Course Syllabus

234- World Philosophies, a Pluriversal Introduction to Philosophies

I. General Information

Contact Information and Office Hours
Office hours W 1:00-3:00, or by appointment. SCH 245. For reasons of possible demand make sure you schedule your office hour visit even if during office hours. Email: avallega@uoregon.edu 
(In your email please specify your full name and title of course.)

Meeting Times
T-R 12:00- 13:50 Susan Campbell Hall 250c

Required Course Materials
A. Students will be expected to purchase the following texts (available at the U of O book store) and will bring them to each class according to the assigned reading scheduled (reading schedule below).

1. Introduction to Classical Chinese Philosophy, Van Norden

B. All other readings are available on Canvas (Cnvs) and must be printed out and brought to class when assigned.

1. Gabriel García Márquez’ “Nobel Price Speech.” (Cnvs)
2. Guaman Poma de Ayala’s Map of Peru (from Rodolfo Kusch.) (Cnvs)
3. Enrique Dussel, excerpts from Philosophy of Liberation. (cnvs)
5. Aníbal Quijano “Modernity, Identity, and Utopia in Latin America.” (Cnvs)
6. Maria Lugones, “Toward a Decolonial Feminism.” (Cnvs)
7. Raúl Zurita, poem: “Canto a su Amor Desaparecido.” (Cnvs)
8. Frantz Fanon’s critical-psychological prognosis of modernity. (Cnvs)

II. Course Description

What are we to do when faced with a world that seems interconnected and almost infinite in identities and complexities? How can one still hold senses of self, community, and justice in a pluriversal world, a world made up of many worlds, values, and histories? Is philosophy a means to understand one’s concrete situation? What does this term mean in a global context? These questions arise out of our experience of being in worlds that are not homogeneous and self-contained but rather living in ways shot through with difference, with others, with distinct lives and ways of thinking and being, sometimes almost impossible to understand at all... and yet we seek to understand and be understood, we seek community and meaning in that whirlwind of many worlds at once... how can there be sense beyond what we hold true, sacred? With this question one stands on a tight rope between rejecting all that is not “us,” or turning to begin to think and see the richness of possibilities and knowledge that are others, human, animal, living, elemental.
One way to begin to learn how to think in this complex world and to understand the fecundity of differences is by learning how to think with others, not from a distance, but precisely by breaking those distances, by breaking through personal preconceptions, across national and continental divides, across prejudices and fears. This course offers such an opportunity by introducing students to distinct world philosophies, from Africa, Latin America, Asia, and the Middle East, modern and indigenous, past and present ways of looking towards what is to come. In this course, by discussing world philosophies, we will engaged and seek to be taken up and into ways of living and thinking grounded on concrete situations, memories, and living practices that express understanding and interpretations of meanings with respect to all aspects of existence.

This is an intensive seminar format: The course involves close reading and analysis of texts with the participation of each student. These readings will be supplemented by detailed lectures, which also provide the necessary historical backgrounds. Whenever possible lectures will be based on original sources/languages.

III. Learning Outcomes
In terms of course learning outcomes, we will seek to: 1. Acquire a firm ground to the question of meaningful and communal-ecological existence and life as critical and relational thinking not only about others and ourselves, but in light of others and their distinct living insights; 2. We will also introduce some of the crucial ideas, issues, problems, and forms of thinking that occur in some of the most important periods, movements, and figures in some of the world philosophies outside the Western modern traditions; 3. And we will aim to cultivate the ability to engage these traditions and think the world and intersubjective relations in light of those distinct ways of thinking, seeing, and encountering the senses of things and worlds. 4. Ultimately, we will seek to cultivate a mind-body habit of articulate openness in learning to be-with-others, rather than thinking and acting alone. This is the basis of a new world humanities, grounded on difference's rich gifts. These outcomes are measured through your questions, interpretation in class, writing assignments, class participation, and paper writing.

IV. Course Requirements and approximate work load

Course Requirements
1. A leading question for each seminar (20%). All readings are done before class. After reading you should prepare a question that helps to further the understanding of the text. The leading question should be typed and turned in. It should demonstrate that you have done the reading, and it should be sufficiently in depth to serve for discussion for the whole seminar.

2. Two class journals (the two are worth 30%, 15% each). For each week you will be expected to have one-page. The page will include: 1. A paragraph that identifies and defines the main ideas discussed in seminars, lectures, and discussion; 2. The main issues or questions raised about those concepts, 3. A brief paragraph explaining which was the most interesting issue for you and why. Each page should be well written, grammatically correct, and part three should have the form of an argument, that is, a conclusion followed or
preceded by clear premises or reasons for your position. The class report should be typed, and written in your own words. All criteria of academic honesty apply to these as well as any other assignments. (See example in blackboard)

3. **A Final Papers.** (worth 40%) The topic will be assigned by the instructor. The paper should be three pages long (not including bibliography or title page), double spaced, font 12, standard margins.

4. **Attendance to lectures and participation in discussion and reading** (10%) 
You are expected to participate actively in seminar, in completing assignments in class, and in the discussions. Keep in mind that this is a philosophy course, and this means that you must take the time to digest the ideas and themes of the course and to develop your understanding of them and your ability to think critically. This is accomplished in part by participating in seminars, following lectures, and in discussions: both, by offering your understanding of the material and issues in a clear manner, and by listening carefully to your fellow students. During class discussion you will be expected to refer to and respond to your pears with respect.

5. **Reading Assignments**
All reading assignments are listed under reading schedule below. Readings are due before class, so that you can focus on the interpretation, lecture, and the professor reading notes. Bring a hard copy to class, so that you can write on it as you follow the seminar and lectures. You should calculate double time from the course duration for study, i.e., for a two-hour lecture you should spend between 3 and 4 hours preparing. Keep in mind that although the assignments seem short the content requires much analysis and digesting, as you need to understand the arguments and then think about how they relate to your ideas and life.

6. **Additional Requirements**: Any short writing in class must be clearly legible. All assignments outside of class are to be typed and turned in when due, unless you have a documented excuse. All late assignments are to be turned in no later than a week after their original due date and with the permission of the instructor.

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**V. Grade Determination**

1. **A leading question for each seminar** (20%).
2. **Two class journals** (the two are worth 30%, 15% each).
3. **A Final Papers.** (worth 40%)
4. **Attendance to lectures and participation in discussion and reading** (10%)

Failure to complete any one of them requirements will result in a “D” for the semester or failure of the course.

Grade Rubric:
- **A** = excellent. No mistakes, well-written, and distinctive in some way or other.
- **B** = good. No significant mistakes, well-written, but not distinctive in any way.
- **C** = OK. Some errors, but a basic grasp of the material.
- **D** = poor. Several errors. A tenuous grasp of the material.
- **F** = failing. Problematic on all fronts indicating either no real grasp of the material or a complete lack of effort.

Please note that the grades refer to the expected level of general performance, and to the understanding and articulation of the material covered in this course.
VI. Course Reading Schedule

Week I
1. Introduction: Reading and Contemplation - Gabriel García Márquez’s “Nobel Price Speech.” (Cnvs)
2. Octavio Paz, “Reading and Contemplation,” Convergences (1-30, Cnvs)

LATIN AMERICAN PHILOSOPHY
Week II
1. Octavio Paz, “Reading and Contemplation,” Convergences (31-49, Cnvs); “Tree of Life,” Convergences (298-303, Cnvs)
2. Ibid.

Week III
1. Leopoldo Zea, “The Actual Function of Philosophy in Latin America (357-368, Cnvs)
2. Leopoldo Zea, “The Actual Function of Philosophy in Latin America (357-368, Cnvs)

Week IV
1. José Carlos Mariátegui, “Man and Myth,” José Carlos Mariátegui an Anthology (383-388, Cnvs); “Art, Revolution, and Decadence” José Carlos Mariátegui an Anthology (421-426, Cnvs)
2. Rodolfo Kusch, “Américan Thinking,” Indigenous and Popular Thinking in Amèrica, (1-7, Cnvs)

AFRICAN PHILOSOPHY
Week V
2. Ch. 1, African Philosophy in Search for Identity, “Logocentrism and emotivism.” (29-45)

Week VI
2. Chapter 7, African Philosophy in Search for Identity, “Excavating Africa in Western Discourse.” Marcien Towa and Recapitulation on Towa (164-178)

Week VII
CHINESE PHILOSOPHY

Week VIII
2. Confucianism, Ch.2 (17-31), and Ch.3 (33-46), Classical Chinese Philosophy.

Week IX
1. Ch.6, “Mengzi and Human Nature,” Classical Chinese Philosophy. (83-100)
2. Ch. 8, “The Daodejing and Mysticism,” Classical Chinese Philosophy. (121-139)

Week X
\Ch.9, “Zhuangzi’s Therapeutic Skepticism and Relativism,” Classical Chinese Philosophy. (141-161)
2. Course Review: Dialogue and World Philosophies, encounters and difficulties.

Examinations [EXAM WEEK, DUE: Second Course Journal, and FINAL PAPER]

VII. Course Policies
1. Attendance
It is the student’s responsibility to be in class and to make up the class assignments they have missed. Make sure you have at least one person in class who can provide you with notes and assignment information. Once you have worked on the material you missed, if you do not understand it or need clarification make sure you see the instructor during office hour.
Two consecutive unexcused absences will result in a “D” or lower grade for the course. If you know that you will be absent from class or if you have an emergency, notify the instructor before class or as soon as you can, make sure that you speak with him in person. Only serious emergencies will be considered as sufficient reason for an excused absence. Those who must be absent from class for athletic activities or other responsibilities related to the university will be expected to make up all work and may be required to meet with the instructor in order to discuss in detail their understanding of the material covered in class. Unexcused absences will result in the lowering of your grade.

2. Computer, Cell Phone, and Electronic Equipment Policy
The use of computers, cell phones, or any other electronic equipment not specifically allowed by the instructor is not permitted during class.
3. Rules of Academic Honesty

The following acts of academic honesty will result in course failure, i.e., an "F"

**Plagiarism:** Plagiarism is the inclusion of someone else’s product, words, ideas, or data as one’s own work. When a student submits work for credit that includes the product, words, ideas, or data of others, the source must be acknowledged by the use of complete, accurate, and specific references, such as footnotes. By placing one’s name on work submitted for credit, one certifies the originality of all work not otherwise identified by appropriate acknowledgements. Verbatim statements by others must be enclosed by quotation marks or set off from the regular text as indented extracts.

Students will avoid being charged with plagiarism if there is acknowledgement of indebtedness. Indebtedness must be acknowledged whenever: 1) one quotes another person’s actual words or replicates all or part of another’s product; 2) one uses another person’s ideas, opinions, work, data, or theories, even if they are completely paraphrased in one’s own words; 3) one borrows facts, statistics, or other illustrative material—unless the information is common knowledge.

Unauthorized collaboration with others on papers or projects can inadvertently lead to a charge of plagiarism. If in doubt, consult the instructor or seek assistance from the staff of Academic Learning Services. In addition, it is plagiarism to submit as your own any academic exercise prepared totally or in part by another person, even if that person is acting as a tutor or editor (and ends up substantially producing part of the work).

**Fabrication:** Fabrication is the intentional use of information that the author has invented when he or she states or implies otherwise, or the falsification of research or other findings with the intent to deceive. Examples include, but are not limited to: 1) citing information not taken from the source indicated; 2) listing sources in a reference not used in the academic exercise; 3) inventing data or source information for research or other academic exercises.

**Cheating:** Cheating is an act of deception by which a student misrepresents or misleadingly demonstrates that he or she has mastered information on an academic exercise that he or she has not mastered, including the giving or receiving of unauthorized help in an academic exercise. Examples include but are not limited to: 1) copying from another student’s work; 2) collaborating without authority or allowing another student to copy one’s work in a test situation; 3) using the course textbook or other material not authorized for use during a test; 4) using unauthorized material during a test; for example, notes, formula lists, cues on a computer, photographs, symbolic representations, and notes written on clothing; 5) resubmitting substantially the same work that was produced for another assignment without the knowledge and permission of the instructor; 6) taking a test for someone else or permitting someone else to take a test for you.

4. Discrimination and Sexual Harassment

The UO is committed to providing an environment free of all forms of discrimination and sexual harassment, including sexual assault, domestic and dating violence and gender-based stalking. UO has staff members trained to support survivors in
navigating campus life, accessing health and counseling services, providing academic and housing accommodations, helping with legal protective orders, and more. Our goal is to make sure you are aware of the range of options available to you and have access to the resources you need.

According to the new Title IX policy (https://titleix.uoregon.edu/employee-reporting-responsibilities-policy-overview) only some UO employees are required reporters and they have to state this explicitly to you. Most regular faculty members as well as GEs are classified as “student-directed employees,” i.e. they are not mandatory reporters, which means that you can speak with them confidentially about issues of sexual harassment, although they may be required to give testimony in case of litigations. If you wish to speak to someone who can keep strict confidentiality (also in case of litigations), you can call 541-346-SAFE, UO’s 24-hour hotline, to be connected to a confidential counselor to discuss your options. You can also visit the SAFE website at safe.uoregon.edu.

Resources for people experiencing hate and discrimination can be found also on the following website: RESPECT.uoregon.edu and by calling 541-346-5555.

5. Assistance/Resources:

If you need a special learning assistance, (for example, use of electronic devices, extended time in exams) please notify me right away and contact the Accessible Education Center.

**Accessible Education Center (AEC):** coordinates services, provides advocacy and support to students with documented physical, learning, and psychological disabilities and provides assistance to the general campus community in responding appropriately to requests for accommodations based on disability.

Location: 155 Oregon Hall
Web page: http://aec.uoregon.edu/
Phone: 541-346-1155
Email: uoaec@uoregon.edu

**Teaching & Learning Center (TLC):** TLC provides numerous resources (including courses, workshops, and tutoring) to help UO students succeed. They work with a diverse student body with a wide range of needs. If you are unsure which resources would work best, they are happy to answer questions and share suggestions.

Location: 68 PLC. Web page: http://tlcuoregon.edu/ Phone: 541-346-3226.

**Counseling Center:** The CC provides comprehensive mental health care and testing services to the University of Oregon campus. The primary mission of the UCTC is to provide quality clinical/therapeutic services, psychological testing and assessment, psychoeducational workshops and outreach as well as emergency services.

Location: University Health, Counseling, and Testing Center Building
Web site: http://counseling.uoregon.edu
24-Hour Crisis Hotline: 541-346-3227