

PHILOSOPHY 201

HISTORY OF MODERN PHILOSOPHY

COURSE DESCRIPTION

This course will be, in part, an introductory survey of the history of philosophy as a discipline or way of knowing; and, in part, a inquiry into the history of the western world, the emergence of understandings of modernity and the individual self within that history, and the development of the problems of knowledge and self-knowledge within a modern western framework.

COURSE GOALS

History of Philosophy. As a survey, the course will aim to give students an overview of the meanings and practices that fall under the rubric of “philosophy,” beginning in the first block with brief reflections on classical understandings of philosophy as logos and Christian efforts to make use of classical philosophy within the framework of a theology that assumes revelation. The remainder of the first block will focus on the development of early modern (i.e., 16th – 18th century) philosophy, starting with the rise of humanist approaches to learning, then turning to Cartesian rationalism, British empiricism, and Kantian idealism. Here our focus will be largely on questions that arise when humans are re-described as individual minds or bodies that have been abstracted from time and place and then face challenges when they attempt to know themselves and the world around them in a scientific manner – a world that they can no longer easily assume to be meaningful or directed toward salvation. The second block will examine the emergence of modern (i.e., 19th century) philosophy, which tends to focus more on development or evolution and on social embeddedness than did early modern philosophy, or which reacts against those trends. Here our focus will shift from the largely epistemological concerns of early modern philosophy to more ontological ones, such as, what is the character of truth or the truth-seeker in an ever-changing, interconnected world? The course will end with literary and philosophical criticisms of the project of modern philosophy and point toward late- or post-modern rethinkings of philosophy as an enterprise. Along the way, the course will introduce students to writings by some of the most influential philosophers of modern times.

History of the West. As a study of aspects of the modern west in relation both to classical and medieval predecessor cultures and to contemporary modes of thinking and living, the course will also aim to provide students with a chronological overview of standard “moments” in the western history, such as the classical or Greco-Roman era, the medieval Christian epoch, the early modern period (Renaissance, Reformation, Enlightenment), and the modern period (Romanticism, age of revolution, era of industrialization, liberalism, and corporatization). Tied to the philosophical enterprise, however, will be the question of whether there is a “West” or modern western self; how one would know such entities; how and why this way of envisioning history emerged; and what the attractions and limitations of such perspectives might be for citizens and for students of philosophy today. The course will, consequently, satisfy the College’s West in Time requirement.

Modernity and the Modern Self. By connecting transformations in the philosophic modes of thinking to broader historical events leading to the present, the course also seeks to encourage reflection on what it means to be “modern” and “individual” -- thereby at least implicitly contrasting the common experiences of most contemporary western people with alternatives, both from the past and outside the western world, while addressing concerns that may arise within a world no longer easily described as solely “western” or tied exclusively to the modern project.

Problems of Knowledge and Self-Knowledge. By tracing the emergence, consolidation, transformation, and possible decay of authoritative ways of knowing in the western world, the course seeks finally to clarify what kinds of assumptions and modes of thinking are involved in modern philosophical thinking, while highlighting ways in which those assumptions and modes of thinking may require particular contexts in order to attain valiance or be persuasive and meaningful. In this respect, the course seeks to maintain a connection with the beginnings of classical philosophy, specifically the Oracle at Delphi's admonition to "Know Thyself."

Critical Skills. Throughout the term, the course will offer students opportunities to develop their own critical reading, thinking, speaking, and writing skills.

COURSE REQUIREMENTS

Reading. This course will have a somewhat difficult yet quite rewarding reading list. Students will be expected to keep up with the reading throughout the block. Plan to spend a fair amount of time reading *before* attending class and, at times, re-reading after class. In general, texts are to be brought to our meetings so that they may be referred to in our discussions. If you are reading texts on screen, learn how to annotate them, and bring your computer or reader to class.

Course Meetings, Discussion, and Attendance. Most course meetings will consist largely of discussion, with some lecturing from time to time. Individual students may be assigned to lead discussions or to take part in debates on particular topics periodically. Students should expect to attend class meetings consistently and punctually; and to discuss the subjects and texts under investigation in a civil manner. Performance in discussions will strongly influence the participation grade. In order to assure that participation grading is fair, an attendance sheet will be passed around at each class.

Writing and Examinations. Students will write two short-to-medium length papers, which are to be typed (i.e., word-processed), double-spaced, and annotated in accordance with the *Chicago Manual of Style*. Unexcused late papers will be downgraded one step every four hours tardy. Each student will also write six 1-2 page short summary and reaction papers, as described at the end of this syllabus. Each student will be assigned to a group, with a required paper once every week or so. In addition, take-home midterm and final examinations will be due at the end of each block.

REQUIRED TEXTS

These required texts have been ordered by the Colorado College Bookstore and should be available for purchase. Please use the assigned editions, since it will make page references to the text in class easier to follow. For students on limited budgets, I have placed copies of all of the readings except the Hegel edition on two-hour reserve at Tutt Library. None of the library's copies are the assigned editions, unfortunately. For students ordering books online, I have provided the ISBN-13 number for each text.

Augustine of Hippo, *Confessions*, trans. R. S. Pine-Coffin (Penguin Classics, 1961). ISBN: 9780140441147.

Francesco Petrarch, *The Secret, with Related Documents*, trans. Carol E. Quillen (Bedford/St. Martin's, 2003). ISBN: 9780312154387.

René Descartes, *Meditations on First Philosophy*, trans. Donald A. Cress, 3rd ed. (Hackett Publishing, 1993). ISBN: 9780872201927.

George Berkeley, *A Treatise concerning the Principles of Human Knowledge*, ed. Kenneth Winkler (Hackett Publishing, 1982). ISBN: 9780915145393.

David Hume, *An Enquiry concerning Human Understanding*, ed. Eric Steinberg, 2nd ed. (Hackett Publishing, 1993). ISBN: 9780872202290.

Immanuel Kant, *Prolegomena to Any Future Metaphysics*, trans. Paul Carus, rev. trans. James W. Ellington (Hackett Publishing, 2002). ISBN: 9780872205932.

G. W. F. Hegel, *Spirit* [chapter 6 of *The Phenomenology of Spirit*], ed. Daniel E. Shannon, trans. The Hegel Translation Group, Trinity College, University of Toronto (Hackett Publishing, 2001). ISBN: 9780872205697.

Søren Kierkegaard, *Fear and Trembling*, trans. Alastair Hannay (Penguin Classics, 1986). ISBN: 9780140444490.

John Stuart Mill, *Utilitarianism*, ed. George Sher (Hackett Publishing, 2002). ISBN: 9780872206052.

Friedrich Nietzsche, *Beyond Good and Evil*, trans. R. J. Hollingdale (Penguin Classics, 2003). ISBN: 9780140449235.

Virginia Woolf, *To the Lighthouse*, ed. David Bradshaw (Oxford World's Classics, 2008). ISBN: 9780192805607

ADDITIONAL REQUIRED READINGS – ON THE COURSE PROWL SITE

Sheldon S. Wolin, selection from “The Early Christian Era: Time and Vision,” in *Politics and Vision: Continuity and Innovation in Western Political Thought*, chap. 4, pp. 117-131 (Little, Brown, & Co., 1960).

Aristotle, [“On the Four Causes,”] selection from *Physics*, book II: 1-3. [Downloaded from eBooks@Adelaide and reformatted. <http://ebooks.adelaide.edu.au/a/aristotle/physics/>]

Thomas Aquinas, *On Being and Essence*, trans. Robert T. Miller. [Downloaded from The Medieval Sourcebook and reformatted. <http://www.fordham.edu/halsall/basis/aquinas-esse.html>]

René Descartes, *Discourse on Method of Rightly Conducting Reason, and Seeking the Truth in the Sciences*, parts I-IV. [Downloaded from eBooks@Adelaide and reformatted. <http://ebooks.adelaide.edu.au/d/descartes/rene/d44dm/complete.html>]

Ludwig Feuerbach, “Towards a Critique of Hegelian Philosophy,” in *The Fiery Brook: Selected Writings of Ludwig Feuerbach*, trans. Zawar Hanfi (Two Harbors, MN: Anchor Books, 1972). [Downloaded from Ludwig Feuerbach Archive of the Marxists Internet Archive. <http://www.marxists.org/reference/archive/feuerbach/works/critique/index.htm>]

Ludwig Feuerbach, “The Essence of Religion in General,” in in *The Fiery Brook: Selected Writings of Ludwig Feuerbach*, trans. Zawar Hanfi (Two Harbors, MN: Anchor Books, 1972). [Downloaded from Ludwig Feuerbach Archive of the Marxists Internet Archive. http://www.marxists.org/reference/archive/feuerbach/works/essence/ec01_2.htm]

Karl Marx, “Critique of Hegel’s Philosophy in General,” selection from *Economic and Philosophical Manuscripts*, Third Manuscript., trans. Gregor Brenton (Moscow: Institute of Marxism-Leninism, 1974). [Downloaded from the Marx & Engels Internet Archive of the Marxists Internet Archive and reformatted. <http://www.marxists.org/archive/marx/index.htm>]

Karl Marx, “Theses on Feuerbach,” in *Marx/Engels Selected Works*, vol. 1 (Moscow: Progress Publishers, 1969), pp. 13-15. [Downloaded from the Marx & Engels Internet Archive of the Marxists Internet Archive and reformatted. <http://www.marxists.org/archive/marx/index.htm>]

Karl Marx, “Estranged Labor,” selection from *Economic and Philosophical Manuscripts*, First Manuscript., trans. Gregor Brenton (Moscow: Institute of Marxism-Leninism, 1974). [Downloaded from the Marx & Engels Internet Archive of the Marxists Internet Archive and reformatted. <http://www.marxists.org/archive/marx/index.html>]

Karl Marx and Friedrich Engels, *The Manifesto of the Communist Party*, ed. Friedrich Engels (London, 1888). [Downloaded from The University of Adelaide Library Electronic Texts Collection and reformatted. <http://www.library.adelaide.edu.au/etext/m/m39c/m39c.zip>]

Charles Darwin, *On The Origin of Species by Means of Natural Selection, or The Preservation of Favoured Races in the Struggle for Life* (London: John Murray, 1859), introduction and Ch. 14, pp. 1-29. [Downloaded from Literature.Org - The Online Literature Library and reformatted <http://www.literature.org/authors/darwin-charles/the-origin-of-species/index.html>]

John Dewey, “The Influence of Darwin on Philosophy,” in *The Influence of Darwin on Philosophy and Other Essays* (New York: Henry Holt and Company, 1910), chap. 1, pp. 1-19. [Downloaded from A John Dewey source page, The Mead Project and reformatted. http://www.brocku.ca/MeadProject/Dewey/Dewey_1910b/Dewey_1910_01.html]

Richard Rorty, “Analytic and Conversational Philosophy,” in *A House Divided: Comparing Analytic and Continental Philosophy* (New York: Humanity Books, 2003), pp. 17-32.

Other supplemental readings may also be assigned as the block unfolds. In addition, I will collect a variety of reliable short introductions to the authors and readings, to assist in comprehension of these works. All additional and supplemental readings will be available as in digital form on the course’s PROWL site:

<https://prowl.coloradocollege.edu/course/view.php?id=2063>

GRADING AND ATTENDANCE POLICIES

Grades will be assigned on a 100-point scale and weighted in the following manner:

1. First paper draft/workshop (4-6 pp.)	Tues., 1 Feb.	1%
2. Revised first paper (4-6 pp.)	Fri., 4 Feb.	15%
3. Take-home midterm examination	Wed., 16 Feb.	15%
4. Three reaction papers (1.5-2 pp. each)	Block 5	6%
5. Participation	Block 5	6%
6. Second paper draft/workshop (5-7 pp.)	Thurs., 3 Mar.	1%
7. Revised second paper (5-7 pp.)	Mon., 7 Mar.	20%
8. Take-home final examination	Wed., 16 Mar.	20%
9. Three reaction papers (1.5-2 pp. each)	Block 6	6%
10. Participation	Block 6	<u>10%</u>

TOTAL: 100%

Regular, timely attendance and active participation in discussion are essential parts of the course – worth 16% of your final grade. Unexcused absences and regular tardiness will be noted and will affect grades negatively. Students who miss three or more classes for any reason may be required to withdraw from the course. If you have a good reason to be absent or late, notify me as soon as possible. Be sure to write a note (so that I remember!), as well as to speak to me. Separate grades will be given for participation each block.

Plan to attend class for the whole period, focusing on coursework throughout. “Attending for the whole period” means, among other things, that you will not leave class to visit the restroom, get a drink of water, chat with friends, and the like. We will take a break about after about an hour and 15 minutes – that is

when you may leave class (except in an emergency, of course). If you have a good reason for arriving late or leaving early, please notify me in advance, if possible. ***As a courtesy to all, please turn off all telephones while in class. You may use a notebook computer or digital reader, if you promise both not to surf the web during class and to make regular eye contact with the class.***

The schedule of assignments appears above and below. You will be expected to meet all of these deadlines. Exceptions will be made only in extreme and unavoidable circumstances. If you expect to submit a paper or exam late, contact me immediately. Either see me in my office, or give me a note or an e-mail message explaining your circumstances. If religious observances or other serious obligations conflict with the course schedule, let me know as soon as possible, and we can work out an alternate schedule for you.

All written assignments will be due in digital form on the course PROWL site. It is your responsibility to learn how to navigate PROWL. You should always download from the site any paper or exam you submit to check that the file is complete and readable. All submissions should be in Word or rich text file formats.

The examinations will be take-home ones. Each will include a series of short identification essays, as well as up to two or three longer essays. Questions will be distributed by 5 p.m. on the Saturday before they are due.

HONOR CODE

Students will be expected to abide by the Honor Code. Among other things, the Honor Code specifies that you will be responsible for producing all of your own work and that you will always cite the works or ideas of others used in your work. However, discussing your ideas and your writing with others is *not* a violation of the Honor Code. In fact, it is a good idea to compare your ideas and writings with those of others and to ask others for criticisms of your work. Using other people's ideas can also be a good idea – ***if*** their ideas are good ***and*** you credit the authors for developing the ideas.

DISABILITY ACCOMMODATIONS

If you believe you are eligible for learning accommodations as the result of a qualified disability, please contact me privately. If you believe you may have a disability that impacts learning, and you have not identified yourself to the College's Disabilities Services Office, please do so immediately. You will find their office in the Colket Student Learning Center at Tutt Library, Room 152. You may also contact the College's Disability Services Coordinator, Jan Edwards, at jedwards@coloradocollege.edu or 719-227-8285. I will make appropriate learning accommodations in accordance with the Disabilities Service Office's instructions.

OFFICE HOURS/COMMUNICATION

I will hold office hours on Tuesdays and Thursdays from 1:30-3 p.m. I am also generally in my office (124 Armstrong) in the afternoon. The easiest way to meet with me would be to make an appointment after class, or contact me via e-mail (dmccennerney@coloradocollege.edu). I can also be reached at my office phone (extension 6564).

Note that this entire syllabus is subject to change at the discretion of the instructor.

SCHEDULE OF MEETINGS, TOPICS, AND ASSIGNMENTS

Note: All assignments are to be completed *before* class.
Class will meet from 9:20 a.m. to about 11:45 a.m., with a 15-minute break, unless otherwise indicated.
* Indicates electronic PROWL reading

BLOCK 5: BETWEEN THE IDEAL AND THE REAL 24 JANUARY - 16 FEBRUARY

I. Predecessor Logics: Platonist, Aristotelian, Christian

Monday, 24 January	<u>Introduction – Classical Contexts</u> a. Introduction to the course. Meanings of “philosophy.” b. Body and soul in Greek, Roman, and Christian worlds.	
Tuesday, 25 January	<u>Meaning in the Late Roman World: Struggles with Desire</u> a. Augustine of Hippo, <i>Confessions</i> [c. 397/398 AD], books I-II, pp. 21-53. b. Augustine, <i>Confessions</i> , books I-IV, pp. 54-90.	Group 1
Wednesday, 26 January	<u>Classical Philosophy and Christian Faith</u> a. Augustine, <i>Confessions</i> , books V-VI, pp. 91-132. b. Augustine, <i>Confessions</i> , books VII-VIII, pp. 133-179.	Group 2
Thursday, 27 January	<u>Platonic-Christian Metaphysics: Cultivating the Soul in Time</u> a. Augustine, <i>Confessions</i> , books VI and IX (sections 5-30), pp. 181-205 and 210-234. b. Augustine, <i>Confessions</i> , book XI, pp. 253-280; and *Sheldon Wolin, <i>Politics and Vision</i> , pp. 118-131.	Group 3
Friday, 28 January	<u>Aristotelian-Christian Metaphysics: On Reconciling Nature and Spirit</u> a. *Aristotle, [“On the Four Causes,”] <i>Physics</i> [c. 335/323 BC], book II: 1-3, pp. 1-11. b. *Thomas Aquinas, <i>On Being and Essence</i> [c. 1252/1256], pp. 1-28.	Group 4
<i>Weekend: read Petrarch and begin writing a paper draft.</i>		

II. The Logic of Humanity and the Challenge to Faith

Monday, 31 January	<u>The Challenge of Humanism</u> a. Francesco Petrarch, <i>The Secret</i> [c. 1347], prologue, first and second dialogues, pp. 45-102. b. Petrarch, <i>The Secret</i> , third dialogue, pp. 102-148; and * “A Draft of a Letter to Posterity” and “The Allegorical Ascent of Mount Ventoux,” from Francis Petrarch, <i>My Secret Book</i> (London: Hesperus, 2002), pp. 95-111.	Group 5
Tuesday, 1 February	<u>Writing Workshops</u> <i>Meet during class time in small group writing workshops.</i> FIRST PAPER DRAFT DUE BY 9 AM – Submit Online BRING 4-5 PRINTOUTS TO CLASS. <i>Paper Topic: What is the relationship between classical philosophy and Christian faith? Are they compatible, or is “Christian philosophy” a contradiction? Is human knowledge-seeking incompatible with faith in revelation? (4-6 pages)</i>	

Wednesday, 2 February	<u>Doubts and Rationalism</u> a. *René Descartes, <i>Discourse on Method</i> [1637], parts 1-2, pp. 1-18. b. *Descartes, <i>Discourse</i> , parts 3-4, pp. 18-32.	Group 1
Thursday, 3 February	<u>Beyond Doubt to Pure Reason: The Rebirth of Philosophy</u> a. Descartes, <i>Meditations on First Philosophy</i> [1641], letter of dedication, preface, synopsis, and meditations 1-2, pp. 1-24. b. Descartes, <i>Meditations</i> , meditation 3, pp. 24-35.	Group 2
Friday, 4 February	<u>Mind, Body, and God</u> a. Descartes, <i>Meditations</i> , meditations 4-5, pp. 35-47. b. Descartes, <i>Meditations</i> , meditation 6, pp. 47-59. REVISED FIRST PAPER DUE BY 7 PM – SUBMIT ONLINE	Group 3

III. British Empiricism: Mechanisms of Humanity

Monday, 7 February	<u>Against Abstraction and Dualism</u> a. George Berkeley, <i>Treatise concerning the Principles of Human Knowledge</i> [1710], dedication, preface, and introduction, pp. 5-21. b. Berkeley, <i>Principles</i> , sections 1-57, pp. 22-45.	Group 4
Tuesday, 8 February	<u>Idealism and Perception</u> a. Berkeley, <i>Principles</i> , sections 58-117, pp. 45-70. b. Berkeley, <i>Principles</i> , sections 118-156, pp. 70-92.	Group 5
Wednesday, 9 February	<u>Against Metaphysics</u> a. David Hume, <i>Enquiry concerning Human Understanding</i> [1748], sections I-III, pp. 1-15. b. Hume, <i>Enquiry</i> , sections IV-VI, pp. 15-39.	Group 1
Thursday, 10 February	<u>Radical Empiricism, Radical Skepticism</u> a. Hume, <i>Enquiry</i> , sections VII-VIII, pp. 39-69. b. Hume, <i>Enquiry</i> , sections IX-X, pp. 69-90.	Group 2

IV. Saving Logic: Connecting Nature, Critique, and Faith

Friday, 11 February	<u>The Metaphysical Response to Skepticism</u> a. Immanuel Kant, <i>Prolegomena to Any Future Metaphysics</i> [1783], preface and preamble, pp. 1-22. b. Kant, <i>Prolegomena</i> , First Part, pp. 23-34. <i>Weekend: Continue reading Kant, and begin thinking about the take-home midterm questions, which will be distributed by email and posted to PROWL no later than 5 p.m. on Saturday.</i>	Group 3
Monday, 14 February	<u>The Nature of the A Priori and Hume's Doubts</u> a. Kant, <i>Prolegomena</i> , second part, sections 14-26, pp. 35-49. b. Kant, <i>Prolegomena</i> , second part, sections 27-39, pp. 49-63.	Group 4
Tuesday, 15 February	<u>German Critical Idealism and the Limits of Reason</u> a. Kant, <i>Prolegomena</i> , third part, pp. 64-84. b. Kant, <i>Prolegomena</i> , conclusion and solution, pp. 85-104.	Group 5
Wednesday, 16 February	<u>Take-Home Midterm Examination</u> TAKE-HOME MIDTERM DUE BY NOON – Submit Online BLOCK 5 ENDS	

BLOCK 6: EVOLVING PHILOSOPHIES
21 FEBRUARY – 16 MARCH

V. Historical and Existential Individuality

Monday, 21 February <i>Class meets 10:30 am-12:30 pm</i>	<u>Human and Divine Ethics</u> a. G. W. F. Hegel, <i>Spirit</i> , pp. 1-19. b. Hegel, <i>Spirit</i> , pp. 20-35.	Open
Tuesday, 22 February	<u>Estrangement and the Development of Enlightenment</u> a. Hegel, <i>Spirit</i> , pp. 35-74. b. Hegel, <i>Spirit</i> , pp. 74-112.	Group 1
Wednesday, 23 February	<u>Modern Conscience</u> a. Hegel, <i>Spirit</i> , pp. 112-134. b. Hegel, <i>Spirit</i> , pp. 134-158.	Group 2
Thursday, 24 February	<u>Rethinking the Hegelian Ethic</u> a. Søren Kierkegaard aka “Johannes de silentio,” <i>Fear and Trembling</i> [1843], preface, attunement, and speech, pp. 41-56. b. Kierkegaard, <i>Fear and Trembling</i> , problemata preamble and problema I, pp. 57-95.	Group 3
Friday, 25 February	<u>Existential Challenges</u> a. Kierkegaard, <i>Fear and Trembling</i> , problema II and III, pp. 96-144. b. Kierkegaard, <i>Fear and Trembling</i> , epilogue, pp. 145-147.	Group 4

VI. Evolving Social Beings

Monday, 28 February	<u>Young Hegelianism and the Critique of Religion</u> a. *Ludwig Feuerbach, “Towards a Critique of Hegelian Philosophy” [1839], pp. 1-44. b. *Ludwig Feuerbach, “The Essence of Religion in General” [1841], pp. 1-23.	Group 5
Tuesday, 1 March	<u>Marxist Materialism and Revolution</u> a. *Karl Marx, “Critique of Hegel’s Philosophy in General,” in <i>Economic and Philosophical Manuscripts</i> [1844], pp. 1-30; and *“Theses on Feuerbach” [1845], pp. 1-4. b. *Marx, “Estranged Labor,” <i>Economic and Philosophical Manuscripts</i> [1844], pp. 1-18; and *Karl Marx and Friedrich Engels, <i>Manifesto of the Communist Party</i> [1848], pp. 1-28.	Group 1
Wednesday, 2 March	<u>Darwinian Biology and Evolution</u> a. *Charles Darwin, <i>The Origins of the Species</i> [1859], introduction and chap. 14, pp. 1-29. b. *John Dewey, “The Influence of Darwin on Philosophy” [1910], pp. 1-6.	Group 2
Thursday, 3 March	<u>Writing Workshops</u> <i>Meet during class time in small group writing workshops.</i> SECOND PAPER DRAFT DUE BY 9 AM – Submit Online BRING 4-5 PRINTOUTS TO CLASS.	

Paper Topic: How have at least two representative modern philosophers since Kant redescribed the search for truth? How have those redescriptions enriched or impoverished modern people's understandings of human life? How have those redescriptions substituted for the consolations that classical-Christian thinking once gave? Is the resulting project closer to the truth? (5-7 pages)

Friday, 4 March	<u>The Utilitarian Principle Restated</u> a. John Stuart Mill, <i>Utilitarianism</i> , chaps. I-II, pp. 1-26. b. Mill, <i>Utilitarianism</i> , chap. III, pp. 27-34.	Group 3
Monday, 7 March	<u>Progressive Humanity</u> a. Mill, <i>Utilitarianism</i> , chap. IV, pp. 35-41. b. Mill, <i>Utilitarianism</i> , chap. V, pp. 42-64. REVISED SECOND PAPER DUE BY 7 PM – Submit Online	Group 4
VIII. Life before Logic		
Tuesday, 8 March	<u>Reading Day</u> No class meeting.	
Wednesday, 9 March	<u>Rejecting Truth and the Modern Human Animal</u> a. Friedrich Nietzsche, <i>Beyond Good and Evil</i> , introduction, translator's note, preface, and part 1, pp. 7-54. b. Nietzsche, <i>Beyond Good and Evil</i> , parts 2-4, pp. 55-107.	Group 5 Group 1
Thursday, 10 March	<u>Devolution of Civilization</u> a. Nietzsche, <i>Beyond Good and Evil</i> , parts 5-6, pp. 108-146. b. Nietzsche, <i>Beyond Good and Evil</i> , part 7, pp. 147-169.	Group 2
Friday, 11 March	<u>Racism versus Human Living</u> a. Nietzsche, <i>Beyond Good and Evil</i> , part 8, pp. 170-191. b. Nietzsche, <i>Beyond Good and Evil</i> , parts 9 and 10, and concluding section, pp. 192-223.	Group 3
<i>Weekend: Begin reading Woolf and Rorty, and start thinking about the take-home final questions, to be distributed by 5 p.m. on Saturday.</i>		
Monday, 14 March	<u>Epilogue: The End of Metaphysics?</u> a. Virginia Woolf, <i>To the Lighthouse</i> , part 1, "The Window," pp. 3-89. b. Woolf, <i>To the Lighthouse</i> , part 2, "Time Passes," pp. 93-106.	Group 4
Tuesday, 15 March	<u>The Challenge of Late-Modern Thinking</u> a. Woolf, <i>To the Lighthouse</i> , part 3, "The Lighthouse," pp. 109-154. b. Richard Rorty, "Analytic and Conversational Philosophy," in <i>A House Divided: Comparing Analytic and Continental Philosophy</i> , pp. 17-32.	Group 5
Wednesday, 16 March	<u>Take-Home Final Examination</u> TAKE-HOME FINAL DUE BY NOON – Submit Online	

TWO-PAGE SUMMARY AND REACTION STATEMENTS

Throughout the two blocks, students will write six short, informal summary-and-reaction statement. Students will be assigned to one of five groups, list above in the schedule, and expected to write papers on the readings assigned to their group. Each student's piece should be divided into two parts:

- a) Summary: stating what strikes you as the most significant or interesting point (or two points) made in the assigned text (½ – 1 page); and
- b) Reaction: explaining what that aspect of the reading leads you to think about (1 – 1 ½ pages).

These statements should be the equivalent of 1½ - 2 word-processed, double-spaced pages – so about 375-525 words long. The format is informal: your statement should list **your name**, the **date**, the assignment (**the authors, titles, and chapters/pages discussed**), and **your own title** at the top. You should divide the statement into two parts (“Summary” and “Reaction”), one summarizing the reading's most important point or points and the other giving your reaction to the reading. You need neither quote nor cite the text, though you can, if you think it important to do so. The statements should be written in clear, Standard English prose. The style may be informal.

As you write, don't try to summarize *all* the points made in the reading. Focus on one or two points that seem highly significant *to you*. This point or these points ought to have led you to think about something that seems important, significant, or meaningful. This point or these points need not be central to the reading, although in most cases I expect they will be. You may well write about some minor aside that an author makes, if that aside has led you to begin thinking. Just be sure to **explain clearly and accurately what the author says** when you claim the authors argue something. Also, explain your reaction, your interest, your thought process. When I say, “explain,” I don't mean saying that something is “interesting” or it has “made you think.” Instead, **identify what in particular strikes you as interesting, or what specific problems or ideas the reading raised for you, and then give the reader some sense of why any of these ideas seem important or significant to you.** What has led you to react in the way you have?

This assignment is meant to focus both on the reading *and* on your thoughts insofar as they relate to the reading. For the second half of the paper, you may explain why the authors' claims seem to you wrong-headed, or really cogent; why they excite or repel you; why they have made you think of something in a new way, or why they seem to point to a dead end. You may explain why the piece seems really bad or really good to you. This assignment lets you think aloud, as it were. However, the first part of the paper should accurately summarize what the author says.

The assignment also, I hope, will further two other aims. First, it will give you a chance to work on mastering the reading, as well as to demonstrate to me that you have done the reading. If there are parts of the reading that you don't understand, then write about the problems you have in seeing the author's points. I'll try to address those problems, either directly, by commenting on your paper, or indirectly, in class. Second, your comments may provide materials for our class discussion, as well as prepare you for writing the longer papers and exams.

These papers will be graded minimally: check, check/minus, minus, zero. I may add no or only a few comments.

- Check: a) the paper clearly and coherently develops an idea; b) it also accurately and fully summarizes what the reading says; and c) it convincingly and clearly shows why this point or line of thought is significant to you.
- Check/minus: the paper demonstrates some effort, but it is incomplete or unbalanced.
- Minus: the paper is just thrown together, it lacks careful thought, or it is wildly inaccurate about the reading.

Checks will earn full credit (1%), check/minuses partial credit (0.75%) and minuses (0.5%) minimal credit. A check is the equivalent of an “A+” already for 1% of your final grade.

No late papers will be accepted. Finally, all papers will be posted to the course PROWL site and available to the entire class, for use in our discussions and preparing papers.