

Classical East Asian Thought	2015/2016
Code: 101537 ECTS Credits: 6	

Degree	Type	Year	Semester
2500244 East Asian Studies	OB	2	1

Contact

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Teachers

Artur Lozano Mendez

Use of languages

Principal working language: catalan (cat)

Prerequisites

None.

Objectives and Contextualisation

Learning objectives

East Asian Studies general learning objectives

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.
- Understanding the referential universe of written and verbal texts in the languages of East Asia.
- 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. Understanding the referential universe of written and verbal texts in the languages of East Asia.
17. Working in interdisciplinary and intercultural groups.
18. Working in teams in an international, multilingual and multicultural context.

Content

First part: China

1. Ancient beliefs

The prehistory of Chinese culture. Writing: ancient pictographs. First keywords of Chinese thought. The relationship between divination and writing. The relationship between astrology, cosmology and ritual sacrifices. Shamanism. The cult of ancestors, genealogy and history. The role of the scribe and historian. The civil and military administration. The economy. The social structure. The importance of rituals and rites School of Masters Rúji. The distinction between rituals [] *l* and *f* laws. The distinction between the name of things *ming* and their reality [] *shí* or application *xingming*. Changes in the civil and military administration. The concepts of *dao* of *de* and [] *yinyang*. *The Art of War* by Sun Tzu. The distinction between a school of thought *ji* and religion *jiao*. The "100 Schools".

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Sunzi. L'Art de la guerra*, trad. Seán Golden & Marisa Presas, Barcelona: Publicacions de l'Abadia de Montserrat, 2007
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítol 1. (Aquest és un llibre de text per a tota l'assignatura.)
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012. (Aquest és un llibre de text per a tota l'assignatura.)

Warning: Not all translations are equal. In most cases, the first translations of classical Chinese texts were done by European missionaries and diplomats with a Eurocentric vision that interfered with their translations. The great archaeological discoveries made in China over the last 30 years have revolutionized the field of Sinology. As a result there are more accurate new translations of classic texts. It is for this reason that the bibliographies of required readings refer to specific texts. These compulsory readings include academic apparatuses that contextualize and deepen the basic themes of Chinese thought.

Recommended Reading:

- *El Arte de la guerra*, prólogo de Jean Levi, introducción, traducción del chino antiguo y notas de Albert Galvany, Madrid : Trotta, 2001.

- *Arte de la guerra de Sunzi: versión restaurada a partir del manuscrito de Yinqueshan*, edición, traducción y notas de Laureano Ramírez Bellerín, Madrid: La Esfera de los Libros, 2006.
- *La construcció de Xina. El període formatiu de la civilització xinesa*, Dolors Folch, Barcelona: Editorial Empúries, 2001.
- *Mitología clásica china*, ed. y trad. Gabriel García-Noblejas, Barcelona: Trotta, 2004.
- *Libro de los montes y los mares (Shan Hai Jing)*, trad. Yao Ning y Gabriel García-Noblejas, Madrid: Miraguano, 2000.
- *El chamanismo a revisión. De la vida del éxstasis al Internet*, Fericgla, Josep Maria, Barcelona: Kairós, 2000.

Recommended Reading for the whole course:

- Feng Yulan [FungYu-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.
- Schirokauer, Conrad; Brown, Miranda, *Breve Historia de la civilización china*, Barcelona: Edicions Bellaterra, 2006.

Lúny. The basic concepts of Confucianism. The role of training and self-training. The importance of the social origin of Kongzi and his disciples. Revolutionary aspects of Kongzi's thought. The concepts of *jin* (forms), *shu* (empathy, reciprocity), (*ren*, humanity, altruism), *yi* (duty), *xiao* (social responsibilities), *rang* (give way), *xin* (sincerity), *xue* (study), *zhi* (knowledge, wisdom). The role of the family. Rectification of names *zhengming* (theory of language) and the government. Kongzi's concept of *dao*.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern; rev. de Flora Botton, México: FCE, 2012; capítulo 1.1.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítulo 2.
- Confuci. *Confucio (Maestro Kong)*. Lun Yu. *Reflexiones y enseñanzas*, trad. Anne-Hélène Suarez, Barcelona: Editorial Kairós, 1997.
- Materials and activities available in the forums.

Recommended Reading:

- *Shijing*. Trad. Elorduy, Carmelo. *Shijing. Romancero chino*, Madrid: Editora Nacional, 1984.
- Confuci. Trad. Joaquin Pérez Arroyo. *Los Cuatro Libros*. Madrid: Alfaguara, 1982.

3. Mohism

Mohism *Mòji*. The historical figure of Mo Di (*Mòz*). The Book of Mozi. Mohist response to Confucianism. Mohist philosophy of Language. The role of "spirits" and "destiny." Mohist social structure and Mozi's theory of government: compliance. The role of the war in the development of Chinese thought. The importance of the social origin of Mozi and its disciples. Mohist concepts of utilitarianism (*lihài*) of non-discrimination in human relationships (*jin'ài*), defensive war, the hierarchy of meritocracy, the role of superstition, the role of fate (*ming*) and the logic of later Mohist thought. The role of scientific Mohism.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítulo 3.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012; capítulos 1.2, 11.2.

Recommended Reading:

- Mozi. Trad. Elorduy, Carmelo. *Política del amor universal*, Madrid: Tecnos, 1987

4. School of Names

School of Names *Mingjia*. Historic figures Hui Shi and 郭 Gongsun Long. The argument and the logic of the School of Names. The second generation of Confucianism (魯 Rǔjī). The historical figure of Mèngzǐ (Mencius). The Book of Mengzi. The social and political implications of the thought of Mengzi. The rivalry between the Confucian and moist at the time of Mengzi.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítols 5, 6.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012; capítol I.5, II.1.

Recommended Reading:

- Gongsun Long. *Libro del maestro Gongsun Long* (Gongsun Long zi), trad. Yao Ning y Gabriel García-Noblejas, Madrid: Trotta, 2001.

5. Legalism

The historical figure of Xun Z. The Book of Xunzi. The social and political implications of the thought of Xunzi. The School of Law *Fji*. The historical figure of "Lord Shang" Shang Yang. The Book of Lord Shang. The historical figure of 韓 Han Fei. The Book of Han Feiz. The social and political implications of legalistic thinking: power (勢 *shi*, political science (術 *shu*), law (法 *fa*), laissez-faire (無為 *wuwei*).

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítols 8, 9.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012; capítols III.2, III.3.

Recommended Reading:

- Hanfeizi. *El Arte de la política: los hombres y la ley*, estudio preliminar de Pedro San Ginés Aguilar; traducción de Yao Ning y Gabriel García-Noblejas, Madrid: Tecnos, 1998.
- Sima Qian, *La Fundació de l'imperi xinès*, trad. Dolors Folch, Barcelona: Empúries, 1991.
- Sima Qian. *Los Adversarios. Dos biografías de Las memorias históricas de Sima Qian*. México, D.F. El Colegio de México 1979.
- Botton Beja, Flora & Page, John. *Dinastía Han 206 a. C. - 220 d. C.* Mexico El Colegio de México, 1984.

6. Daoisme

The first generation of daoism *dàodéjī*. The historical figure of 老 Laozi. The Book of Dao and De of Laozi, the 道 *Daodejing*. The figure of "Loz." The social and political implications of daoism. The concept of Dao "Laozi". Daoist mysticism. The role of scientific Daoism. The Daoism in art and literature. The second generation of daoism. The historical figure of 莊 Zhungz. The Book of Zhuangzi. The paradoxical speech of Zhuangzi and daoism. The social and political implications of the thought of Zhuangzi.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- Laozi. *Daodejing. El llibre del "dao" i del "de"*, trad. Seán Golden & Marisa Presas, Barcelona: Edicions Proa, 2000; Abadia de Montserrat, 2006.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítols 4, 7.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012; capítols I.3, II.3, III.1.

Translations:

Laozi:

- *Lao Tse. El Libro del Tao*, Trad. Sean Golden, Madrid: Taurus, 2012.
- *Libro del curso y de la virtud*, Trad. Anne-Hélène Suárez, Madrid: Ediciones Siruela, 1998.
- *El Libro del Tao*, Trad. Ignacio Preciado, Madrid: Alfaguara, 1994.

Zhuangzi:

- *Zhuangzi. El Maestro Chuang*. Trad. Iñaki Preciado, Barcelona: Editorial Kairos, 1996.
- *Chuang-Tzu*. Trad. Octavio Paz, Biblioteca de Ensayo, Madrid: Siruela, 1997.
- *La sabiduría de Chuang Tse*. Sam Hamill & J.P. Seaton, Barcelona: Onira, 2000.

Liezi:

- *Lie Zi. El libro de la perfecta vacuidad*, Trad. Iñaki Preciado, Barcelona: Kairós, 1987.

Recommended Reading:

- Belleter, Jean François. *Cuatro lecturas sobre Zhuangzi*. trad. Anne-Hélène Suárez, Madrid: Ediciones Siruela, 2003.
- Galvany, Albert. *La palabra transgresora. Cinco ensayos sobre Zhuangzi*, Barcelona: Edicions Bellaterra, 2012

7. Correlative Thought

The School of Yin and Yang [] *Ynyángji*. Chinese cosmologies. The "five processes" *wxíng*. The relationship between cosmologies and rituals. The relationship between cosmology and mathematics. The role of scientific cosmological thinking. The historical figure of [] Zou Yn. The concept of *yi* mutation. The Book of Changes [] *Yijing*. Confucian syncretism of the Han Dynasty. Historic figures of Dong Zhongshu and Wáng Chong. The eclecticism of Confucian syncretism. The transformation of Confucianism into official ideology. The treatment of ancient texts. The role of skepticism. The social and political implications of official Confucianism. The scientific role of Confucianism. Metaphysics of Confucian syncretism. Syncretism of Confucian cosmology. The neo-daoism of the Han Dynasty. The development of folk daoism *Dàojiào*. The social and political implications of neo-daoism. The *Huáinánz* or Book of the Master of Huainan. The role of scientific neo-daoism. Neo-daoism in art and literature.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítols 10, 11, 12, 13.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012; capítols IV.1, IV.2.

Recommended Reading:

- Wilhelm, Richard. *I Ching. El libro de las Mutaciones*, Barcelona: Edhasa: 1979.
- Zhang Hua. *Relación de las cosas del mundo*. Traducción de Yao Ning & Gabriel García-Nobleja, Madrid: Trotta, 2001.

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(the law of cause and effect), *avidhya* (ignorance), *samsara* (the wheel of reincarnation), *bodhi* (enlightenment), *nirvana* (the escape of reincarnation). Hinayana and Mahayana. Different schools of Buddhism in China. *Fóji*. The interaction between Buddhism and daoism. The development of Buddhism with Chinese characteristics ([] *chán*; Zen in Japanese). The development of folk Buddhism in China (*Fójiào*). The social, economic and political conditions of Chinese Buddhism. The scientific role of Chinese Buddhism. Chinese Buddhism in art and literature. The influence of other foreign thoughts.

Required Reading:

- Dossiers notes are available in the section of the website materials subject to the Virtual Campus.
- Materials and activities available in the forums.
- *Historia del pensamiento chino*. Anne Cheng, Barcelona: Edicions Bellaterra, 2002; capítols 14, 15.
- *El Dao en disputa. Argumentación filosòfica en la Antigua China*, Angus Charles Graham, trad. de Daniel Stern ; rev. de Flora Botton, México: FCE, 2012.

Recommended Reading:

- Kumarajiva. *Sutra de Vimalakirti*, Presentación, traducción y notas de Laureano Ramírez Bellerín a partir de la versión china de Kumarajiva, Barcelona: Kairos, 2004.
- Hui Neng. *Sutra del Estrado (Tan Jing)*, traducción del chino, introducción y notas de Laureano Ramírez. Barcelona: Kairos, 1999.

Second part: Japan

METHODOLOGY

Given the time constraints, the methodology of teaching provides, firstly, classroom lessons which will make a general presentation and explanation of the sections of the syllabus. Moreover, it will provide readings for job expansion and consolidation of knowledge of students. A proportion of the readings will be mandatory for both a good use of the classes and for the final test successfully.

Some of the sessions will work from primary documentation, the reading of which must be made individually.

Topic 1.

The archaeological and documentary roots and archetypal myths of Shinto.

Cyclical narrative and iconographic elements of Shinto. Work and texts from Kojiki debate on comparative mythology.

Topic 2.

The contacts with the continental kingdom of Wa: The Kingdom of Wei in China and Yamato Himiko. The arrival of Buddhism and Confucianism in Japan, the influence of Song China and contacts with the Korean kingdom of Baekje.

General characteristics of Japanese Buddhism. Daoist, Buddhist and Shinto Syncretism.

Topic 3.

The role of mythical currents and religious thought in building the state. Constitution of Prince Shotoku (604) in the Nihongi (720). The Lotus Sutra (c. S. II).

Topic 4.

The six schools of Buddhist Nara (710-794).

Topic 5.

The Heian period (794-1185): Tendai school, Shingon school, Pure Land Buddhism.

Topic 6.

Kamakura Period (1185-1333): Shin Buddhism or True Pure Land School; Rinzai; Soto; Nichiren.

Topic 7.

Overview of the evolution of Buddhism to the Edo period.

Topic 8.

Sources and manifestations of bushido to the Edo period: Heian (794-1185), Kamakura (1185-1333) and Muromachi (1336-1573).

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 regarding modern and contemporary Chinese thought. Prof Artur Lozano will teach the second part of the course 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.

Japan:

Given the time constraints, the methodology of teaching provides, firstly, classroom lessons which will expose a general explanation of the sections of the syllabus. Moreover, it will provide readings for job expansion and consolidation of knowledge of students. A proportion of the readings will be mandatory for both a good use of the classes and for the final test successfully.

Some of the sessions will classwork from primary documentation, the reading of which must be made individually.

Activities

Title	Hours	ECTS	Learning outcomes
Type: Directed			
Lectures	52.5	2.1	4, 16, 9, 7, 6, 1, 14, 11, 12, 15, 5, 18, 3
Type: Supervised			
Electronic Bulletin Board	5	0.2	4, 16, 9, 7, 6, 2, 1, 10, 14, 13, 11, 12, 15, 5, 18, 17, 3
Type: Autonomous			
Autonomous	69	2.76	4, 16, 9, 7, 6, 2, 1, 10, 11, 15, 3

Evaluation

Students who who want to take this course from a distance will accord with the teachers the activities that must be carried out.

Faculty of Translation and Interpretation regulations:

No form of evaluation can count for more than 40% of the final grade

Attendance cannot count toward the final grade. Teaching requires attendance, but attendance is not mandatory and can not be assessed with note.

A student who has not done 70% of the assessment tests or test / work equivalent will receive the grade of NOT PRESENT.

Students who obtain a final mark between 4 and less than 5, and have completed 70% the assignments and/or tests shall have the opportunity, between weeks 16 and 18 of the semester, to perform some kind of test or recovery program to try to pass.

Evaluation of the first part of the course - China:

Note that this part of the course will count for 60% of the final grade for the course.

There will be a test in class at the end of October 2015, on the basic concepts of Confucian thought. It will be necessary to relate these concepts with their definitions and quotations taken from texts of compulsory reading: jnz, Shu rén, 仁 义 礼, Xiao, Zhi Zhengming. This test will be worth 10% of the final grade.

There will be a test in class in early December 2013, on the basics of Daoist thought. It will be necessary to relate these concepts with their definitions and quotations taken from texts of compulsory reading: Dao die, 道 德 经, YinYang, 阴阳 Wuwei, 无为 Ziran, 自然, yu, 玉 Wu 无 Shengren. This test will be worth 10% of the final grade.

Students must submit a written essay with an extension of 1500 words (five pages, double-spaced, 12 pt), which must be submitted before 15 January 2016 on Mohism or Legalism or Correlative Thinking, and it will be worth 10% of the final grade. The guidelines of the work will be published on the electronic bulletin board. The work should include a bibliography of works or Web pages consulted. There is nothing wrong with using the ideas and / or words of another author to illustrate one's own ideas, but quotation marks ("...") must be used to indicate words or ideas of another author, and the name of the author and the source, whether book or website must be cited. Any case of plagiarism, ie the use of a text from another author without indicating the name of the author and the source of the information, without the quotation marks that indicate text copied or copied ideas, will automatically receive the grade of 0 (FAIL) automatically. Work must be submitted via the tool "giving work" on the website of the subject. Papers arriving late will receive a reduction of the note.

At the end of the semester there will be an exercise in synthesis on the basics of classical thought of East Asia that will be worth 10% of the final grade and will include comparison and contrast of Confucian thought and Daoist thought on the following areas of social and civic life of the time: Dao, rén, 仁 义 礼, f, 法 Xue (study), Zheng (government), Xing (nature) Wén (language).

Active participation in the Forum of the subject throughout the semester will be worth 10% of the final grade.

A correction factor will be applied to the grades of first part of the course correction factor, based on the ranking, that is, on the distribution of grades among the entire group of students and corresponding to the statistical distribution of grades recommended by the European credit transfer system at university level: 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 = last 10%. This correction factor will be worth 10% of the final grade.

Evaluation of the second part of the course - Japan:

Written test that is equivalent to 40% of the second part of the course (16% of the final mark). The purpose of the test is to demonstrate that students have assimilated the main currents of thought in the history of Japan before the Tokugawa shogunate and known how to distinguish between schools and leading figures.

There will be a research project which will be worth 60% of the second part of the course (24% of the final mark). The guidelines for the implementation of this project will be delivered through the virtual campus.

Evaluation activities

Title	Weighting	Hours	ECTS	Learning outcomes
Comparative ranking	10%	0	0	4, 17
Electronic bulletin board	10%	4	0.16	4, 9, 7, 6, 2, 1, 10, 14, 13, 11, 12, 15, 5, 17, 3
Essay on classical Japanese thought	24%	4.5	0.18	4, 16, 9, 7, 8, 6, 1, 3
Essay on Mohism or Legalism or Correlative Thinking	10%	10	0.4	4, 16, 9, 7, 6, 2, 1, 10, 3

Test on basic concepts of classical East Asian thought	10%	2	0.08	4, 16, 9, 7, 6, 2, 1, 15, 3
Test on Confucianism	10%	0.5	0.02	4, 9, 7, 8, 6, 2, 3
Test on Daoism	10%	0.5	0.02	4, 9, 7, 8, 6, 2, 3
Test on the main currents of Japanese thought prior to the Tokugawa shogunate	16%	2	0.08	16, 9, 7, 8, 6

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