

TEAS190: CONFUCIANISM AND THE SAMURAI ETHIC

Spring 2024; Class Number 8314; 3 Credits

Blended Course Model—see below for schedule

Meetings are 9:30 a.m. - 10:25 a.m., Humanities 032

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Course Description:

This course will examine the Confucian roots of the samurai ethic, and follow the transformation of those ideals from the 5th century B.C. to the modern day. We will read both primary and secondary texts in an effort to understand how Confucianism has influenced China's neighbor, Japan. The class will be run in a chronological fashion, beginning with a look at the *Analects* and ending with a look at Confucian/samurai values in modern Japan. We will emphasize a comparative approach, one that integrates the Western tradition. There are no prerequisites.

Learning Outcomes:

In addition, this course covers the following departmental learning objectives:

- Students will be able to identify the geography and ethnography Japan.
- Students will be able to identify the outline and major periods in the history of Japan.
- Students will be able to identify the major issues in the modern transformation of Japan.
- Students will be able to identify major currents of literature, philosophy, and/or religion in Japan.

Course Design:

Two-thirds of the class will be held in the classroom (see schedule below), and one third will be held online asynchronously. Classroom days are Mondays and Wednesdays and online days are Fridays. The course materials use Perusall and Brightspace. Brightspace is the main core of all that—I will link to Perusall from Brightspace—so when you access course materials on any given day, **please do so through Brightspace**. This minimizes technical glitches on my end, and helps you keep everything in one “place,” and aids in the synchronization of the grade center.

General Education Information:

This course fulfills the General Education Category of **World History and International Perspectives**

Characteristics of General Education Courses

- General education offers explicit understandings of the procedures and practices of disciplines and interdisciplinary fields.
- General education provides multiple perspectives on the subject matter, reflecting the intellectual and cultural diversity within and beyond the University.
- General education emphasizes active learning in an engaged environment that enables students to become producers as well as consumers of knowledge.
- General education promotes critical thinking about the assumptions, goals, and methods of various fields of academic study, and the interpretive, analytic, and evaluative competencies central to intellectual development.

Objectives for General Education World History and International Perspectives Courses

Approved courses develop students' understanding of the history, cultures and/or traditions of any region, nation, or society beyond the United States.

These courses are offered in a variety of disciplines, and they include courses taught in a foreign language beyond the elementary level that address histories, institutions, economies, societies, and cultures beyond those of the United States.

Students will:

1. demonstrate knowledge of a broad outline of world history and/or the development of the distinctive features of at least one civilization or culture, other than that of the United States, in relation to other regions of the world;
2. demonstrate an understanding of the structures and systems of, and interrelationships among civilizations and cultures within historical and/or contemporary contexts, and their impact on wellbeing and sustainability.

Required Texts:

ALL readings **must** be done through the Perusall portal on Brightspace in order for you to get credit. The first time you log on to Brightspace and click on any of the links to assigned readings, you will be taken to the Perusall page, where you will be prompted to purchase the textbooks. You can purchase the texts directly using a credit or debit card, or you can purchase a digital access code through the UAlbany bookstore and use that. The following books are required and **must** be purchased through Perusall (do NOT purchase hard copies or other e-text editions):

- *Confucius: The Essential Analects*, Translated by Edward Slingerland
- *Hagakure: The Book of the Samurai*, Tsunetomo & Wilson
- *Making Sense of Suicide Missions*, Gambetta (ed)

Grading:

- Your “Perusall Average” is the overall score you receive from annotating the readings throughout the semester.
- Throughout the semester, we will have online, asynchronous “workshop” days on which you’ll be completing workshop assignments through Brightspace. See the schedule below.
- There will be a midterm and a non-cumulative final exam. These will be open book, open note exams and will contain short answer and essay questions, based on the course materials.
- I will take attendance every day. If you are absent for good reason—illness, emergency, etc.—please e-mail me with that information. For each day that you attend, you receive a “1” and for each day that you are absent you receive a “0”. At the end of the semester I will add up all the 1s and 0s, find the average, and multiply by 100. That will be your attendance score. Excused absences do not enter the calculation.

Your grade will be determined on the following criteria:

Perusall Average	30%
Workshop Average	20%
Midterm Exam	20%
Final Exam	20%
Attendance	10%

My grading scale is as follows: 93-100%=A; 90-92%=A-; 87-89%=B+; 83-86%=B; 80-82%=B-; 77-79%=C+; 73-76%=C; 70-72%=C-; 67-69%=D+; 63-66%=D; 60-62%=D-; 0-59%=E.

- I do not give extra-credit assignments. I do not curve grades. If you anticipate a problem that will affect your grade, I encourage you to see me as soon as possible.

- I will not give a grade of "Incomplete" unless you have a certified medical or dean's excuse.
- Students will not be excused from a class or an examination or completion of an assignment by the stated deadline except for emergencies, required appointments *outside of the student's control* (e.g. court dates, court summons, etc.) or other comparable situations. If you *choose* to miss class, no matter how compelling the reason, it is not an excused absence.
- Students unable because of religious beliefs to attend class on certain days will be excused per NYS Law. See [Section 224-A](#).

Although University officials will consider each student's request on its own merits and not attempt to define ahead of time the validity of all the possible reasons a student might give for missing a class or an examination, there are three types of reasons for which excuses will generally be granted: (a) illness, tragedy, or other personal emergency; (b) foreseeable time conflicts resulting from required appointments; and (c) religious observance. It shall be the student's responsibility to provide sufficient documentation to support any request. (In this context, it should be noted that fraudulent excuses are considered violations of academic integrity and are grounds for academic or disciplinary penalties.)

			Topic	Reading (all are on Perusall)
Jan.	17	W	Course Welcome & Introduction	None
	19	F	Perusall Practice	"Making the Most of Learning with Perusall"
	22	M	Taxonomy of Philosophy & Introduction to Confucianism	Essential <i>Analects</i> , Introduction
	24	W	The Analects & Confucius, Part I	The Essential <i>Analects</i> : Books I-X
	26	F	Online Workshop: The Problems of Translation	
	29	M	The Analects & Confucius, Part II	The Essential <i>Analects</i> : Books XI-XX
	31	W	The Great Learning	<i>The Great Learning (Da Xue)</i>
Feb.	2	F	Online Workshop: Asian Values	
	5	M	Confucianism in Japan	"The Legacy of Confucianism in Japan"
	7	W	Prince Shōtoku's 17 Article Constitution	"Prince Shōtoku and his Constitution"
	9	F	Online Workshop: Then and Now	
	12	M	Trends toward the Tokugawa	<i>Confucianism in Modern Japan</i> : Chapter I, "Background of Confucianism and the Tokugawa Legacy"
	14	W	Confucian movements in the Tokugawa	Selections from Hayashi Razan & Yamazaki Ansai
	16	F	Online Workshop: Tokugawa Edicts	
	19	M	Bushidō and Confucianism	"The Rediscovery of Confucianism"; Yamaga Sokō
	21	W	Yamamoto Tsunetomo and the <i>Hagakure</i>	<i>Hagakure</i> , pp. 4-95
	23	F	Online Workshop: What Would Confucius Think?	
	26	M	Yamamoto Tsunetomo and the <i>Hagakure</i>	<i>Hagakure</i> , pp. 96-176
	28	W	Kaibara Ekiken	"Women and Wisdom in Japan"
March	1	F	Online Workshop: The Western Tradition on Women	
	4	M	Kaibara Ekiken	"Precepts for Children"
	6	W	MIDTERM EXAM	

	8	F	Free Day	
	11	M	Samurai Values	“The Popularization of Samurai Values: A Sermon by Hosoi Heishū”
	13	W	Confucianism in Tokugawa fiction	“Tales of Samurai Honor”; “Shino and Hamaji”
	15	F	Online Workshop: Merchant Codes of Conduct	
	18	M	SPRING BREAK	
	20	W		
	22	F		
	25	M	The Meiji Restoration	<i>Confucianism in Modern Japan</i> : Chapter II, “Confucianism Through the Meiji Period and First Part of the Taishō Period”
	27	W	Morals in the Modern State	<i>Confucianism in Modern Japan</i> : Chapter III, “The Shibunkai and the Characteristics of the Confucian Revival from 1918-1933”
	29	F	Online Workshop: Traditions at the Turn of the Century	
April	1	M	Confucianism and Imperialism	Hibino, <i>The National Ideals of the Japanese People</i> , Pages 1-106
	3	W		Hibino, <i>The National Ideals of the Japanese People</i> , Pages 107-212
	5	F	Online Workshop: The Fundamentals of our National Polity	
	8	M	Confucianism and World War II, part 1	<i>Confucianism in Modern Japan</i> : Chapter IV, “Confucianism in Japan after 1933” (only part 1 of this chapter)
	10	W	Confucianism and World War II, part 2	“The Justification of War” and “The Way of the Subjects”
	12	F	Online Workshop: Daily Life in Wartime Japan	
	15	M	Kamikaze	<i>Making Sense of Suicide Missions</i> : pp. 1-42
	17	W	Al-Qaeda & Kamikaze: A Comparison	<i>Making Sense of Suicide Missions</i> : pp. 131-172
	19	F	Online Workshop: Extreme Loyalty	
	22	M	The U.S. Occupation and Japan’s New Democracy	“The U.S. Occupation and Japan’s New Democracy”
	24	W	Late 20th Century Confucianism	Vogel; Lebra; Sakaiya
	26	F	Online Workshop: Modern Values	
	29	M	Course Wrap-Up	

The Final Exam will be held on Monday, May 6th, 1:00 p.m. -3:00 p.m.