

Phil 491h: Philosophical Anthropology Spring 2007 Syllabus

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Office: Olmstead Hall 342
Hours: 11:00-11:50/1:00-1:50 MWF
Thursdays 6:00-8:45 P.M.
Room: LB 209

Course Description

Philosophical anthropology or, more colloquially, the philosophy of human nature, investigates questions concerning the meaning and structure of human being. The scope of these questions is broad, including questions concerning the existence and nature of the human soul, the possibility of free will, and the role of social relations in the determination of our meaning. This course will examine these questions by addressing historical texts that deal with these themes. We will begin with the classical conceptions of Plato and Aristotle and the stoic philosophy of Marcus Aurelius, before turning to the enlightenment with a particular focus on Kant. Following this, we will look at some interesting 19th century post enlightenment reactions by Marx, Nietzsche and Freud. We will also consider the determinism of B. F. Skinner, and then finally the existential conceptions of Sartre and Heidegger. The point in looking at these varying conceptions is to make our own preconceptions about human nature explicit with the goal of reaching a deeper understanding of what it means to be a human being.

The basic format for the seminar will consist of an introduction to a particular text one week followed by a “seminar session” on that text the following week. The introductory sessions will involve part lecture and part discussion. The seminar sessions will consist of the reading of students papers followed by a discussion on themes raised in those papers.

Required Texts

Aurelius, Marcus. *Meditations*. Trans. Gregory Hays. New York: Modern Library, 2002.

Freud, Sigmund. *Civilization and Its Discontents*. Trans. James Strachey. New York: W. W. Norton & Company, 1961.

Fromm, Erich. *Marx's Concept of Man*. New York: Continuum, 2004.

Heidegger, Martin. *Basic Writings*. Ed. David Farrell Krell. 2nd Edition. New York: Harper Collins Publishers, 1993.

Nietzsche, Friedrich. *The Portable Nietzsche*. Trans. Walter Kaufmann. New York: Penguin Books, 1982.

Sartre, Jean-Paul. *Existentialism and Human Emotions*. Secaucus, NJ: Citadel Press, 1984.

Skinner, B. F. *Beyond Freedom and Dignity*. Indianapolis: Hackett Publishing Company, 2002.

Stevenson, Leslie and David L. Haberman. *Ten Theories of Human Nature*. 4th Edition. Oxford: Oxford University Press, 2004.

Assignments

Students are required to come to class prepared, having read and attempted to understand the reading assignment for the day. In addition, each student will be required to write five, five-page papers and present at least two of these to the seminar. In the event that a student wishes to write all of seven possible papers, only the five with the highest grades will count toward to final grade. Due dates for the papers are included on the calendar below. Because of the nature of the seminar, late papers cannot be accepted.

Because seminar sessions (see the calendar below) will include the reading of at least two student papers, no more than four students will be permitted to opt out of a particular paper assignment each week a paper is due. Thus, we will decide as a class who will and will not be writing a particular paper the week before the paper is due. So plan accordingly.

Grading

75% - Papers – 15% each
25% - Course Participation

Paper Requirements and Evaluation

All papers for this class should be longer than four and no longer than five pages. They must be in Times New Roman, 12 point font and formatted according to the MLA style as indicated in the *MLA Handbook for Writers of Research Papers*, 6th edition. (Copies are available in the library, bookstore and at Barnes & Noble.) Be sure to include a title. Staple the paper in the top, left corner.

Paper will be evaluated according to the following qualities, though they will not be graded according to an average based on an individual assessment of each area. (In other words, I will consider the paper as a whole looking to the following characteristics for guidance.)

- *Focus* – Does the paper stick to its topic, addressing necessary details while avoiding extraneous ones?
- *Organization* – Is the paper well-organized with respect to the order and presentation of ideas? Are ideas properly subordinated throughout the paper?
- *Clarity* – Is the paper generally clear and the prose readable? Is the thesis and argument explicit?

- *Argument* – Is the paper well-reasoned on the basis of sound and cogent argument? Is evidence interpreted adequately?
- *Factuality* – Are the factual assertions advanced in the paper correct? Are they adequately supported by documentation as needed?
- *Documentation* – Is the selection and use of sources appropriate for the topic? Is the paper properly documented with citations to your sources?
- *Format* – Does the paper adhere to the formatting guidelines of the 6th edition of the MLA style manual?
- *Grammar* – Is language used according to the rules of grammar? Is it properly academic?

Further assistance with paper writing can be found in Peter Vranas' brief, but excellent guide to writing philosophy papers. I have appended a copy below. Follow it as you wish, except where it disagrees with the guidelines provided above.

Course Participation

Course participation grades are not automatic. They are based on oral contributions to the collective learning experience of the class as a whole in terms of asking pertinent questions, answering questions correctly or, at least, provocatively, making insightful observations, and offering other meaningful expressions of interest in the material that help encourage learning. I begin by assuming a C for each student's course participation grade and move from there. Students should realize that *it is possible to talk a lot in class and receive a low grade for course participation*. Frequent absences are also grounds for a low participation grade.

Attendance

Because being present and attentive in class is part of (and perhaps the most important part of) the learning experience and because a serious comportment toward learning new ideas is necessary for understanding philosophy, I have a serious attendance policy: *final grades will be dropped a part letter grade for each unexcused absence*. In order for an absence to be excused, students must submit an official university excuse in writing. I will NOT accept email for this purpose. Special consideration will be given to seniors who miss class for job and graduate school interviews that must be scheduled during class time.

Electronic Technology in the Classroom (Cell Phones, Laptops, Etc.)

The use of laptops, cell phones, gaming devices and other electronic contraptions is not permitted in class. Students caught using them will be asked to leave and counted absent

for the day. (You can wear a watch, if you must, but please don't sit staring at it during my lectures.)

Food in the Classroom

No eating in class.

Incompletes

Incompletes will be given only in rare circumstances and only when a previous arrangement has been made.

Academic Honesty

All work submitted in this course must be prepared by the student expressly for this course. A student who submits work that is plagiarized, bought, borrowed from the archives of a fraternity, copied from another student, etc., *will fail the course*. I fully support the University's Academic Honor Code. To avoid confusion, students should keep in mind that plagiarism occurs not only when someone copies an author word for word, but also when someone uses another's ideas without giving credit, even if the ideas are paraphrased (that is, put in your own words). Always document your sources!

Respecting the Library

We have been given the fortunate opportunity of having class in the library conference room. Please remember that we are meeting in the library and speak softly on your way to class and leaving afterwards.

Supplemental Reading / Noesis

Noesis: Philosophical Research Online is a limited area search engine dedicated to open access, academic philosophy on the Internet. It is based at UE and available online at <http://noesis.evansville.edu>. Noesis ranges topically across the profession of philosophy with overlap into areas that are pertinent to its study, including cognitive and political science. It also allows simultaneous search of two, excellent Internet encyclopedias in philosophy.

Course Calendar

- Week 1: 1/10: **Plato** (Recap) / **Aristotle**
- Week 2: 1/17: **Aristotle** / **Marcus Aurelius** (*The Meditations*)
- Week 3: 1/24: Seminar Session: Stoicism Paper Due
- Week 4: 1/31: **Marx** (*Marx's Concept of Man*)
- Week 5: 2/7: Seminar Session: Marx Paper Due
- Week 6: 2/14: **Nietzsche** (*Twilight of the Idols*)
- Week 7: 2/21: Seminar Session: Nietzsche Paper Due
- Week 8: 2/28: **Freud** (*Civilization and Its Discontents*)
- Week 9: 3/14: Seminar Session: Freud Paper Due
- Week 10: 3/21: **Skinner** (*Beyond Freedom and Dignity*)
- Week 11: 3/28: Seminar Session: Skinner Paper Due
- Week 12: 4/4: **Sartre** (*Existentialism is a Humanism*)
- Week 13: 4/11: Seminar Session: Sartre Paper Due
- Week 14: 4/18: **Heidegger** (*Letter on Humanism*)
- Week 15: 4/25: Seminar Session: Heidegger Paper Due

How to Write a Philosophy Paper

Peter B. M. Vranas

0. INTRODUCTION

1. **Keep in mind two main goals:**
 - a. To *think deeply* about a philosophical issue (preferably an issue that you find interesting, important, and puzzling), *reaching a (tentative) conclusion* that leaves you to a large degree satisfied.
 - Philosophy is not sophistry: you should only defend conclusions in which you believe. You should be open, however, to the possibility that your views will change while you are thinking or writing about an issue: you may start with the intention of defending a particular conclusion and end up defending an opposite conclusion.
 - Even if philosophical questions have no unique right answer, they do have *better* and *worse* answers; if you believe that anything goes, then you are not in a proper frame of mind for writing a philosophy paper.
 - b. To *write down your thoughts* in a clear, precise, concise, and organized way.
2. **How to choose a paper topic**
 - a. Choose a topic that you find *important* and *exciting*: it's better if working on the paper feels worthwhile and fun.
 - b. Choose a topic on which you have something *new* to say: if you agree with everything the readings or your instructor said on a particular issue, then you have no paper topic (related to that issue).
 - c. Especially for short papers, choose a very *narrow* topic and examine it in detail: *depth* is much more important than *breadth*. (E.g., don't try to defend—or attack—relativism in general; choose a specific version of relativism.)
3. **The content of a philosophy paper**
 - a. When writing about an issue, start with what other people have said about the issue: don't reinvent the wheel.
 - b. But other people's views should be only a starting point: the bulk of the paper should consist of your own views, not of exposition.
 - c. And your own views should be not just stated, but should be supported by arguments.
 - d. Rather than passing over in silence objections to your views, you should consider the most plausible objections you can think of, you should reply to these objections, you should consider plausible rejoinders to your replies, and you should respond to these rejoinders. It's like a dialogue; the longer it gets, the better, provided that the participants keep making new points rather than repeating themselves. (Note that one might object to an argument in *three* ways: by objecting to the argument's *premises*, to its *reasoning*, or to its *conclusion*.)

1. FIRST STEP: PREPARATION

1. Start working as *early* as possible. Don't expect to produce a decent paper if you start on the eve of the due date.
2. Consulting extra sources is often helpful but is *not* necessary: it's far more important to study carefully the required readings and to *think* deeply about your topic.
3. Before you start writing the paper, make an *outline* that lists in an organized way the points you want to make.

2. SECOND STEP: WRITING

1. Organization

- a. The paper should have a concise and informative *title*. ('First paper' is *not* an acceptable title.) The title should make clear the *topic* of the paper (e.g.: 'The death penalty') or, even better, the *thesis* you are going to defend (e.g.: 'Against the death penalty'). Avoid 'journalistic' or 'literary' titles (e.g.: 'Death of a penalty') whose point the reader cannot understand before reading the paper itself.
- b. The *introductory paragraph* is very important and you should do three things in it. (i) State briefly the *topic* of the paper. (Avoid banal openings like 'Topic X has been a great mystery and source of controversy since the dawn of humanity'.) (ii) Take a stand on the topic: formulate your *thesis* as precisely as it's possible at this early stage. (iii) Announce the *plan* of the paper; namely, what you will do in the remainder (or in each section) of the paper.
- c. It's advisable to divide the paper into numbered and titled sections. Start each section by saying what you will do in the section. End each longer section by summarizing what you have done in the section.

2. Reasoning: Make sure that your arguments are either deductively valid or inductively strong, and that they contain no irrelevant or redundant premises. It helps to lay out the arguments in standard premise/conclusion form.

3. Justification

- a. Every statement in the paper must be justified, except for uncontroversial statements ('The Earth is round'). Avoid uncontroversial statements that just express your personal opinion ('I feel that the death penalty prevents many murders').
- b. One way to justify a statement is to provide a reference ('Jones (1996: 437) concluded that the death penalty prevents many murders'). References should be precise so that they can be checked: *include page numbers*. Keep quotations to a minimum: paraphrasing usually demonstrates better your grasp of the material.
- c. It's not justified to ridicule people or views. Remember that the authors of most readings are intelligent people: try to present the most plausible understanding of their views ('*Principle of Charity*') rather than presenting these views in a way that makes them appear to be obviously false.
- d. Acknowledge your debts: presenting other people's ideas as if they were your own is called 'plagiarism' and is a serious violation of ethical conduct. (Example of acknowledging debts: this handout is partly based on handouts by David Brink, Edwin Curley, Jeanine Diller, Mika Manty, and Katie McShane, and feedback from Elizabeth Anderson.)

4. **Originality** consists in producing new ideas. A minimal degree of originality, which consists in going beyond the readings, is required; originality exceeding this minimal degree is highly desirable.
5. **Clarity** is probably the most important virtue that philosophical writing must have.
 - a. Don't presuppose that your reader is familiar with the texts to which you are referring: your intended audience should not be the instructor, but should rather be an intelligent philosopher possibly unfamiliar with the texts.
 - b. If your instructor doesn't understand what you want to say by a sentence, then the sentence is probably not sufficiently clear. To see if your instructor finds your writing sufficiently clear, give to your instructor a draft of the paper.
 - c. It's *not* OK to write *first* an obscure sentence and *then* to explain what you meant.
 - d. To promote clarity: (i) use short sentences; (ii) prefer active to passive voice and affirmative to negative constructions; (iii) avoid pretentious words and jargon; (iv) define the technical terms that you use.
 - e. It is very important for clarity to use *transition phrases* indicating (i) that you are moving to a new step in the reasoning (e.g., to a new objection, or from an objection to a reply to that objection) and (ii) whether what you are saying is supposed to support *your* view or the view of an *opponent*. Examples: 'I turn now to my argument for the second premise'; 'One might object to the first premise that ...'; 'My reply to this objection is ...'; 'One might rejoin that ...'; 'I reply ...'.
6. **Conciseness** consists in saying many things in few words.
 - a. Think of the *maximum* length of the paper as a limit within which you are trying to cram as much thought as you can (*not* as a number of pages you have to fill by multiplying the number of words you use to make your points). But don't let the quest for conciseness result in obscurity: *clarity* is paramount.
 - b. To promote conciseness, *avoid*: (a) wordiness; (b) digressions; (c) banalities; (d) too long quotations; (e) unnecessary repetitions. (It is not *unnecessary* repetition to summarize at the end of a section what you have done in the section.)
7. **Precision** is almost as important as clarity. General rule: be *meticulous*, even nit-picking, in saying *exactly* what you mean and in avoiding ambiguity. Achieving precision requires thinking about every single word.
 - a. Avoid ambiguous pronouns (like 'this', 'that', 'it', 'he', 'his'): repeat nouns. 'John used Bill's gun to kill his dog' should be 'John used Bill's gun to kill John's dog' or 'John killed his dog by using Bill's gun'.
 - b. Avoid extreme words (like 'completely', 'absolutely', 'always'). Replace 'It is always wrong to X' with 'It is usually wrong to X' or 'It is almost always wrong to X' (except if you show in the paper that it's really *always* wrong to X).
 - c. Avoid immodest expressions. 'In this paper I will prove conclusively that X' should be something like 'In this paper I will argue that X' or 'In this paper I will give reason to believe that X'. Avoid words like 'proof' or 'demonstration'.
 - d. Avoid category mistakes. Incorrect: 'the likelihood of this situation is quite improbable'. A *likelihood* is a *number* and thus can be *high* or *low* but not *probable* or *improbable*; it's a *situation* that can be probable or improbable. Correct: 'the likelihood of this situation is quite low'; or: 'this situation is quite improbable'.

- e. Avoid unnecessary variation (which is encouraged in literature papers). If you are making three points, don't say 'The first argument ... The second remark ... The third point'; choose the most accurate word and repeat it.
 - f. Give names to theses (arguments, etc) for ease of reference. It's much easier and clearer to refer to a thesis as 'conclusion C3' rather than as 'the conclusion of the first argument in this section'.
8. **Language**
- a. A philosophy paper differs from a literature paper. The style should be factual: avoid excessive use of metaphors. *It's OK to use 'I'; it's even advisable*, because it facilitates the use of the active voice.
 - b. The style need not be excessively formal, but the paper should not be a transcript of how you talk: avoid slang.
 - c. Plural of 'phenomenon': 'phenomena'. Similarly: criterion/criteria; thesis/theses; hypothesis/hypotheses. Avoid confusing: then/than; their/there; principal/principle; adapt/adopt; affect/effect; complementary/complimentary; its/it's.
9. **Other matters**
- a. Don't spend too much time on the concluding paragraph: it can be as short as a single sentence that repeats your thesis. On the other hand, the concluding paragraph is a good place at which to mention possible extensions of your argument or problems that you were unable to address.
 - b. The format of the paper (e.g., font size and type, margins, single- vs double-spaced, title page or not, footnotes vs endnotes, references in footnotes or in a list of references) does not matter except if your instructor indicates otherwise. But it's a good idea to *number the pages* so that the instructor's comments can refer to specific page numbers.
 - c. There is no minimum length requirement, but keep close to the *maximum* length unless you write very concisely.

3. THIRD STEP: REVISING

1. Write the paper in (at least) two drafts. After writing the first draft, set it aside for a while, then read it through and make handwritten changes and corrections before typing the second draft.
2. It's a very good idea to give a draft to your instructor for comments. The more complete your draft is, the more you should benefit from this process. But *don't expect your instructor to catch every problem*.
3. Spell-check the final draft and *proofread* it carefully for spelling, grammar, punctuation, and coherence of argument. Check also that you in fact do in the paper what you promise in the introductory paragraph that you will do.