassment based on sex and gender (which includes sexual orientation and gender identity / expression) is a civil rights offense subject to the same kinds of accountability and the same kinds of support applied to offenses against other protected categories such as race, national origin, color, religion, age, status as a person with a disability, veteran's status or genetic information. If you or someone you know has been harassed or assaulted, you are encouraged to report it to the Title IX Coordinator in the Office of Equal Opportunity and Affirmative Action, 135 Park Building, 801-581-8365, or the Office of the Dean of Students, 270 Union Building, 801-581-7066. For support and confidential consultation, contact the Center for Student Wellness, 426 SSB, 801-591-7776. To report to the police, contact the Department of Public Safety, 801-585-2677 (COPS)

Wellness Statement

Personal concerns such as stress, anxiety, relationship difficulties, depression, cross-cultural differences, etc., can interfere with a student's ability to succeed and thrive at the University of Utah. For helpful resources contact the Center for Student Wellness - www.wellness.utah.edu 801-581-7776.

Veterans Center

If you are a student veteran, I want you to know that the U of Utah has a Veterans Support Center on campus. They are located in Room 161 in the Olpin Union Building. Hours: M-F 8-5pm. Please visit their website for more information about what support they offer, a list of ongoing events and links to outside resources:

<http://veteranscenter.utah.edu/>. Please also let me know if you need any additional support in this class for any reason.

LGBT Resource Center

If you are a member of the LGBTQ community, I want you to know that my classroom is a safe zone*. Additionally, please know that the U of Utah has an LGBT Resource Center on campus. They are located in Room 409 in the Oplin Union Building. Hours: M-F 8-5pm. You can visit their website to find more information about the support they can offer, a list of events through the center and links to additional resources: <http://lgbt.utah.edu/>. Please also let me know if there is any additional support you need in this class.

Learners of English as an Additional/Second Language

If you are an English language learner, please be aware of several resources on campus that will support you with your language development and writing. These resources include: the Department of Linguistics EAS Program (<http://linguistics.utah.edu/eas-program/index.php>); the Writing Center (<http://writingcenter.utah.edu/>); the Writing Program (<http://writing-program.utah.edu/>); the English Language Institute (<http://continue.utah.edu/eli/>). Please let me know if there is any additional support you would like to discuss for this class.

Undocumented Student Support Statement

Immigration is a complex phenomenon with broad impact — those who are directly affected by it, as well as those who are indirectly affected by their relationships with family members, friends, and loved ones. If your immigration status presents obstacles to engaging in specific activities or fulfilling specific course criteria, confidential arrangements may be required from the Dream Center. Arrangements with the Dream Center will not jeopardize your student status, your financial aid, or any other part of your residence. The Dream Center offers a wide range of resources to support undocumented students (with and without DACA) as well as students from fixed-status families. To learn more, please contact the Dream Center at 801-213-3697 or visit dream.utah.edu.

Academic Conduct

All students are expected to maintain professional behavior in the classroom setting, according to the Student Code, spelled out in the Student Handbook. Students have specific rights in the classroom as detailed in Article III of the Code. The Code also specifies proscribed conduct (Article XI) that involves cheating on tests, plagiarism, and/or collusion, as well as fraud, theft, etc. Students should read the Code carefully and know they are responsible for the content. According to Faculty Rules and Regulations, it is the faculty responsibility to enforce responsible classroom behaviors, beginning with verbal warnings and progressing to dismissal from class and a failing grade. Students have the right to appeal such action to the Student Behavior Committee. Faculty must strive in the classroom to maintain a climate conducive to thinking and learning. PPM 8-12.3, B. Students have a right to support and assistance from the University in maintaining a climate conducive to

thinking and learning. PPM 8-10, II. Please consult the following website for History's departmental policies on Academic Misconduct. <http://history.utah.edu/students/misconduct-policy.php>).

Accommodations Policy

Some of the readings, lectures, films, or presentations in this course may include material that may conflict with the core beliefs of some students. Please review the syllabus carefully to see if the course is one that you are committed to taking. If you have a concern, please discuss it with me at your earliest convenience. For more information, please consult Section Q of the University of Utah's Regulations Library, Policy 6-100: Instruction and Evaluation, which appears at: <http://regulations.utah.edu/academics/6-100.php>

Diversity Statement

The Department of History recognizes the barriers that have systematically marginalized and excluded people and communities based on race, ethnicity, gender, sexual identity, socioeconomic background, age, disability, national origin, and religion. We are committed to fostering equity, diversity, and inclusion, because it is just and because these are essential to a rich academic, intellectual, and cultural environment. Every member of this class must show respect for others. To report a bias incident, please go to: <https://inclusive-excellence.utah.edu/>

This syllabus is not a binding legal contract. It may be modified by the instructor when the student is given reasonable notice of the modification.