

Modern and Contemporary East Asian Thought

2015/2016

Code: 101536
ECTS Credits: 6

Degree	Type	Year	Semester
2500244 East Asian Studies	OB	3	1

Contact

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Use of languages

Principal working language: catalan (cat)

Other comments on languages

Some of the required readings are in English..

Teachers

Montserrat Crespín Perales

Prerequisites

Students should have passed all the credits corresponding to 1st and 2nd years of East Asian Studies. They should also have taken 101537 Classical East Asian Thought. It is absolutely necessary to have a good level of reading comprehension in English in order to be able to understand compulsory and supplementary readings.

Objectives and Contextualisation

The general objective is that the student acquires specific cultural and instrumental knowledge and skills helping him to solve problems related to intercultural contact situations.

Specific objectives are acquiring basic knowledge of social, economic and political structures, as well as of East Asian customs, beliefs, ideologies and cultures, sustained by studied languages knowledge.

The above-mentioned objectives are specified in a way that, at the end of East Asian Studies, students will be able to...

- Show that they have an interdisciplinary perspective for understanding East Asian aspects of society, economy, politics, history, culture, thought, art and literature, as well as a knowledge of their languages and a solid base of anthropology, economy, history, politics and sociology principles. Likewise, it will also be necessary knowledge of Information and Communication Technology not only for professional practices in different social, economic and political fields related to East Asia, but also for continuing traditional and avant-garde academic work.
- Use their knowledge in a professional and efficient way in their work related to East Asia either within language specific field, or economy, politics and society field, in order to meet current needs in everything related to East Asia, thus showing necessary competences by means of the elaboration and defence of arguments and problem solving within East Asian field.

- Collect and interpret relevant data regarding East Asian field and related fields, by means of interdisciplinary integration of these fields, in order to judge by thinking about relevant economy, politics, society and culture topics, with a scientific and/or ethical perspective. It also includes awareness of aspects related to gender and interculturality.
- Transmit and communicate information, ideas, problems and solutions, as well as defend proposals and justify results in East Asian Studies field to both a specialized and not specialized public, both in an oral and in a written way.
- Use their competences in order to continue specialising in East Asian Studies in a very independent way, as well as continue doing investigation applied to East Asian different economy, politics, society and culture fields.

UAB general learning objectives

Universitat Autònoma de Barcelona's general competencies, which will be developed when students finish East Asian Studies, will let them to...

- Develop critical thinking and reasoning and know how to communicate effectively both in the mother tongue and in other languages;
- Develop independent learning strategies;
- Respect the diversity and plurality of ideas, persons and situations;
- Generate innovative and competitive proposals for research and professional activities.

Course's specific learning objectives

At the end of the course, the students will show that...

- They know and understand modern and contemporary East Asian thought basic concepts by reading translated primary texts and explanatory teaching material;
- They use knowledge and understanding of modern and contemporary East Asian thought basic concepts by arguing;
- They can judge about the interpretation of modern and contemporary East Asian thought basic concepts and their use to solve social, economic and political problems by gathering and interpreting relevant data;
- They can communicate information, ideas, problems and solutions related to modern and contemporary East Asian thought basic concepts;
- They have acquired learning skills needed to continue studying in a very independent way within East Asian thought.

Students who achieve the course objectives will show that...

- They know and understand East Asian modern thought basic concepts by reading translated primary texts and explanatory teaching material regarding East Asian modern thought;
- They know how to use their knowledge and understanding of East Asian modern thought basic concepts in particular situations basing on arguing and resolving problems in East Asian thought field;
- They can gather and interpret relevant data related to East Asian modern thought basic concepts and use them to judge by thinking about social or ethical important topics.
- They can communicate information, ideas, problems and solutions related to East Asian modern thought basic concepts to both a specialized and not specialized public;
- They have developed learning abilities which are necessary to continue studying in East Asian thought studies in a very independent way.

Competencies

- Abide by a professional code of conduct.
- Know East Asian main literary, philosophic and artistic trends and movements.
- Know and understand classical, modern and contemporary thought of East Asia,
- Know, understand, describe and analyse the values, ideologies and beliefs of East Asia.
- Know, understand, describe, analyse and assess the history, thought and literature of East Asia.
- Develop independent learning strategies.

- Develop critical thinking and reasoning and know how to communicate effectively both in the mother tongue and in other languages.
- Generate innovative and competitive proposals for research and professional activities.
- Solve intercultural communication problems.
- Resolve conflict situations.
- Respect the diversity and plurality of ideas, persons and situations.
- Respect gender equality.
- Be flexible and able to adapt to new situations.
- Interpersonal skills.
- Work in teams within an international multilingual and multicultural context.
- Work in interdisciplinary and intercultural teams.
- Ensure the quality of one's own work.

Learning results

1. Abide by a professional code of conduct.
2. Know East Asian main literary, philosophic and artistic trends and movements.
3. Know and understand classical, modern and contemporary thought of East Asia,
4. Know, understand, describe and analyse the values, ideologies and beliefs of East Asia.
5. Know, understand, describe, analyse and assess the history, thought and literature of East Asia.
6. Develop independent learning strategies.
7. Develop critical thinking and reasoning and know how to communicate effectively both in the mother tongue and in other languages.
8. Generate innovative and competitive proposals for research and professional activities.
9. Solve intercultural communication problems.
10. Resolve conflict situations.
11. Respect the diversity and plurality of ideas, persons and situations.
12. Respect gender equality.
13. Be flexible and able to adapt to new situations.
14. Interpersonal skills.
15. Work in teams within an international multilingual and multicultural context.
16. Work in interdisciplinary and intercultural teams.
17. Ensure the quality of one's own work.

Skills

- Developing critical thinking and reasoning and communicating them effectively both in your own and other languages.
- Developing self-learning strategies.
- Ensuring the quality of one's own work.
- Following the characteristic code of ethics of the professional practice.
- Having interpersonal skills.
- Knowing and comprehending the classical, modern and late modern thinking of East Asia.
- Knowing, comprehending, describing and analysing the values, beliefs and ideologies of East Asia.
- Knowing the great literary, philosophical, and artistic movements of East Asia.
- Knowing, understanding, describing, analysing, and assessing the history, thought and literature of East Asia.
- Producing innovative and competitive proposals in research and professional activity.
- Respecting the diversity and plurality of ideas, people and situations.
- Respecting the gender equality.
- Solving conflict situations.
- Solving problems of intercultural communication.
- Students must be flexible and capable of adapting to new circumstances.
- Working in interdisciplinary and intercultural groups.
- Working in teams in an international, multilingual and multicultural context.

Learning outcomes

1. Developing critical thinking and reasoning and communicating them effectively both in your own and other languages.
2. Developing self-learning strategies.
3. Ensuring the quality of one's own work.
4. Following the characteristic code of ethics of the professional practice.
5. Having interpersonal skills.
6. Knowing and comprehending the classical, modern and late modern thinking of East Asia.
7. Knowing, comprehending, describing and analysing the values, beliefs and ideologies of East Asia.
8. Knowing the great literary, philosophical, and artistic movements of East Asia.
9. Knowing, understanding, describing, analysing, and assessing the history, thought and literature of East Asia.
10. Producing innovative and competitive proposals in research and professional activity.
11. Respecting the diversity and plurality of ideas, people and situations.
12. Respecting the gender equality.
13. Solving conflict situations.
14. Solving problems of intercultural communication.
15. Students must be flexible and capable of adapting to new circumstances.
16. Working in interdisciplinary and intercultural groups.
17. Working in teams in an international, multilingual and multicultural context.

Content

Contents of the first part of the course:

Tang-Song dynasties: Late Imperial Chinese thought basis

Development of popular Daoism, Chinese Buddhism and Neo-Confucianism during Tang and Song dynasties. Neoconfucionism consolidation as the union of the three trends of Chinese thought (Confucianism, Daoism, Buddhism) and as a basis of Late Imperial orthodoxy. Chinese Buddhist schools: Three Treatise, Consciousness Only, Lotus, PureLand, Meditation. The Big Tang Code (of laws). Neo-Confucianists: Han Yu, Li Ao, Ouyang Xiu, Cheng Yi, Cheng Hao, Zhang Zai, Su Xun, Wang Anshi, Su Shi, Sima Guang, Zhu Xi, Fan Zuyu, Chen Dong, Chen Liang, Zhou Dunyi, Shao Yong, Zhang Zai, Liu Jiuyuan, Zhen Dexiu, Xu Heng, Wang Yonglin.

Compulsory readings:

- Dossiers of notes, available at the section dedicated to material at the course's web page, hosted at Campus Virtual.
- Material and activities available at the course's forum.
- Historia del pensamiento chino. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; chapters 14, 15 and 16 (for Buddhism); 17, 18 and 19 (for Neo-Confucianism). (It's a textbook for the entire course).
- Wang, Yinglin. Sanzijing. El Clásico de Tres Caracteres, transl. by Daniel Ibáñez Gómez, Madrid: Trotta, 2000.

Recommended readings:

- Kumarajiva. Sutra de Vimalakirti. Presentation, translation and notes by Laureano Ramírez Bellerín from the Chinese versión of Kumarajiva, Barcelona: Kairos, 2004.
 - Hui Neng. Sutra del Estrado (Tan Jing), translation from Chinese, introduction and notes by Laureano Ramírez. Barcelona: Kairos, 1999.
 - Feng Yulan [Fung Yu-lan]. Breve historia de la filosofía china, Mexico, D.F.: Fondo de Cultura Económica, 1987.
 - Creel, Herrlee Glessner. El pensamiento chino desde Confucio hasta Mao Tse-tung, Madrid: Alianza, 1976.
 - Kaltenmark, Max. La filosofía china, Madrid: Morata, 1982.
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Ming-Quing dynasties: challenges of Late Imperial Chinese thought

The emergence of alternatives to Late Imperial orthodoxy: Wang Yangming, Li Zhi, Liu Qinshun, Chen Jian, Lü Kun, l'Acadèmia Donglin, Gu Xiancheng, Liu Zongzhou, Huang Zongxi, Lü Liuliang, Wang Fuzhi, Gu Yanwu. Jesuit missionaries as an intercultural bridge: Matteo Ricci, Niccolo Longobardi, Yang Guangxian, Zhang Xingyao. Political-intellectual resistance to Manchu govern: Chen Hongmou, Hong Liangji, Gong Zizhen, Wei Yuan, Han Learning.

MacCartney Embassy and the beginning of the confrontation between China and new industrialized and imperialist powers of Europe and North-America.

Compulsory readings:

- Dossiers of notes, available at the section dedicated to material at the course's web page, hosted at Campus Virtual.
- Historia del pensamiento chino. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; chapter 20.
- Spence, Jonathan D. En busca de la China moderna, translated by Jordi Beltrán Ferrer, Barcelona: Tusquets, 2011; chapters I.1-6. (It's a textbook for the entire course).
- Material and activities available at the course's forum.

Reforming era (19th century)

Clash of empires and its consequences for Late Imperial Chinese thought. Lin Zexu and opium wars. Taipings rebellion. Self-strengthening movement (Feng Guifen, Zeng Guofan, Li Hongzhang, Xue Fucheng, Zhang Zhidong). Reforming intellectuals (Wang Tao, Yan Fu, Lin Shu, Kang Youwei, Tan Sitong, Liang Qichao, Zhang Binglin).

Compulsory readings:

- Dossiers of notes, available at the section dedicated to material at the course's web page, hosted at Campus Virtual.
- Historia del pensamiento chino. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; chapter 21.
- Spence, Jonathan D. En busca de la China moderna, translated by Jordi Beltrán Ferrer, Barcelona: Tusquets, 2011; chapters II.7-10.
- Material and activities available at the course's forum.

Revolutionary era (20th century)

The radicalization of reformists and the rejection of the past. The debate about revolutionary alternatives (Sun Yat-sen, Hu Hanmin, Luo Longji, Jiang Tingfu, Hu Shi, Lin Yutang, Chiang Kai-shek). New Culture Movement (Chen Duxiu, Hu Shi, Gu Jiegang, Zhang Junmai, Ding Wenjiang, Wu Zhihui, Liang Shuming, Sa Mengwu, He Zhen, Han Yi, Lu Xun). May Fourth Movement. Literary movements. New Life Movement. Chinese warlords, civil war, Japanese occupation. Marxist-Leninist thought adaptation to China circumstances (Chen Duxiu, La Dazhao, Chu Qiubai). The emergence of Mao Zedong as an ideologist in socialist revolution and Chinese communist movement's internal debates (Li Lisan, Liu Shipei, Wang Shiwei, Liu Shaoqi, Ding Ling, Peng Dehuai, Wu Han). Cultural Revolution as a rejection of Chinese tradition.

Compulsory readings:

- Dossiers of notes, available at the section dedicated to material at the course's web page, hosted at Campus Virtual.
- Historia del pensamiento chino. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; chapter 22.
- Spence, Jonathan D. En busca de la China moderna, translated by Jordi Beltrán Ferrer, Barcelona: Tusquets, 2011; chapters III.12-16, IV.17-21.

- Citas del Presidente Mao Tse-Tung, Ediciones en Lenguas Extranjeras Pekin < <http://www.marxists.org/espanol/mao/citas-indice.htm>>.
- Material and activities available at the course's forum.

Current era (21st century)

Rejection of radical Maoism and return to pragmatic modernization. The Four Modernizations and debates about reforms and opening up (Zhou Enlai, Deng Xiaoping, Chen Yu). Democracy Wall (Menglong poetry, Xingxing art, Wei Jinsheng). Culture fever. River Elegy (Su Xiaokang i Wang Luxiang). University students' rebellion (Fang Lizhi). New Confucianism (Mou Zongsan, Feng Youlan, Bo Yang, Li Zehou, Gu Mu, Du Weiming, Yu Yingshi). Intellectual life after 1989 (Wang Hui, Cui Zhiyuan, Xudong Zhang, Gan Yang).

Compulsory readings:

- Dossiers of notes, available at the section dedicated to material at the course's web page, hosted at Campus Virtual.
- Spence, Jonathan D. En busca de la China moderna, translated by Jordi Beltrán Ferrer, Barcelona: Tusquets, 2011; capítols V.22-25.
- Golden, Seán. China en perspectiva. Análisis e interpretacions, Barcelona: Edicions Bellaterra, 2012.
- Material and activities available at the course's forum.

Recommended readings:

- Wang, Hui. El nuevo orden de China, Barcelona: Edicions Bellaterra, 2008.

Description of the second part of the course:

The course will be divided into theoretical and practical classes in which the students will have to participate. The use of Campus Virtual will be used as a common space whenever it is possible for exchanging information regarding the course (information, debates, material and supplementary resources, etc.)

1) Organization of the course: During the module's development, objectives, contents and activities will be interrelated. Organizing the time for reading and studying in an autonomous way are highly recommended in order to meet assessment system.

2) Learning is based on doing educational activities and solving practical cases proposed by the teacher. He will guide and help the students in all the problems in their learning process, paying enough attention to them and checking, by means of different education activities, that the students achieve the course's objectives and develop general, transversal and specific competencies.

3) Continuous evaluation: Competences are acquired-taking the course's general plan into account-by means of theoretical and practical classes, as well as by developing all educational activities.

The course's specific methodology is especially related to: texts and other resources reading; strengthening cooperative work in class, including the analysis of different employed teaching resources (texts, images, etc.) with guided discussions; case-studies; strengthening considerations on the independent learning process itself; employing Information and communications technology (ICT).

Contents of the second part of the course:

Unit 1. Precursors of modern philosophic academy. Opening up and conservatism.

Compulsory readings:

- KÔSAKA, Masaaki, Part I. Chapter I. Precursors and Patriots y Chapter II. Open vs. Closed country, in Japanese Thought in the Meiji Era Centenary Culture Council Series (1958); Tokyo: Pan-Pacific Press, 1958, pp. 1-48.
- TAKAYANAGI, Nobuo, "Japan's 'Isolated Father' of Philosophy: NISHI Amane and His 'Tetsugaku' ", in NAKAJIMA, Takahiro, MURTHY, Viren, TOKUMORI, Makoto, CHEUNG Ching-yuen, LAM

Wing-keung, TAKAYANAGI, Nobuo, *Whither Japanese Philosophy? III Reflections through other Eyes* (UTCP Booklet 19); Tokyo: UTCP, 2011, pp. 81-90.

[utcp.c.u-tokyo.ac.jp/publications/pdf/UTCPBooklet19_06_Takayanagi.pdf]

- LAM Wing-keung, "The making of 'Japanese philosophy': Nishi Amane, Nakae Chmin and Nishida Kitar", in NAKAJIMA, Takahiro, MURTHY, Viren, TOKUMORI, Makoto, CHEUNG Ching-yuen, LAM Wing-keung, TAKAYANAGI, Nobuo, *Whither Japanese Philosophy? III Reflections through other Eyes* (UTCP Booklet 19); Tokyo: UTCP, 2011, pp. 69-80.
- [utcp.c.u-tokyo.ac.jp/publications/pdf/UTCPBooklet19_05_Lam.pdf]

Unit 2. First socialist and materialist thought.

Compulsory readings:

- KÔSAKA, Masaaki, Part V. Chapter II. Socialism, Pacifism, Imperialism. 1. The Rise of Socialism, 2. Chomin's Thought and Kotoku's Socialism, in *Japanese Thought In The Meiji Era Centenary Culture Council Series*, pp. 322-344.
- KÔTOKU Shûsui, "Discussion of Violent Revolution, From a Jail Cell" (1910), ELISON, George (Transl.), *Monumenta Nipponica*, Vol. 22, No. 3/4, 1967, pp. 468-481.
- PIOVESANA, Gino, "Men and Social Ideas of the Early Taisho Period", *Monumenta Nipponica*, Vol. 19, No. 1/2, 1964, pp. 111-129.
- YOSHIMOTO, "The Role of Marxism in Japan", *The developing economies*, Vol. 5, No. 4, 1967, pp. 727-747

Unit 3. Introduction to Nishida Kitarô philosophy and KyotoSchool

Compulsory readings:

- DAVIS, Bret W., "The KyotoSchool" (2006, 2010), *Stanford Encyclopedia of Philosophy*. [plato.stanford.edu/entries/kyoto-school/]
- NODA, Matao, "East-West Synthesis in Kitar Nishida", *Philosophy East and West*, Vol. 4, No. 4, 1955, pp. 345-359.
- MARALDO, John C., "Nishida Kitar" (2005, 2012), *Stanford Encyclopedia of Philosophy*.
- [plato.stanford.edu/entries/nishida-kitaro/]
- NISHIDA, Kitarô, Parte I. *La Experiencia Pura*, en *Indagación del Bien*; BIXIO, Alberto Luis (Transl.), Barcelona: Gedisa, 1995, pp. 39-75.

Unit 4. Introduction to post-war and recent philosophical state.

Compulsory readings:

- MARUYAMA, Masao, "Theory and Psychology of Ultra-Nationalism" (1946), in *Thought and Behaviour in Modern Japanese Politics*; London, Oxford, New York: OxfordUniversity Press, 1969, pp. 1-24.
- GOTO-JONES, Christopher, "Más allá del arrepentimiento. La filosofía de la postguerra y el legado de la Segunda Guerra Mundial", en BAQUERO CRUZ, Julio, PAZÓ ESPINOSA, José (Introd. y Ed.), *Japón. Viaje al Otro. Revista de Occidente*; N.º 334, Marzo, 2009, pp. 43-68.
- UENO, Chizuko, "The Politics of Memory: Nation, Individual and Self", *History & Memory*, Vol. 11, No. 2, 1999, pp. 129-152.
- KARATANI, Kojin, "Beyond Capital-Nation-State", *Rethinking Marxism*, Vol. 20, No. 4, 2008, pp. 569-595.

Note: Compulsory readings, bibliography and extra-bibliography will be delivered/indicated by means of Campus Virtual.

Methodology

In order to guarantee a balanced presentation of modern and contemporary Chinese (on the one hand) and Japanese (on the other hand) thought, this course is taught by two teachers.

Prof Seán Golden will teach the first part of the course (from September 14, 2015 to November 2, 2015) regarding modern and contemporary Chinese thought. Prof Montserrat Crespín will teach the second part of the course (from November 4, 2015 to January 11, 2016) regarding modern and contemporary Japanese thought.

Campus Virtual's most common tools will be used as a communication, teaching and learning environment: email, discussion forums, wiki, news, calendar, tutoring, virtual spaces for publication of material and notes, and for delivering works, as well as other technological and multimedia resources which are available.

Course schedule:

Classes regarding modern and contemporary Chinese thought start on 14-Sept.-2015 and end on 02-Nov.-2015. Lost class hours will be recovered and/or planned absences will be reprogrammed.

Classes regarding modern and contemporary Japanese thought start on 04-Nov.-2015 and end on 11-Jan.-2016. Lost class hours will be recovered and/or planned absences will be reprogrammed.

Description of the first part of the course:

It is a bimodal course, that is to say, it combines in-class teaching with a use of teaching web pages by means of Autònoma Interactiva's Campus Virtual.

Students must read compulsory readings (if they did not have to read compulsory readings, they would not be compulsory). Likewise, students should also read recommended readings (it is obvious that, if they should not read recommended readings, they would not be compulsory).

In addition to compulsory readings, there are also notes and dossier which are available at Campus Virtual and which must be checked.

This course's teaching is based on 5 items: 1) teaching material, notes and compulsory notes; 2) in-class teaching; 3) written work; 4) in-class or online (by email) tutor sessions; 5) participation in the course's forum.

The course's "forum" is a place complementing the class place and allowing us to organize questions and debates regarding topics related to the course. It also allows an interaction between the student and the teacher, on the one hand, and between the students, on the other hand.

Participating in the forum is as important as bibliography reading, so a 20% of the course's final note will correspond to an active participation in the forum. Since the second semester classes will not be in-person, the forum will not be operating during that period and there will not be a second right to recover the part related to it.

In order to work properly, this way of teaching requires that the student follows it in a regular and cumulative way. He must follow the readings and activities order listed in the course's Teaching Material.

This teaching material suggests an organized and coordinated development of the course's contents, thus making easier their assimilation and understanding. Therefore, it is very important to follow and to keep teaching material presentation pace, which is indicated by the teaching proposal.

Description of the second part of the course:

Activities

Title	Hours	ECTS	Learning outcomes
Type: Directed			
Structured	52.5	2.1	4, 9, 7, 8, 6, 1, 10, 14, 11, 12, 15, 17, 16, 3

Type: Supervised			
Supervised	5	0.2	4, 9, 7, 8, 6, 2, 1, 10, 14, 13, 11, 12, 15, 5, 17, 16, 3
Type: Autonomous			
Autonomous	49.5	1.98	4, 9, 7, 8, 6, 2, 1, 10, 15, 3

Evaluation

Assessment criteria

Students who want to follow the course at a distance will have to agree with the teacher the teaching activities which will have to be done.

Note: In order to calculate the final notes, it will be used a correcting factor based on a ranking. This ranking is a correcting factor based on the notes distribution between the entire group of students and it corresponds to statistical distribution of marks recommended by European system of university credit transfer: 9.0 to 10 = best 10%, 8.0 to 8.9 = next 25%, 7.0 to 7.9 = next 30%. 6.0 to 6.9 = next 25%, 5.0 to 5.9 = 10% last.

Evaluation norms of Faculty of Translation and Interpreting:

1. There cannot be an evaluation activity that accounts for more than a 40% of the final note.
2. Attendance to class cannot be included in the final evaluation: teaching is in person, but attendance is not mandatory, so it cannot be evaluated with a note.
3. A student will be considered as "not attended" unless he does the 70% of assessment activities or exams/works being equivalent to the 70% of the final note.
4. Students who have a final note of between 4 and less than 5 and who have done the 70% of assessment activities must have the possibility to take a specific test or write a specific work in order to try to pass the course. This kind of tests or works will be done during 16th and 18th weeks of the semester.

Evaluation of the first part of the course - China:

The note of this first part will account for a 50% of the course's final note.

An exam will be taken during class in the middle of October, 2015 about Song-Qing dynasties thought. This exam will account for 10% of the final note.

An exam will be taken in November 2015 about 19th-20th century thought. This exam will account for 10% of the final note.

Students will have to write a 1500-word work (5 sheets, double spaced, 12 font sized) and deliver it in mid-December, 2015 about a topic agreed with the teacher. This written work will account for a 20% of the final note.

A corrective factor will be applied to the note of the first part of the course based on the ranking, that is, based on the distribution of grades among the entire group of students and corresponding to the statistical distribution of notes recommended by the European credit transfer system at university level: from 9.0 to 10 = best 10%; from 8.0 to 8.9 = next 25%; from 7.0 to 7.9 = next 30%; from 6.0 to 6.9 = next 25%; from 5.0 to 5.9 = last 10%. This correction factor will be worth 10% of the final grade.

Work guidelines will be published in the course forum. The written work must include a bibliography of searched books or web pages. Students can employ other authors' ideas and/or words for their own explanation, but they have to quote with quotation marks ("...") words or ideas they took, including the author's name and source (being a book or a web page).

If a student plagiarises-that is to say, if he uses another author's text without indicating his name and the information source and without indicating by means of quotation marks the text or ideas copied-will automatically have a 0 (fail) note.

The work has to be delivered by means of "lliurament de treballs" [Works delivery] tool in the course's web page. The mark of those works which are delivered late will be reduced.

During January, 2015, there will be an in-person or not in-person exam about basic concepts of Modern and Contemporary East Asian thought which will account for a 15% of the final note.

Evaluation of the second part of the course:

The note obtained in this part of the course accounts for the 50% of the final note.

Educational activities

Participation in class will be positively considered (comment about readings, contributions and attitude). In order to strengthen active participation and collective work during class sessions, the teacher may ask the students to do a short presentation, about at least one text from compulsory readings, in order to start a discussion in class. The presentations may be a synthesis used as a base to start a joint and guided discussion in class, emphasizing the texts' main aspects and asking questions basing on that reading.

Activity 1: The student will have to read carefully the following academic article:

MARALDO, John C., "Defining Philosophy in the Making", en HEISIG, James W. (Ed.), *Japanese Philosophy Abroad*; Nagoya: Nanzan Institute for Religion and Culture, 2004, pp. 220-245. [nirc.nanzan-u.ac.jp/nfile/2045]

After reading the above-mentioned essay in detail, the student will have to do the following:

1. Write a short resume about the text's main ideas and describe how they are related.
2. Identify and explain with your own words and briefly each one of the sense of "Japanese philosophy" that appear in the text. What are the advantages and disadvantages of each one of the senses for "Japanese philosophy"? Your answers have to be well founded and reasoned.
3. In the section "The Debate about 'philosophy' in Meiji Japan", the author explains the position of some philosophers that exemplify different perspectives about the question on how to define the meaning for "philosophy" and "Japanese philosophy" as categories. The student must relate each one of the philosophers mentioned in the text with some of the different senses for "Japanese philosophy" previously studied, explaining in detail the motivation for such a classification.

Length: The exercise will be 3-5 page length, written in Times New Roman 12 or Arial 11, with 1.5 line spacing and 3cm margins. Delivered works must follow formal and academic criteria, as described in this guide-the note will be reduced or the work will not be accepted unless they follow those criteria. If there is some question about that, the student must speak with the teacher.

Delivery: In order to make a personal evaluation and to make the return easier, the works will be delivered both by means of the university's email and Campus Virtual, in .rtf file.

Date of delivery: 18 November 2015.

Assessment: This academic work will account for a 30% of the module's final note.

Punctuality: The works will not be accepted unless they are delivered on time, on the date shown in academic calendar.

Activity 2: The educational activity consists of a philosophical text-analysis. The student will have to choose ONE of the following options:

OPTION A:

Thus the Marxian Socialism of the Meiji era, after having momentarily burned brightly in Kôtoku Denjirô, its torchbearer, left but a legacy of anarchism and itself struggled on in the midst of ruin. This was a consequence of the fact that Meiji socialism was not formed through the internal evolution of democratic thought but was, so to speak, a "premature" socialism established under the force of circumstance. Those who accepted Marxism were unable to analyse Japanese society and the existence of the Japanese from the standpoint of Marxism, and hence were unable to shed light on Japanese society and culture and the outlook for change therein. Or rather, because the Marxian socialists, as a result of their being, so to speak, in the position of outsiders, perceived Japan's modernization as a development external to and unconnected with themselves, they did not sense the necessity of scientifically analysing the whole of reality. Not only did the Marxian socialists not leave behind them any creative work of their own, but they were unable to join in the efforts of the middle-class intellectuals who were, from the position of insiders, directing criticism against the modernization of Japan and who shared a common tendency in this regard with Marxian socialists; these facts probably bore on the Marxian socialists' inability to avoid becoming isolated from the popular temper of the times in the period after the Russo-Japanese War. [YOSHITOMO, Takeuchi, "The role of Marxism in Japan", *The Developing Economies*, Vol. 5, Issue 4, 1967, pp. 730-731]

1. Write a short resume (60 and 100 words) about the text's main ideas and describe how they are related.
2. Define briefly (10 and 20 words) the meaning that it has in the text the following expression: "*premature' socialism*".
3. What reasons explain the failure of the initial socialist movements in Japan? Your answers have to be well founded and reasoned, completed with the compulsory readings as well as supplementary texts.
4. Compare the position that the author uses to explain the scope and limitations of the introduction of Marxist socialism in Japan with the conception about the same question of another philosopher of the history of Japanese modern and contemporary philosophy.

OPTION B:

Philosophy is science, that is, unified conceptual knowledge, and thereby differs from art or religion. To be sure, there are those who, like Bergson, say that philosophy is intuitive knowledge, but intuition as such cannot be called philosophy. Even if its contents can derive from intuition, philosophy finds its *raison d'être* when intuitions takes the form of conceptual knowledge. But what sort of science is philosophy? What does philosophy study? Philosophy is originally conceived of as the most fundamental science, the science of sciences. But this way of speaking must be taken in a strict sense, for every field of study has fundamental concepts that give rise to it. The fundamental notion of geometry, for example, is space; that of physics is material phenomena. There can be no geometry without the concept of space, but the geometry that presupposes space cannot reflect on space itself or clarify it from a more fundamental standpoint. In contrast, philosophy reflects on the basic concepts of the particular sciences in general and constructs from them one system of knowledge. That is what distinguishes philosophy from the particular sciences. Thus the objects investigated by philosophy are things very near at hand like space, time, matter, and mind. [NISHIDA, Kitarô, "Philosophy" (1922), a HEISIG, James W., KASULIS, Thomas P., MARALDO, John C., *Japanese Philosophy. A sourcebook*; Honolulu: Hawai'i University Press, 2011, pp. 575-576].

1. Write a short resume (60 and 100 words) about the text's main ideas and describe how they are related.
2. Define briefly (10 and 20 words) the meaning that it has in the text the following expression: "*science*".
3. What is the criterion that Nishida uses to differentiate philosophy from religion? Your answer has to be well founded and reasoned, completed with the compulsory readings as well as supplementary texts.
4. Compare the conception of the author of the text about what means "philosophy" with the conception about the same question of another philosopher of the history of Japanese modern and contemporary philosophy.

OPTION C:

If "nihilism" is the historical actuality of Europe, and if under these circumstances it becomes a historical-existential standpoint, how are we to determine its meaning for us in Japan? It is true: our culture and ways of thinking have become Europeanized; our culture is a recent offshoot of European culture and our thinking a shadow-image of European-style thinking. Still, our importation of European culture never went to the extent of including the Christian faith that has served as the basis and formative power of the European spirit, not to mention the ethics and philosophy that have been developing since the age of the Greeks. Unlike objective realities like institutions and cultural artifacts, or academic disciplines and technologies having to do with objective things, these things of the spirit are directly rooted within the subject and not readily transferable from one place to another. The spiritual basis of Europe has not become our spiritual basis; and in that sense a crisis generated from the shaking of those foundations is not a reality for us. There seems to be no way for nihilism to become a vital issue for us. Does that mean we can do no more than eye it with curiosity as "someone else's business"? The enduring popularity of Nietzsche and the current popularity of existentialism may seem to strengthen this suspicion.

What makes the issue still more complicated is the fact that we do not have any spiritual basis whatsoever at present. The West still has the faith, ethics, ideas, and so forth that have been handed down from Christianity and Greek philosophy, and the integration of these various elements is still the dynamic force behind the formation of the person. No matter how much this basis is now being shaken, it is still very much alive, and one battles against it only at the cost of fierce determination. For us in Japan, things are different. In the past, Buddhism and Confucian thought constituted such a basis, but they have already lost their power, leaving a total void and vacuum in our spiritual ground. Our age probably represents the first time since the beginning of Japanese history that such a phenomenon has occurred.

Up until the middle of the Meiji period a spiritual basis and highly developed tradition was alive in the hearts and minds of the people. Indeed, the reason Japan was able to take in western culture with such unprecedented alacrity was that people then were possessed of true ability born of spiritual substance. However, as Europeanization (and Americanization) proceeded, this spiritual core began to decay in subsequent generations, until it is now a vast, gaping void in our ground. The various manifestations of culture at present, if looked at closely, are mere shadows floating over void. The worst thing is that this emptiness is in no way an emptiness that has been won through struggle, nor a nihility that has been "lived through". It is the natural result of our having been cut off from our tradition. Before we knew what was happening, the spiritual core had wasted away completely. [NISHITANI, Keiji, "The Meaning of Nihilism for Japan" (1949), en *The Self-Overcoming of Nihilism*; New York: SUNY, 1990, pp. 174-175].

1. Write a short resume (60 and 100 words) about the text's main ideas and describe how they are related.
2. Define briefly (10 and 20 words) the meaning that it has in the text the following expression: "*cut off from our tradition*".
3. How describes the philosopher the "europeanization" of Japan and which consequences he understands that this process had for post-Meiji Japan? Your answer has to be well founded and reasoned, completed with the compulsory readings as well as supplementary texts.
4. Compare the conception of the author of the text about the meaning of "nihilism" for Japan with the conception about the same question of another philosopher of the history of Japanese modern and contemporary philosophy.

Length: The exercise will be 3-5 page length, written in Times New Roman 12 or Arial 11, with 1.5 line spacing and 3cm margins. Delivered works must follow formal and academic criteria, as described in this guide-the note will be reduced or the work will not be accepted unless they follow those criteria. If there is some question about that, the student must speak with the teacher.

Delivery: In order to make a personal evaluation and to make the return easier, the works will be delivered both by means of the university's email and Campus Virtual, in .rtf file.

Date of delivery: 21 December 2015.

Assessment: This academic work will account for a 35% of the module's final note.

Punctuality: The works will not be accepted unless they are delivered on time, on the date shown in academic calendar.

Activity 3: The student will have to pass an exam (short questions and/or text analysis). This academic work will account for a 35% of the module's final note.

Date of exam: 11 January 2016

Evaluation activities

Title	Weighting	Hours	ECTS	Learning outcomes
Comparative Ranking	10%	1	0.04	4, 9, 7, 8, 6, 2, 1, 10, 14, 11, 12, 15, 5, 17, 16, 3
Test on Tang-Song Thought	10%	1	0.04	9, 7, 8, 6
Test on 18th-19th c. thought	10%	1	0.04	4, 9, 7, 8, 6, 2, 1, 10, 14, 11, 15, 3
Written work about modern and contemporary Chinese thought	20%	15	0.6	9, 7, 8, 6, 2, 1
1st exercise about an academic text regarding modern and contemporary Japanese thought	30%	15	0.6	4, 9, 7, 8, 6, 2, 1, 10, 15, 3
2nd exercise about an academic text regarding modern and contemporary Japanese thought	20%	10	0.4	9, 7, 8, 6, 2, 1

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