

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: Literacy and Critical Inquiry-L **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 D. Conner

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

ASU - [L] CRITERIA		
TO QUALIFY FOR [L] DESIGNATION, THE COURSE DESIGN MUST PLACE A MAJOR EMPHASIS ON COMPLETING CRITICAL DISCOURSE--AS EVIDENCED BY THE FOLLOWING CRITERIA:		
YES	NO	Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>CRITERION 1: At least 50 percent of the grade in the course should depend upon writing assignments (see Criterion 3). Group projects are acceptable only if each student gathers, interprets, and evaluates evidence, and prepares a summary report. <i>In-class essay exams may not be used for [L] designation.</i></p>
syllabus, writing guidelines		
<p>1. Please describe the assignments that are considered in the computation of course grades--and indicate the proportion of the final grade that is determined by each assignment.</p>		
<p>2. Also:</p> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; text-align: center; margin: 10px auto; width: 80%;"> <p style="background-color: yellow;">Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-1".</p> </div> <p>C-1</p>		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>CRITERION 2: The writing assignments should involve gathering, interpreting, and evaluating evidence. They should reflect critical inquiry, extending beyond opinion and/or reflection.</p>
syllabus, writing guidelines		
<p>1. Please describe the way(s) in which this criterion is addressed in the course design.</p>		
<p>2. Also:</p> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; text-align: center; margin: 10px auto; width: 80%;"> <p style="background-color: yellow;">Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-2".</p> </div> <p>C-2</p>		
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>CRITERION 3: The syllabus should include a minimum of two writing and/or speaking assignments that are substantial in depth, quality, and quantity. Substantial writing assignments entail sustained in-depth engagement with the material. Examples include research papers, reports, articles, essays, or speeches that reflect critical inquiry and evaluation. Assignments such as brief reaction papers, opinion pieces, reflections, discussion posts, and impromptu presentations are not considered substantial writing/speaking assignments.</p>
syllabus, writing guidelines		
<p>1. Please provide relatively detailed descriptions of two or more substantial writing or speaking tasks that are included in the course requirements</p>		
<p>2. Also:</p> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; text-align: center; margin: 10px auto; width: 80%;"> <p style="background-color: yellow;">Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-3".</p> </div> <p>C-3</p>		

ASU - [L] CRITERIA

YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>CRITERION 4: These substantial writing or speaking assignments should be arranged so that the students will get timely feedback from the instructor on each assignment in time to help them do better on subsequent assignments. <i>Intervention at earlier stages in the writing process is especially welcomed.</i></p>	syllabus
<p>1. Please describe the sequence of course assignments--and the nature of the feedback the current (or most recent) course instructor provides to help students do better on subsequent assignments</p>			
<p>2. Also:</p> <div style="border: 1px solid black; border-radius: 50%; padding: 20px; text-align: center; margin: 20px auto; width: 80%;"> <p>Please circle, underline, or otherwise mark the information presented in the most recent course syllabus (or other material you have submitted) that verifies this description of the grading process--and label this information "C-4".</p> </div> <p>C-4</p>			

Course Prefix	Number	Title	General Studies Designation
CEL	494	Political Thought of Islam, Hinduism, Confucianism	L

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)
C-1	60% of grade depends upon analytical essays. A mid-course essay (20%) of 2,000 words (6-7 pp. double-spaced); then a comprehensive final essay (60%) of 3,500 - 4,000 words (at least 12 pp. double-spaced). The assignments emphasize close analysis of primary sources assigned for the course as well as analysis of secondary sources.	p. 2 of syllabus, bottom, under Assessment
C-2	The syllabus specifies that "mature writing" is a main course objective; and that "careful reading" of texts and "critical thinking" are the means to that end, and also main objectives of the course. Writing guidelines further substantiate these aims. The entire course is a syllabus of readings, both classic primary sources and important secondary or more contemporary sources; with class discussion that facilitates a deeper approach to reading, understanding, discussing these readings. The writing guidelines emphasize documentation of close reading and analysis of the sources; and "critical thinking" is defined in the course objectives.	p. 2 of syllabus, top paragraph, and under Learning Objectives, and under Assessment
C-3	Two writing assignments are required, each of substantial depth, quantity, and quality; and one presentation assignment that requires preparation of a one-page outline. These are meant to evaluate student achievement of the three main learning objectives for the course as specified in the syllabus (see C-2 above).	p. 2 of syllabus, top paragraph, and under Learning Objectives, and under Assessment; the two essay assignments also are included

C-4	The two essays are spaced to give students time to absorb feedback from first essay before writing final essay; and the final essay is a portfolio assignment; and the presentation must occur in parts 1 to 5 of course, so that it can inform the final essay due after part 6 of course. Also, students are required for each writing assignment to submit, 2 weeks or more before due date, a thesis statement and precis of the essay -- for the professor to review, critique, and return to students before a given essay is due.	p, 2 of syllabus under assessment; pp. 4, 5, 6 of syllabus; and the two essay assignments
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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. C-2
C-3

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. C-2
C-3

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. C-2
C-3

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. C-2
C-3

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	C-3
Paper during term	= 200 pts	C-1, C-3
Final paper (due Lesson 40)	= 400 pts	C-1, C-3

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 C-4

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 *****

C-4

- 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 *****

C-4

- 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 *****

C-4

- 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

C-4

Guidelines for Writing an Analytical Essay

Beyond the specific advice included with each paper assignment for a course, you also should follow these general principles and suggestions in writing analytical essays. Some of these guidelines may be peculiar to me, but rest assured that they are widely commended by university professors, and most of them are relevant for any serious prose writing in college and beyond.

The first crucial element of a good essay is its **content**. Have you shown the reader that you understand the main points of what you have read or what you are asked to analyze in the paper? Are the main points of your argument clearly, and concisely, developed? Are your thesis and conclusions carefully formulated? If analyzing great or good texts, do you cite the texts regularly, quoting crucial passages? Do you adequately analyze the quotations you use?

The second, related element is **style**, or **how you convey the content**. Is your paper properly and clearly organized? Does it open with an informative title-subtitle and coherent thesis paragraph that, together, delineate your main issues and arguments? Does it have a comprehensive yet concise conclusion? Does each paragraph convey an element of your argument? Do transition phrases connect each paragraph or argument? Is the format correct (heading, page numbers, 1” margins, 12-point Times font, double-spaced)? Are long quotations single-spaced and indented?

Read an assigned question several times, to ensure you understand what it is asking you to do. Recall principles and techniques from earlier courses or learning in writing; you might consult a classic like Strunk and White, *The Elements of Style*, or a more recent guide to English usage and style, about the mechanics and graces of writing. Lastly, revise several drafts and proofread the final version. Quality and concision rank above quantity in an analytical essay.

- A paper earning an A will demonstrate a concise but thorough understanding of the reading(s); address the “big picture” issues as well as the details; be gracefully written and clearly organized; and, demonstrate an extra degree of analysis or perception. Its combination of style and depth, finesse and serious thought, will be distinctive.
- A paper earning a B will demonstrate a basic understanding of the reading(s) and issues, will be well written, will contain few mistakes of grammar or punctuation, and will include a reasonable argument – a sound essay, not distinctive either for excellence or error.
- A paper earning a C will have design faults regarding style and substance, but will demonstrate a basic understanding about the major points of the readings or issues.
- D, and lower, is earned when the paper indicates a lack of understanding of the material, faulty reasoning, or generally deplorable design and grammar. The grade will plunge in proportion to the extent of the errors of reasoning, understanding, and writing.

Larger advice: seek to encounter, and emulate, excellence. Reading serious, gracefully written books or essays – whatever the genre or topic – provides models of good thinking and good writing. Years of reading classic or good writing provides better education, both for the soul and expressing one’s soul, than does any list of tips.

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.

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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.**

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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: Humanities, Arts and Design–HU **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 program 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. Caruso

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

ASU - [HU] CRITERIA			
HUMANITIES, ARTS AND DESIGN [HU] courses must meet <i>either</i> 1, 2 or 3 <i>and</i> at least one of the criteria under 4 in such a way as to make the satisfaction of these criteria A CENTRAL AND SUBSTANTIAL PORTION of the course content.			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. Emphasizes the study of values; the development of philosophies, religions, ethics or belief systems; and/or aesthetic experience.	syllabus
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. Concerns the interpretation, analysis, or creation of written, aural, or visual texts; and/or the historical development of textual traditions.	syllabus
<input type="checkbox"/>	<input type="checkbox"/>	3. Concerns the interpretation, analysis, or engagement with aesthetic practices; and/or the historical development of artistic or design traditions.	
<input type="checkbox"/>	<input type="checkbox"/>	4. In addition, to qualify for the Humanities, Arts and Design designation a course must meet one or more of the following requirements:	
<input checked="" type="checkbox"/>	<input type="checkbox"/>	a. Concerns the development of human thought, with emphasis on the analysis of philosophical and/or religious systems of thought.	syllabus
<input type="checkbox"/>	<input type="checkbox"/>	b. Concerns aesthetic systems and values, especially in literature, arts, and design.	
<input type="checkbox"/>	<input type="checkbox"/>	c. Emphasizes aesthetic experience and creative process in literature, arts, and design.	
<input type="checkbox"/>	<input type="checkbox"/>	d. Concerns the analysis of literature and the development of literary traditions.	
		THE FOLLOWING TYPES OF COURSES ARE EXCLUDED FROM THE [HU] DESIGNATION EVEN THOUGH THEY MIGHT GIVE SOME CONSIDERATION TO THE HUMANITIES, ARTS AND DESIGN:	
		• Courses devoted primarily to developing skill in the use of a language.	
		• Courses devoted primarily to the acquisition of quantitative or experimental methods.	
		• Courses devoted primarily to teaching skills.	

Course Prefix	Number	Title	General Studies Designation
CEL	494	Political Thought of Islam, Hinduism, Confucianism	HU

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)
1	The entire course is devoted to and emphasizes the study of values, and the development of philosophies, religions, ethics, and belief systems.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings
2	The main method of the course is the careful study, interpretation, and analysis of written texts, and the historical development of textual traditions.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings
4. a.	The entire course concerns the development of human thought, with emphasis on the analysis of philosophical and religious systems of thought.	Syllabus; p. 1, course description and rationale; pp. 3-6, list of readings

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 Gerech, 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

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

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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.

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Academic Integrity

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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

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- 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 *****

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- 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

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

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- 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

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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 *****

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THANKSGIVING BREAK

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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

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. Chair/Director Initials
_____ (Required)

Requested designation: Historical Awareness–H **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
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Department Chair/Director approval: (Required)

Chair/Director name (Typed):	Paul O Carrese	Date:	4/11/18
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Chair/Director (Signature):

Paul D. Connor

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

ASU--[H] CRITERIA			
THE HISTORICAL AWARENESS [H] COURSE MUST MEET THE FOLLOWING CRITERIA:			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	1. History is a major focus of the course.	syllabus, essay assignments
<input checked="" type="checkbox"/>	<input type="checkbox"/>	2. The course examines and explains human development as a sequence of events influenced by a variety of factors.	syllabus, essay assignments
<input checked="" type="checkbox"/>	<input type="checkbox"/>	3. There is a disciplined systematic examination of human institutions as they change over time.	syllabus, essay assignments
<input checked="" type="checkbox"/>	<input type="checkbox"/>	4. The course examines the relationship among events, ideas, and artifacts and the broad social, political and economic context.	syllabus, essay assignments
		THE FOLLOWING ARE NOT ACCEPTABLE:	
		• Courses that are merely organized chronologically.	
		• Courses which are exclusively the history of a field of study or of a field of artistic or professional endeavor.	
		• Courses whose subject areas merely occurred in the past.	

Course Prefix	Number	Title	General Studies Designation
CEL	494	Political Thought of Islam, Hinduism, Confucianism	H

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)
1,	A major theme of the course, and method, is intellectual history of the political & religious thought of Islam, Hinduism, and Confucianism; with attention to both classic and contemporary writings, and also events, for each tradition.	Syllabus: p. 1, course description and rationale; pp. 3-6, list of readings Two essay assignments
2,	A major theme of the course is the development of the political & religious thought of Islam, Hinduism, and Confucianism; with attention to both classic and contemporary writings, and also events, for each tradition; with an emphasis on the interplay of thought and political events.	Syllabus: p. 1, course description and rationale; pp. 3-6, list of readings Two essay assignments
3,	A major theme of the course is the formation and development of political & religious institutions within Islam, Hinduism, and Confucianism; with attention to both classic and contemporary manifestations within each tradition.	Syllabus: p. 1, course description and rationale; pp. 3-6, list of readings Two essay assignments
4,	A major theme of the course is the relationship among ideas and events in the broad political & religious realities/contexts of Islam, Hinduism, and Confucianism.	Syllabus: p. 1, course description and rationale; pp. 3-6, list of readings Two essay assignments

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.

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THANKSGIVING BREAK

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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.