PHIL 2040 Introduction to East Asian Philosophy
Professor Halla Kim, Ph.D.
TTh 1:00pm-2:15pm
Allwine 314
Fall 2013
University of Nebraska Omaha

Texts


Additional Reading materials on Chinese/Korean intellectual heritage
Various works, both original and translations, posted online on our “myuno” website

Korean Philosophy: Bibliography

**Historical Background:**


**General Philosophy:**


Confucianism:


Kalmanson, Leah, and Chang, Wonsuk, Confucianism in Context (SUNY, 2010).


Kim, Ae Ra (2006). Women Struggling For a New Life: The Role of Religion in the Cultural Passage From Korea to America. SUNY.


**Korean Buddhism:**


**Alternative Philosophies:**

Kim, David H (2013). “Radical Enchantment in Donghak Syncretism” (draft)


**General Background Materials in East Asian Philosophy:**
Course Description

We introduce and critically evaluate attempts to answer fundamental questions raised in the intellectual history of Korea. Above all, we will begin by focusing on the question of the making of Neo-Confucianism by carefully reading the original texts. In this context, we will launch our inquiry with a discussion on Chong Tojon and Kwon Kun’s Neo-Confucian turn away from Buddhism. After this, we will explore the distinctively Korean development of Neo-Confucianism in T’oegeye and Yulgok through
the deservedly famous Four-Seven Debate. This debate later spills over into Horak debate. We also move on to discuss Tasan’s practical learning as well as the Confucian origin of Tonghak. The catholic influence in Sohak (Western Learning) will be discussed too. This then concludes the first half. The second half is devoted to Buddhism. We start with the origin of Buddhism in the Three Kingdoms Period and discuss Wonhyo’s Tong Buddhism and his logic of interfusion. This is followed by Uisang’s Hwaom philosophy and Wonchuk’s Consciousness-only school as well as Uichon’s Chontaejong. However, special attention will be devoted to Son Buddhism of Chinul. We also discuss Taego Pou, Kihwa and Sosan. Some modern Buddhist thoughts will be discussed at the end. We will then save the best for last: Ham Sokhon and the Rise of Philosophy of history in Korea.

Some of the important topics or notions to be discussed include Humanity, Loyalty, Empathy, Righteousness, Propriety, Filial piety, Human nature, Li and Ki, etc.

As you can see below, we have a demanding – in a sense, ambitious - semester schedule.

The course will be a combination of lectures, discussions, and presentations. There will be demanding reading assignments. Knowledge of the history of eastern philosophy and East Asian languages (Chinese/Korean/Japanese) would be helpful but not required. In fact, a critical and diligent mind is all that is expected from students taking the course. Each student should turn in a solid research term paper.

Prerequisite
N/A

Course Requirements

2 exams (60%: 180 pts - - 90 pts each)
1 research paper (20%: 60 pts)
A short presentation (15%: 45 pts)
Class participation (5%: 15 pts)

All requirements must be satisfied in order to receive a passing grade in the course. Attendance will be taken as lectures will include a substantial amount of material not found in the texts. You will be allowed one unexcused absence during the course of the semester; additional unexcused absences will result in your grade being reduced by one third of a full letter grade for each missed class. Except in cases of illness or emergency you should let your instructor know beforehand if you need to be excused from attendance either by providing the university-approved form or a statement from a responsible official documenting in a timely manner. You are expected to complete assigned readings before class and come to class prepared to participate in class discussions. Plus and minus grading will be used for the course grade. There is a midterm and the final. Both of them will be mostly essay-type.

Grading Scale
Course grade (%):

98-100 = A+  87-89 = B+  77-79 = C+  67-69 = D+  59 or lower = F
93-97 = A   83-86 = B   73-76 = C   63-66 = D
90-92 = A-   80-82 = B-   70-72 = C-   60-62 = D-

Midterm and final:

80-90 pts = A
70-79 pts = B
60-69 pts = C
50-59 pts = D
0-49 pts = F

Term Paper:

A  = 60 pts
A- = 57 pts
B+ = 53 pts
B  = 50 pts
B- = 47 pts
C+ = 43 pts
C  = 40 pts
C- = 37 pts
D  = 30 pts
F  =  0 pts

Participation:

30 pts = immaculate
25 pts = superb
20 pts = good
15 pts = fair
10 pts = mediocre
0 pts = poor

Term Paper

Each student is required to complete a research term paper. The paper should involve both research and critical thinking and should be relevant to the issues covered in the course. This could be a critical analysis of the view of a particular philosopher. The paper should be approximately 6-10 pages long. The paper is to be type-written and double-spaced. The first draft is due on Nov. 26 in class and the final due on Dec. 12 in class. No exceptions. For each day it is late, it will be lowered a full letter grade.
**Blackboard**

Blackboard will be made use of during the course as an integral part of the coursework process. Your user ID and password for Blackboard are the same as for your web-based Office 365. Once you show up on the Registrar’s roll for this class, you should find yourself a registered student in the Blackboard course site as well. You will need to click on “Content” on the right hand box which shows up when you go on Blackboard and enable your courses for the semester. Once you do that, your course should show up as one of the courses for which you are enrolled. Blackboard site direct link: http://myuno.unomaha.edu

**Instructor**

I have open office hours in ASH 205H on TTh 2:15pm-3:15pm. I can be reached on email (hallakim@mail.unomaha.edu) or in the Philosophy and Religion Department (Halla Kim 554-3934; Kathy, Secretary 554-2628) for discussion or to make an appointment. Policies on cheating and complaint procedures can be found in the Student Handbook (available at the Student Affairs Office). You are responsible for knowing what constitutes cheating. If you have any complaints about the course, please speak to me first. If your complaint remains unresolved, you should speak to the CEO of the Philosophy Program, Professor Andrew Newman (554-2707).

**Schedule of Classes**

[subject to change]

<table>
<thead>
<tr>
<th>Date</th>
<th>Topics</th>
<th>Reading Assignments</th>
<th>Exam, etc.</th>
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<tbody>
<tr>
<td>Aug 27</td>
<td>Course Introduction; Historical Background; Pre-modern Korea; the language and the people; Introduction to Korean philosophy, its nature &amp; its fields</td>
<td>Excerpts from Edward Chung, Edward, <em>The Korean Neo-Confucianism of Yi T’oegye and Yi</em></td>
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<td>Aug 29</td>
<td>Classical &amp; Neo-Confucianism in China</td>
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<tr>
<td>Sept. 3</td>
<td>The beginning of neo-Confucianism in Korea</td>
<td>Kwon Kun “Diagrammatic Treatise: Explanation of the First Diagram” in K1 342-343</td>
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<tr>
<td>Sept. 12</td>
<td>Four-Seven Debate: T’oegye-Kobong</td>
<td>T’oegye’s letters to Kobong; Kobong’s letters to T’oegye in F, 1-108.</td>
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<td>Sept. 17</td>
<td>Cont.</td>
<td>Cont.</td>
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<tr>
<td>Sept. 19</td>
<td>Four-Seven Debate: Yulgok-Ugye</td>
<td>Ugye’s letters to Yulgok and Yulgok’s letters to Ugye in F, 109-184.</td>
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<td>Sept. 26</td>
<td>Horak Debate</td>
<td>“The Horak Controversy” in K2, 195-203</td>
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<td>Oct. 1</td>
<td>Practical learning</td>
<td>Excerpts from Mark Setton, <em>Chong Yagyong: Korea’s Challenge to Orthodox Neo-Confucianism</em></td>
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<td>Oct. 3</td>
<td>Tasan</td>
<td>Excerpts from Mark Setton, <em>Chong Yagyong: Korea’s Challenge to Orthodox Neo-Confucianism</em></td>
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<td>Oct. 8</td>
<td>Cont.</td>
<td>Confucianism</td>
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<td>Oct. 10</td>
<td>Midterm</td>
<td>In class exam: a blue book needed</td>
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<td>Oct. 15</td>
<td>Western Learning (Sohak) and Catholic Influence in Korea</td>
<td>Don Baker, “The Seeds of Modernity: Jesuit Natural Philosophy in Confucian Korea”</td>
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<td>Oct. 22</td>
<td>No class</td>
<td>Fall Break</td>
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<td>Oct. 29</td>
<td>Wonhyo</td>
<td><em>Exposition of the “Adamantine Absorption Sutra”</em> in K1, 78-83</td>
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<td>Oct. 31</td>
<td>Cont.</td>
<td>“Around Your Mind and Practice” in K1 87-89</td>
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<td>Nov. 5</td>
<td>Cont.</td>
<td>Commentary on the Awakening of Faith, in K1 89-90</td>
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<td>Nov. 7</td>
<td>Uisang</td>
<td>“Diagram of the Dharma-dhatu According to the One Vehicle” in K1 91-93</td>
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<td>Nov. 12</td>
<td>Wonchuk</td>
<td>“Commentary on the Explanation of Profound Mysteries Scripture” in K1 93-95</td>
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<td>Nov. 14</td>
<td>Chinul</td>
<td>“Secrets On Cultivating the Mind,” in T</td>
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<td>Nov. 19</td>
<td>Cont.</td>
<td>&quot;Straight Talk on the True Mind,&quot; in T</td>
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<tr>
<td>Date</td>
<td>No.</td>
<td>Event</td>
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<td>Nov. 21</td>
<td>Cont.</td>
<td>&quot;Dharma Collection and Special Practice Record with Personal Notes&quot; in T</td>
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<td>Nov. 26</td>
<td>Cont.</td>
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<tr>
<td>Nov. 28</td>
<td>No class</td>
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<td>First draft due</td>
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<td>Dec. 3</td>
<td>Taego Pou, Kihwa, Sosan</td>
<td>“Dharma Collections” (excerpts); Treatise on Manifesting Rightness in K1 382-388; “Secrets of Meditation and Doctrine” in K1 388-392</td>
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<td>Dec. 5</td>
<td>Modern Buddhism in Korea</td>
<td>Han Yongun “On Revitalizing Korean Buddhism” in K2 329-333</td>
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<td>Dec. 10</td>
<td>Contemporary Buddhism</td>
<td>Songchol and the great debate in Korean Buddhism in K2 416-419</td>
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Final exam takes place during the finals week.