

**Chaminade University**  
**RE 365 Introduction To Chinese Thought**  
**Fall 2017**

<b><u>Instructor:</u></b>	Robert G. Santee, Ph.D.	<b><u>Room:</u></b>	HH104
<b><u>Office Hours:</u></b>	M/W 12:30 – 1:30 T 11:30 – 12:30 Behavioral Sciences 105A	<b><u>Time:</u></b>	MWF 11:30-12:20
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**Texts:**     An Integrative Approach to Counseling: Bridging Chinese Thought,  
                  Evolutionary Theory, and Stress Management; Santee  
                  The Tao of Stress: How to Calm, Balance, and Simplify Your Life; Santee  
                  Taoism: An Essential Guide; E. Wong  
                  Sourcebook in Chinese Philosophy; Wing-Tsit Chan

**Catalog Course Description**

*Students will explore Chinese thought, political structures, and patterns of harmony that have contributed to the development of Chinese culture and life. The specific emphases will include Shamanism, Chinese folk religion, and the traditions of Confucianism, Daoism, Chinese Buddhism, and Neo-Confucianism. Contemporary Chinese literature will be used to explore Chinese life and religion today, as well as provide a critical frame for the analysis of western notions of philosophy and religion relative to the Chinese perspective.*

**Program Linking Statement**

This course develops and assesses the skills and competencies for Religious Studies: Intellectual Tradition - world religions; Moral and Spiritual - engagement for personal growth, application to real world situations, fundamental questions of ultimate meaning, meaning of morality and moral decision making; and Religion and Culture - awareness of uniqueness of Hawaii and Pacific Rim, religions and cultures interaction affecting values.

**Course Description**

The scope of this course is an exploration of Chinese thought. The concepts of Dao; yin/yang; concept of change; qi; te; nature; man; life/death; the family; filial piety (hsiao); protocol/propriety (li); method/law (fa); the political structure; the Yijing; 3 Daoist treasures of qi, jing, and shen; and harmony will be followed as they evolve through time and impact on the development of Chinese culture. The specific focus will be an examination of Shamanism, Chinese folk religion, and the traditions of Confucianism, Daoism (Early and Later), Chinese Buddhism, and Neo-Confucianism. The Western distinctions of religion and philosophy will be investigated relative to the Chinese perspective, with special attention given to the concepts of faith, reason, and direct experience (no self/no object). To assist the exploration of Chinese thought, 24 Form Taijiquan and Qigong exercises will be taught as part of each class.

This course will utilize lectures, audio-visual aids, and class interaction in our journey through the many passages of Chinese thought.

All students are expected to participate in the Qigong and Taijiquan at the start of the class. It is a practical way to understand the academic issues that are presented in class regarding Chinese culture. Qigong and Taijiquan are linked to the Marianist Educational Values of a holistic education: provide an excellent education; educate for formation in faith (understanding culturally different perspectives); and educate for adaption to change. Failure to participate will mean a loss of 5 points for each session that is missed.

If you are unable to participate due to some physical problem, pain, etc., tell me and go sit under the tent and watch the class. If this continues, then you must provide a doctor's note after the 2<sup>nd</sup> missed participation. You will not lose points for the first 2 missed practices if you tell me and then go sit under the tent and watch the class. If any of the individual movements cause you pain, then do not do them. If participation is precluded for the entire semester, then you must drop the course. If you come to roll call and then leave and do not participate, you will lose 5 points.

The **24 Form Taijiquan** form can be found by doing a Google search and typing in: **24 Tai chi form**.

### **Questions To Ponder During The Course Of The Semester**

1. What is religion?
2. Are Confucianism, Early Daoism, Buddhism, Neo-Confucianism, and Later Daoism religions?
3. How does culture impact on how we address the 'meaning of life'?
4. Is Chinese thought spiritual?
5. How is the concept of change related to Chinese thought?

### **Student Learning Outcomes**

Student will demonstrate an understanding of

1. 24 Form Taijiquan, Qigong, Chinese thought, health, stress management, and spirit.
2. basic principles of Confucianism.
3. the basic principles of both Early (philosophical) and Later (religious) Daoism. The Daoist 3-fold approach (simplifying life, reducing desires, and stilling and emptying the mind) to health and managing stress.
4. cultural diversity relative to the Western distinctions of religion and philosophy (reason and faith) and the Chinese perspective of direct experience (no self/no object).
5. the basic principles of Chinese Buddhism, especially Chan Buddhism.
6. the basic principles of Neo-Confucianism.
7. the basic principles Mozi, Yin/Yang School, Legalism.
8. the importance of the concept of change as expressed in the Book of Change (Yijing), and by the concepts of Yin/Yang and Bagua, and the Wuxing (5 processes).
9. how Shamanism, Confucianism, Daoism, and Buddhism are integrated with Chinese folk religion.

10. how the 5 Marianist Educational Values are integrated in this course.

### **Assessment**

To assess student learning outcomes each student will:

1. **Take 2 Exams** – 2nd exam is cumulative **100 + 200 = 300 pts**
2. **Paper 1**--Write a 1-page (minimum) reflection paper, typed, single-spaced, on what you felt and thought while doing Taijiquan and Qigong. **20 pts**
3. **Paper 2**--Write 1 Visit Paper, 1 pages (minimum), typed, single-spaced, based on your experience visiting the following site:

Kuan Yin temple on Vineyard (after Nuuanu Ave. heading Ewa, on the right side)

The visit paper is about what you experienced cognitively, emotionally, behaviorally, spiritually, and religiously. Describe your reactions to being in the temple. What affected you while you were at the temple? Address each of the levels noted in the first sentence. **40 pts**

4. **Paper 3**-- Go to The Honolulu Museum of Art (information below), and go to the Chinese art collection. I want you to observe the collection.

Having observed the collection, write a minimum 1 full page, typed, single spaced paper on your experience with Chinese art. What basic principles from Chinese thought did you observe. **40 pts**

\*See “Format for ALL Papers” on page 4.

### **The Honolulu Museum of Art**

900 South Beretania Street

Honolulu, Hawaii 96814

808-532-8700

Entrance is on Beretania Street, between Victoria Street and Ward Avenue

Hours of operation

<b>Monday</b>	Closed
<b>Tuesday</b>	10am-4:30pm
<b>Wednesday</b>	10am-4:30pm
<b>Thursday</b>	10am-4:30pm
<b>Friday</b>	10am-4:30pm
<b>Saturday</b>	10am-4:30pm
<b>Sunday</b>	1-5pm

### **Admission**

Free with CUH ID & Check in at Front Desk

➔ Students working on a class report may enter for free by giving the receptionist your name, school and course number. This information will be sent to the Museum for verification.

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**☒ Free days**

1. Bank of Hawaii Family Sundays: Third Sunday of the month, 11am-5pm
2. First Wednesday of every month

Entry to the Academy Shop, the Pavilion Cafe and The Robert Atherton Art Research Library is free.

**Format for ALL Papers**

All papers must have a cover page with the title of the paper, the name of the course, your name and the semester, due date, Times New Roman, size 12 font, 1 inch margin on all sides, an introduction and a conclusion. Indent the first line of each paragraph; do not space between paragraphs. Page length must meet the minimum full page requirement. Paper and cover sheet must be stapled together.

**Grading**

Exam I	100 pts
Exam II	200 pts.
Paper 1	20 pts
Paper 2	40 pts
Paper 3	<u>40 pts</u>
<b>TOTAL</b>	<b>400 pts</b>

A = 360 +  
B = 320 - 359  
C = 280 - 319  
D = 240 – 279  
F = 239 and below

**Due Date/Points Policy for Papers:**

Due date, after class time	10% deduction
2 <sup>nd</sup> day	20% deduction
3 <sup>rd</sup> day	30% deduction
4 <sup>th</sup> day	40% deduction
5 <sup>th</sup> day	50% deduction
Not Accepted after 5 <sup>th</sup> day	

- All work must be completed within the time frame of the course. Nothing will be accepted after the last class of the term.

**Classroom Rules**

- Cell phones can be used in class only for recording lectures. No texting. No tweeting.

- No sleeping in class.
- No reading outside materials in class.
- No doing homework for other classes during class.
- No eating in class.
- No listening devices in class.
- No behavior that is viewed as inconsiderate and disrespectful to your classmates who are here to learn.
- No behavior that is viewed as inconsiderate and disrespectful to your instructor who is here to teach.
- If you bring a computer to class to take notes, it can only be used to take class notes. No other computer use is acceptable.

### **COMPUTER USE IS ONLY FOR CLASS WORK, IT CANNOT BE USED FOR ANYTHING ELSE DURING CLASSTIME**

#### **Attendance**

Students are expected to attend regularly all courses for which they are registered. They should notify the instructor when illness prevents them from attending class and make arrangements to complete missed assignments. When illness or personal reasons necessitate continued absence, the student should officially withdraw from all affected courses. Anyone who stops attending a course without official withdrawal may receive a failing grade.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. A long-term unexcused absence may lead to loss of financial aid. Any absence of two weeks or more must be reported to the Associate Provost and the Records Office by the instructor. Federal regulations require continued attendance for continuing payment of financial aid. If attendance is not continuous, financial aid may be terminated.

**➔ *In addition, for this class, all unexcused absences will result in the loss of 5 points per class. If you are not present when roll is called, you will be considered absent.***

#### **Academic Honesty**

Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.

Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.

Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.

### **Students With Disabilities**

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact **Dr. June Yasuhara, 735-4845**, at the Counseling Center (office next to Security) in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion.

### **Title IX**

Chaminade University recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct will NOT be tolerated at Chaminade University. If you have been the victim of sexual misconduct, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, I must report the matter to the Title IX Coordinator. **Should you want to report to a confidential source you may contact the following:**

· **Personal Counseling Center: 808-735-4845**

### **Marianist Educational Values**

***Chaminade University is a Catholic, Marianist University. The five characteristics of a Marianist education are:***

#### **1. Educate for Formation in Faith**

*Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.*

#### **2. Provide an Excellent Education**

*In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.*

#### **3. Educate in Family Spirit**

*Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.*

**4. Educate for Service, Justice, and Peace**

*The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.*

**5. Educate for Adaptation to Change**

*In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made.*

***Selected from Characteristics of Marianist Universities: A Resource Paper, Published in 1999 by Chaminade University of Honolulu, St. Mary’s University and University of Dayton***

*Each of these characteristics is integrated, to varying degrees, in this course.*

## TENTATIVE COURSE SCHEDULE

Week	Topic	Readings
8/28	Introduction, Myth, Shamanism, Humanism, Philosophy, Religion, Concept of Change, Faith, 24 Form Taijiquan, Baduanjin (Sitting and Standing), Qigong	SGT 1 CP 1-2, 13 TOS Intro, 2-9 (Qigong) IA intro 1-3
09/04	<b>09/04 NO CLASSES – LABOR DAY</b> Yijing, Confucianism	IA 6 CP 1-2, 13
9/11	Confucianism – Mengzi (Mencius) <b>9/15 – PAPER 1 DUE</b>	IA 6 CP 3
9/18	Confucianism Mozi, Xunzi	IA 6 CP 4-6, 9
9/25	Daoism, Laozi 3-Fold Daoist Approach (Simplifying Life, Reducing Desires and Stilling and Emptying the Mind) to Being in Harmony Internally and Externally	IA 5 SGT 2 CP 7 TOS 1-3
10/02	Daoism, Zhuangzi 3-Fold Daoist Approach (Simplifying Life, Reducing Desires and Stilling and Emptying the Mind) to Being in Harmony Internally and Externally	IA 5 SGT 2 CP 8 TOS 3, 9
10/09	<b>10/09 NO CLASSES – DISCOVERER'S DAY</b> Daoism, Zhuangzi 3-Fold Daoist Approach (Simplifying Life, Reducing Desires and Stilling and Emptying the Mind) to Being in Harmony Internally and Externally	IA 5 SGT 2 CP 8 TOS 3, 9
10/16	<b>Review for Exam</b> <b>10/20 - EXAM 1</b>	SGT 3-4 CP 9, 11-12
10/23	3 Treasures of Daoism, Celestial Masters Daoism 3-Fold Daoist Approach (Simplifying Life, Reducing Desires and Stilling and Emptying the Mind) to Being in Harmony Internally and Externally	SGT 3-4 CP 17-19 TOS 4-6
10/30	Chinese Buddhism	IA 3, 4 CP 20-25
11/06	Buddhism – Chan <b>11/08 - PAPER 2 DUE</b> <b>NO CLASSES ON 11/10 – VETERAN'S DAY</b>	IA 3-4 CP 20-25
11/13	Chan Buddhism, Neo-Confucianism Buddhist Chant <b>11/17 – FILM</b> <b>11/17 - PAPER 3 DUE</b>	IA 3-4 CP 12-13, 20-25, 27-35



11/20	Chinese Thought and Health Complete Reality School of Daoism  <b>NO CLASSES 11/23-24 – THANKSGIVING HOLIDAY</b>	SGT 12-13 CP 12-13, 27-35
11/27	24 Form Taijiquan, Qigong Complete Reality School of Daoism	SGT 6 TOS 7,8,10
12/04	Chinese Folk Religion, Spirituality, Review, Summary	IA 13
<b>12/13</b>	<b>EXAM II     11:00 – 1:00</b>	