

GENERAL STUDIES COURSE PROPOSAL COVER FORM

Course information:

Copy and paste **current** course information from [Class Search/Course Catalog](#).

College/School	College of Liberal Arts and Sciences	Department/School	Civic & Economic Thought & Leadership
Prefix: CEL	Number: 494	Title: Political Thought of Islam, Hinduism, Confucianism	Units: 3.0

Course description: **This course compares selected texts in political thought, across civilizations or traditions, that address the ultimate foundation(s) for basic political principles such as justice and order. A special focus is the relationship between reason, religious faith, and custom or tradition as sources of authority for political thinking and action. We will focus on traditions and texts from Islam, Hinduism, and Confucianism. Western texts on religion, philosophy, and political authority are interspersed with readings from classic Eastern texts, 20th century political works by Eastern and Western thinkers, and recent scholarship.**

Is this a cross-listed course? No If yes, please identify course(s): _____

Is this a shared course? No If so, list all academic units offering this course: _____

*Note- For courses that are crosslisted and/or shared, a letter of support from the chair/director of **each** department that offers the course is required for **each** designation requested. By submitting this letter of support, the chair/director agrees to ensure that all faculty teaching the course are aware of the General Studies designation(s) and will teach the course in a manner that meets the criteria for each approved designation.*

Is this a permanent-numbered course with topics? No

If yes, all topics under this permanent-numbered course must be taught in a manner that meets the criteria for the approved designation(s). It is the responsibility of the chair/director to ensure that all faculty teaching the course are aware of the General Studies designation(s) and adhere to the above guidelines. _____ (Required)

Requested designation: Global Awareness—G **Mandatory Review:** No

*Note- a **separate** proposal is required for each designation.*

Eligibility: Permanent numbered courses **must** have completed the university’s review and approval process. For the rules governing approval of omnibus courses, contact Phyllis.Lucie@asu.edu.

Submission deadlines dates are as follow:
For Fall 2018 Effective Date: October 1, 2017
For Spring 2019 Effective Date: March 10, 2018

Area(s) proposed course will serve:
 A single course may be proposed for more than one core or awareness area. A course may satisfy a core area requirement and more than one awareness area requirements concurrently, but may not satisfy requirements in two core areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirement and the major program of study.

- Checklists for general studies designations:**
 Complete and attach the appropriate checklist
- [Literacy and Critical Inquiry core courses \(L\)](#)
 - [Mathematics core courses \(MA\)](#)
 - [Computer/statistics/quantitative applications core courses \(CS\)](#)
 - [Humanities, Arts and Design core courses \(HU\)](#)
 - [Social-Behavioral Sciences core courses \(SB\)](#)
 - [Natural Sciences core courses \(SQ/SG\)](#)
 - [Cultural Diversity in the United States courses \(C\)](#)
 - [Global Awareness courses \(G\)](#)
 - [Historical Awareness courses \(H\)](#)

- A complete proposal should include:**
- Signed course proposal cover form
 - [Criteria checklist](#) for General Studies designation being requested
 - Course catalog description
 - Sample syllabus for the course
 - Copy of table of contents from the textbook and list of required readings/books

It is respectfully requested that proposals are submitted electronically with all files compiled into one PDF.

Contact information:
 Name Paul Carrese E-mail pcarrese@asu.edu Phone 965 0308

Department Chair/Director approval: (Required)
 Chair/Director name (Typed): Paul O Carrese Date: 4/11/18

Chair/Director (Signature):

Paul O. Connor

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[G] CRITERIA			
GLOBAL AWARENESS [G]			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.	syllabus
		2. The course must match at least one of the following descriptions: (check all which may apply):	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. In-depth area studies which are concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.	syllabus
<input type="checkbox"/>	<input type="checkbox"/>	b. The course is a language course for a contemporary non-English language, and has a significant cultural component.	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.	syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures."	syllabus

Course Prefix	Number	Title	Designation
CEL	494	Political Thought of Islam, Hinduism, Confucianism	Global Awareness (G)

Explain in detail which student activities correspond to the **specific** designation criteria.

Please use the following organizer to explain how the criteria are being met.

Criteria (from checksheet)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
SAMPLE: 2d: study the cultural significance of a non-U.S. centered global issue	SAMPLE: The course examines the cultural significance of financial markets Japan, Korea, and the UK.	SAMPLE: Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 & 5 do the same for Korea and modules 6 & 7 do the same for the UK.
1,	The entire course is primarily devoted to understanding the political & religious thought of Islam, Hinduism, and Confucianism in the Middle East, South Asia, and East Asia; and with attention to contemporary writings and events for each tradition and region.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings
2. a.	The entire course is primarily devoted to understanding the political & religious thought of Islam, Hinduism, and Confucianism in the Middle East, South Asia, and East Asia; and with attention to contemporary writings and events for each tradition and region.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings
2. c.	The entire course is primarily a comparative study of the political & religious thought of Islam, Hinduism, and Confucianism in the Middle East, South Asia, and East Asia; classic texts and contemporary writings from each tradition.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings

2. d.	The entire course is a study of the influence of religious or spiritual thought on politics among three globally prominent traditions -- Islam, Hinduism, and Confucianism; in the Middle East, South Asia, and East Asia; within each tradition and region and across these traditions and regions.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings
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School of Civic & Economic Thought and Leadership

Fall 2018

**CEL 494 HONORS
POLITICAL THOUGHT OF ISLAM, HINDUISM, CONFUCIANISM**

(TTh; Social Sciences Rm. 109)

Professor Paul Carrese – Soc Sci 107; office hours T, TH 3 to 5 p.m. and by appointment

Course Description and Rationale

This course in comparative political philosophy discusses selected texts in political thought, across civilizations or traditions, that address ultimate foundation(s) for basic political principles such as justice and order. A special focus is the relationship between reason, religious faith, and custom or tradition as sources of authority for political thinking and action. We will focus on traditions and texts from Islam, Hinduism, and Confucianism. Western texts on religion, philosophy, and political authority are interspersed with readings from classic Eastern texts, 20th century political works by Eastern and Western thinkers, and recent scholarship.

In our globalized world of increasing interaction among cultures and civilizations there is all the more need to address the age-old question of Western philosophy, but perhaps in a new way: is there a universal standard of justice for human beings, or a universal way in which discourse about justice should be undertaken? Moreover, as citizens of the global superpower, which epitomizes the Western tradition of universal curiosity and philosophical investigation about various cultures that dates to Herodotus and Socrates in the 5th century B.C., students of politics and philosophy in the United States have particular reasons to engage these questions.

We begin with the problem or challenge of undertaking comparative political philosophy, and by orienting ourselves to both old and new views about general issues of reason, revelation, custom, and political authority – mostly from the Western tradition, but also late-modern or post-modern views in the West that doubt any quest for universal ideas. This introductory orientation includes Said's post-modern critique of Western thought as "Orientalism," the Enlightenment rationalism of Locke and Kant, and the views of Leo Strauss and Joseph Ratzinger (Pope Benedict XVI) about a return to earlier Western principles. One question here is whether classical and medieval philosophy in the West are friendlier to inquiry about not only reason but also revelation and custom as sources for the good society and good life than is modern and Enlightenment philosophy, with its emphasis on anthropocentric conceptions of reason. These debates point us to our second block, medieval Islamic thought and its relationship to classical philosophy, including texts by Alfarabi and Ibn Rushd (Averroes), and then medieval Christian philosophy's encounter with Islamic thought in the work of Thomas Aquinas. In modern Islam we confront the rise of Islamism, with its view of the primacy of revelation and religious tradition over reason and society, including the 20th century thinkers Qutb and Khomeini. We also discuss recent debates between Bernard Lewis and other scholars about Islam and modernity. Our next journey is to India and Hinduism, the ancient Vedas and the philosopher Kautilya and then Gandhi, Amartya Sen, and recent Indian political thought. Finally, from the Chinese or East Asian tradition we focus on Confucian thought, to include recent adaptations of this tradition in modern China and Asia. We close by returning to the general question of the universal, and the possibility of philosophical discourse across civilizations.

This is a seminar course emphasizing class discussion and written essays. For these reasons, preparation of the assigned reading and full participation in course discussions will be vital to the seminar's success.

Learning Objectives and Life Abilities to Be Developed

1. Careful reading. The ability to closely read a classic text is a lifelong one, which you can transfer to other writings and to reading human situations in civic and political life. You may have to read a text or section several times – taking notes, outlining, jotting in the margin, reviewing the argument.
2. Critical thinking, independent learning, intellectual curiosity, and philosophical growth. You should prepare each of the readings for our meetings, and have questions ready; in our class sessions, stay engaged by taking notes, raising questions, joining in discussion. Liberal education requires an active approach to learning. Philosophical growth requires a commitment to joining the human dialogue, across history and civilizations, about the most important questions and debates for individuals and social order.
3. Mature writing. We will work on abilities of analysis, and to master the mechanics and graces of the English language. Good writing requires preparing drafts, learning from criticism, revising, and polishing – a lifelong ability that opens the way to deeper thinking and substance.

Required Materials

There are only two required texts for this seminar, given our diverse topics. Many readings will be distributed via Blackboard and email. Be sure that you read e-mail messages from Blackboard or directly from me regarding class assignments and reading sources. Required texts:

Medieval Political Philosophy: A Sourcebook, ed. Ralph Lerner and Muhsin Mahdi. Cornell University Press, Agora Editions, 1972. \$24.95, paperback. ISBN: 978-0-8014-9139-9.

Note: we are NOT using the new, expanded edition of this text published in 2011, with different editors, by Cornell University Press

Amartya Sen, *The Argumentative Indian: Writings on Indian History, Culture and Identity*. New York, Picador/Macmillan, 2006. ISBN-10: 031242602X; ISBN-13: 978-0312426026. List price: \$18.00, paperback.

Assessment: 1000 points

Class discussion, participation	= 200 pts (100 pts at midterm, final)
Discussion Leader/Presentation	= 200 pts
Paper during term	= 200 pts
Final paper (due Lesson 40)	= 400 pts

Guidelines on writing, and for class discussion/participation, will be distributed. Essays will be returned with comments on content and style, and a portfolio method will be used. Due dates are

listed on assignments. If absent, arrange to submit work at or before due date. Standard penalties apply for late work.

Office Hours or additional discussion – take advantage of this as much as possible; it is best to make an appointment by phone or email, but you can also drop by my office.

Attendance

Attendance at all class meetings is required. Late arrival and early departure are discouraged; please notify your professors in advance, if it is necessary to miss all or part of a class meeting.

Academic Integrity

Students are responsible for knowing and adhering to the ASU Student Academic Integrity Policy (<http://provost.asu.edu/academicintegrity>); violations - including, but not limited to plagiarism in papers and writings - will be sanctioned in accordance with ASU guidelines.

Students with Disabilities

We are eager to make accommodations for instruction and testing for students with disabilities; please consult the instructor and the ASU Disabilities Resource Services

Title IX

This federal law provides that no person be excluded on the basis of sex from participation in, be denied benefits of, or be subjected to discrimination under any education program or activity. Both Title IX and university policy make clear that sexual violence and harassment based on sex is prohibited. An individual who believes they have been subjected to sexual violence or harassed on the basis of sex can seek support, including counseling and academic support, from the university. If you or someone you know has been harassed on the basis of sex or sexually assaulted, you can find information and resources at <https://sexualviolenceprevention.asu.edu/faqs>.

As a mandated reporter, I am obligated to report any information I become aware of regarding alleged acts of sexual discrimination, including sexual violence and dating violence. ASU Counseling Services, <https://eoss.asu.edu/counseling>, is available if you wish discuss any concerns confidentially and privately.

Course Schedule and Syllabus of Readings

Part One, Introduction: Reason, Revelation and Justice - West & East, Ancient & Modern

Th Aug 16 Course Introduction, Political Philosophy in the Globalized Era - Huntington's Clash? Fukuyama's Convergence? Post-modern Doubt? Or, Socratic Discourse? Reading: Christopher Goto-Jones, "Comparative Political Thought: Beyond the Non-Western" (2010). Background reading presumed: Fukuyama, "The End of History?" (1989) (or another, updated statement by Fukuyama); and Huntington, "The Clash of Civilizations" (1993)

- Tu Aug 21 Edward Said, excerpt from *Orientalism* (1978); Peter Berkowitz, critique of Said's Orientalist thesis (2008); optional: essays by Bernard Lewis and Edward Said debating Orientalism in *New York Review of Books*, 1982
- Th Aug 23 John Locke, *Letter Concerning Toleration* (1689), excerpts; Immanuel Kant, "What is Enlightenment?" (1784), excerpts
- Tu Aug 28 Leo Strauss, "Progress or Return?" (1952)
- Th Aug 30 Joseph Ratzinger (Pope Benedict XVI), Regensburg Address, "On Faith, Reason, and the University" (2006); Muslim response to Regensburg Address (*Islamica Magazine*); optional: Fr. James Schall, SJ on the Regensburg Address, faith, and political philosophy

Part Two – Islam (and Christianity): Medieval Multiculturalism, Faith, and Philosophy

- Tu Sep 4 Islamic philosophy in the context of the Western medieval era: introductory essay by Muhsin Mahdi and Ralph Lerner from *Medieval Political Philosophy: A Sourcebook* – Preface (pp. vii-x), Contents, and Introduction (pp. 1-20)
- Th Sep 6 Alfarabi (870-950 A.D.), *Enumeration of the Sciences* (pp. 22-50)

***** Thesis statement & paragraph for Essay 1 – due Mon Sep 10 at 5pm, via email *****

- Tu Sep 11 Alfarabi, *Political Regime*, pp. 31-57
- Th Sep 13 Ibn Rushd (Averroes) (1126-1198), *Decisive Treatise*, pp. 163-186
- Tu Sep 18 Al-Gazali (1058-1111), the critique of philosophy, essay by Korjiro Nakamura from *History of Islamic Philosophy*, ed. Nasr and Leaman
- Th Sep 20 Aquinas, *Summa Theologiae*, excerpts; Fr. David Burrell, "Thomas Aquinas and Islam" (2004), excerpts

Part Three: Modern Islam and Islamism on Faith and Reason, Religion and Politics

- Tu Sep 25 Hamid Enayat, *Modern Islamic Political Thought* (1982), excerpts: "Preface" and "Introduction: The Relevance of the Past;" "The Concept of the Islamic State"

***** Essay 1 due Wed Sep 26 at 5 pm, via email *****

- Th Sep 27 Sayyid Qutb, *Milestones* (1964), excerpts
- Tu Oct 2 Ayatollah Khomeini, *Islam and Revolution* (1981), excerpts

Th Oct 4 The traditional Shia view of Islam and politics, and Ayatollah al-Sistani: readings by Council on Foreign Relations, Reul Marc Gerecht, other readings TBD

Tu Oct 9 Bernard Lewis, “What Went Wrong” (2003), John Esposito, “Democracy and Islam” (2001 and 2003 essays)

Part Four: Hinduism Ancient and Modern, and Modern Indian Thought

Th Oct 11 Daya Krishna, *The Problematic and Conceptual Structure of Classical Indian Thought About Man, Society, and Polity* (1996), excerpt

Tu Oct 16 Hinduism and politics – excerpts from *Rig Vedas*, Laws of Manu

Th Oct 18 Chanakya (aka Kautilya), the *Arthashastra* -- Roger Boesche, “Moderate Machiavelli? Contrasting *The Prince* with the *Arthashastra* of Kautilya” (2002)

Tu Oct 23 India, Hinduism, and democracy: Pratab Mehta, “Hinduism and Self-Rule,” 2004; Mohandas Gandhi: excerpts from Bhikhu Parekh, *Gandhi’s Political Philosophy: A Critical Perspective* (1989)

Th Oct 25 Gandhi, excerpts from *Hind Swaraj* (1909) on democracy and civil disobedience (*satyagraha*)

Tu Oct 30 Hindu nationalism: V.D. Savarkar, *Hindutva: Who Is a Hindu?* (1928), excerpts

Th Nov 1 Amartya Sen, *The Argumentative Indian* (2005), Preface and “The Argumentative Indian” (ch. 1)

Tu Nov 6 Amartya Sen, *The Argumentative Indian* (2005), “Indian Traditions and the Western Imagination” (ch. 7)

Part Five: Confucianism and Neo-Confucianism on Social Order and Tradition

Th Nov 8 Rosemont, “Chinese Socio-Political Thought,” in *Companion to World Philosophies*, ed. Deutsch and Bontekoe (1997) (or, Ronald Keith, “Law and Society in Confucian Thought”)

***** Thesis statement, 2-paragraph precis, and sources for Comprehensive Final Essay – due Mon Nov 12 at 5pm, via email *****

Tu Nov 13 Selections from Confucius (Kong Fuzi), *Analects (Lunyu)*, from *Sources of Chinese Tradition*, ed. de Bary and Bloom (2nd ed., 1999)

Th Nov 15 Selections from Mencius (Meng Ke), the *Mencius*, from *Sources*; and William Theodore de Bary, “‘The People Renewed’ in Twentieth Century China,” in *Nobility & Civility: Asian Ideals of Leadership and the Common Good* (2004)

Tu Nov 20 Daniel A. Bell and Hahm Chaibong, “The Contemporary Relevance of Confucianism,” in *Confucianism for the Modern World*, ed. Bell and Chaibong (2003)

THANKSGIVING BREAK

Tu Nov 27 Peter Nosco, “Confucian Perspectives on Civil Society and Government,” in *Confucian Political Ethics*, ed. Bell (2008); and Mark Lilla, “Reading Strauss in Beijing,” *The New Republic*, December 2010 (possibly also: Takeshi Inoguchi and Edward Newman, “Asian Values” and “Democracy in Asia”)

Part Six - Returning to the Question of Universals

Th Nov 29 Fred Dallmayr, “Conversations Across Boundaries: Political Theory and Global Diversity” in *Dialogue Among Civilizations* (2002); Michael Novak, “A New Conversation Among Civilizations” (2002); and Wm. Theodore de Bary, “Preface” and “Epilogue” from *Nobility & Civility: Asian Ideals of Leadership and the Common Good* (2004)

COMPREHENSIVE FINAL ESSAY – due Wed Dec 5 (exam week) 5 pm via email

Essay Assignment

Due by 5 pm on Wed September 26 via email

Write an essay based upon our readings in Parts One and Two of the course that identifies and analyzes ways of thinking about justice and ultimate political authority, and, about the possibility of cross-cultural investigation of these issues. You have wide latitude in choosing which readings to focus upon and what your specific topic will be, within the obvious parameters of our discussions about Christianity, Islam, and differing conceptions of philosophy (ancient, medieval, and modern Western philosophy, and the Islamic tradition of philosophy). However, you must address and closely analyze at least one reading from each of the first two Parts of the course. That said, you can focus on Part One or Part Two, or, address each block in equal measure.

Details

The essay should be roughly 2,000 words, double-spaced, 12 point Times, 1" margins; this comes to about 6-7 pages. Include: page numbers; name; and, a title/subtitle that summarizes your thesis (here, think of a newspaper headline). You may discuss with anyone. Do NOT consult any reading or sources beyond the syllabus, unless you consult with me first. The focus here is your own close reading of our course materials, and your careful writing and revising of the essay.

Advice

1. One aim is to demonstrate your understanding of the substance of the issues, while another is to demonstrate your abilities to read carefully, distill arguments and issues, and WRITE CLEARLY AND CONCISELY.
2. Consult the suggestions on the essential components of substance and style in the separate handout on Guidelines for writing an essay; in particular, be sure to regularly cite or quote our course readings to substantiate your reasoning.
3. Come to see me anytime to discuss anything – after class, in EI, or even via email.

COMPREHENSIVE FINAL ESSAY ASSIGNMENT

Due Wed December 5 (exam week) 5 pm via email

The aim of your final essay for our course is to address larger course themes through your well-written and careful analysis of particular texts. The particular assignment is an essay that undertakes a comparative analysis of our readings on Islamic, Hindu or Indian, and Confucian political thought. Our general course theme has been cross-cultural thinking about justice and ultimate political authority, and you may address this broad theme as it arises in the texts studied for Parts Two, Three, Four, and Five of the syllabus. You may also choose a more particular topic, e.g., models of government or social order across these three traditions.

Moreover, you could address in addition the readings in Parts One and Six of the course, which raise the background issues of cross-cultural philosophical inquiry and the debates within the Western tradition about the meanings of philosophy and justice – but, this is not required.

You have wide latitude in choosing readings for your focus, and your specific topic. However, you must address at least two readings from each of at least two of the three traditions we have studied – Islam (Parts Two and Three), Hindu or Indian thought (Part Four), and Chinese Confucian thought (Part Five).

Details

The essay should be 3,500-4,000 words; double-spaced, Times 12 point, 1” margins – at least 12 pages. Include: page numbers; name; and, a title that summarizes your thesis as well as your topic (here, think of a newspaper headline). You may discuss with anyone. Do NOT consult any reading or sources beyond the syllabus, unless you consult with me first. The focus here is your own close reading of our course materials, and your careful writing and revising of the essay.

Also: submit the essay as a PORTFOLIO – with graded first essay included, in a folder

Advice

1. One aim is to demonstrate your understanding of the substance of the issues, while another is to demonstrate your abilities to read carefully, distill arguments and issues, and WRITE CLEARLY AND CONCISELY.
2. Consult the suggestions on the essential components of substance and style in the separate Guidelines for writing an essay; in particular, be sure to regularly cite or quote our course readings to substantiate your reasoning. Review the handout on Turabian citation forms (including use of parenthetical, abbreviated references to course texts). And, review my comments and corrections on your first essay (the purpose of the portfolio).
3. Come to see me anytime to discuss anything – after class, in EI, or even via email.