

General Education Course Submission Form

Date of Submission: 5/26/10

1. Check which area(s) this course applies to.

Inquiry – Arts & Creativity	<input type="checkbox"/>	Composition & Communications - II	<input type="checkbox"/>
Inquiry – Humanities	<input checked="" type="checkbox"/>	Quant Reasoning – Math	<input type="checkbox"/>
Inquiry – Nat/Math/Phys Sci	<input type="checkbox"/>	Quant Reasoning – Stat	<input type="checkbox"/>
Inquiry – Social Sciences	<input type="checkbox"/>	Citizenship – USA	<input type="checkbox"/>
Composition & Communications - I	<input type="checkbox"/>	Citizenship - Global	<input type="checkbox"/>

2. Provide Course and Department Information.

Department: Philosophy

Course Prefix and Number: PHI 100 Credit hours: 3

Course Title: Introduction to Philosophy: Knowledge and Reality

Expected Number of Students per Section: 32 Course Required for Majors in your Program? N

Prerequisite(s) for Course? None

This request is for (check one): A New Course An Existing Course

Departmental Contact Information

Name: David Bradshaw Email: dbradsh@uky.edu

Office Address: 1405 POT Phone: 7-7107

3. In addition to this form, the following must be submitted for consideration:

- A syllabus that conforms to the Senate Syllabi Guidelines, including listing of the Course Template Student Learning Outcomes.
- A narrative (2-3 pages max) that explains: 1) how the course will address the General Education and Course Template Learning outcomes; and 2) a description of the type(s) of course assignment(s) that could be used for Gen Ed assessment.
- If applicable, a major course change form for revision of an existing course, or a new course form for a new course.

4. Signatures

Department Chair: David Bradshaw Date: 5/26/10

Dean: Anna R. K. Bosch ARK Bosch Date: 8/5/10

College Deans: Submit all approved proposals electronically to:
Sharon Gill Sharon.Gill@uky.edu
 Office of Undergraduate Education

General Education Course Proposal

PHI 100 – Introduction to Philosophy: Knowledge and Reality

Proposed for Area I.A, Intellectual Inquiry in the Humanities

DESCRIPTION:

Inquiry in philosophy differs from other forms of inquiry in at least two ways, one substantive and one methodological. Substantively, philosophy deals with the “big questions” of human existence and self-understanding. These include, for example: Is there a purpose to human life? If so, what is it? Is there an objective morality, and if so, what is its source? Can anything be known? If so, how? How is knowledge different from opinion or belief? Is there a God, and if so, what is he like? Do we possess a soul, and if so, will it perish with the body? Do we possess free will, and if so, how is this compatible with the apparent determinism of the natural world? Methodologically, philosophy seeks to address such questions primarily (although not exclusively) through ordinary observation and reflection upon ordinary human experience. This certainly does not exclude the use of information and conjectures drawn from the sciences, but philosophy as an enterprise long antedates the rise of modern science, and the philosophical tradition possesses its own rich stock of questions, ideas, and arguments.

The aim of PHI 100 is to introduce students to the side of philosophy dealing with the constitution of reality and the nature of knowledge. (This course is complementary to PHI 130: Morality and Society, which introduces students to the side of philosophy dealing with human ethical and political life, and which is being proposed under Area IV.A of the General Education program.) There are many ways in which such an introduction can be performed, and our department has traditionally allowed individual instructors freedom to choose the method most suited to their own interests and expertise. For example, some have used solely readings from

eminent historical authors, whereas others have used contemporary readings grouped according to topic, and others have used a combination of these approaches. Likewise, some have chosen a governing theme for the course (e.g., God, freedom, and evil; personal identity and immortality; knowledge and its limits) whereas others have attempted a broader but less focused introduction. Such individual variations are appropriate because there is no single, best method of introducing students to philosophy. The challenge facing an instructor is primarily that of awakening students' curiosity regarding "big" questions such as those listed above and encouraging a sense of confidence that they can be addressed by rational means. Many different approaches can achieve this end, provided that they are accompanied by the right blend of enthusiasm and rigor.

The course template for Area I.A is broad enough to continue to permit a diversity of approaches to introducing philosophy. On the other hand, it does mandate some specific elements which, although they have commonly been part of many of our courses, have not previously been specifically mandated for PHI 100. These include:

(1) An oral component, as called for in Learning Outcomes # 1 and 4. We propose allowing this requirement to be satisfied by any of the following: oral presentations in class; individual oral examination by the instructor; or classroom discussion, *provided that* the instructor takes active steps to ensure that all students participate and assigns a portion of the final grade on the basis of their participation. In other words, although individual oral presentations may or may not be required, all students must be required to present their ideas orally in some fashion.

(2) A historical component, as called for in Learning Outcomes #2 and 3. In terms of the different approaches mentioned above, we take it that a course based purely on contemporary sources would not achieve these Learning Outcomes. The syllabus must include enough historical readings to enable students to understand different "historical schools and periods" and

“the values and presuppositions that underlie the world-views of different cultures and different peoples over time.” However, not all readings need be historical, so that the mixed approach and purely historical approach are both acceptable.

(3) There must be “a sustained piece of analysis . . . that makes use of logical argument, coherent theses, and evidence [appropriate to the] discipline” (LO #5). In practical terms, this means that the course must include a requirement for a paper, and not only quizzes, exams, or short writing assignments. We propose that every course must include a paper of at least 5-7 pages. Whether the paper should give evidence of reading beyond the syllabus will be left to the instructor, since in philosophy good work can sometimes take the form of discussion of the views of just one or two authors. This paper (or, if there are more than one in a semester, the last one) will be submitted to Blackboard to be available for assessment.

Other aspects of the learning outcomes, such as that students must “present and critically evaluate competing interpretations” (#1) and “demonstrate disciplinary literacy” (#4) are already part of our current practice in teaching this course. They will continue to be assessed as appropriate through short assignments, quizzes, and exams, as well as the paper.

Attached to this proposal are two sample syllabi which both fit the desiderata of the revised course as we envision it. Two are offered to give some sense of the range of variability in types of assignments and selection of texts.

We plan to offer ten sections of this course per semester, each of 32 students. Most of them will be taught by graduate students and lecturers. Each graduate student will be assigned a faculty mentor responsible for reviewing the syllabus and visiting the class as necessary to ensure that the course meets these guidelines.

Introduction to Philosophy: Knowledge & Reality

Instructor: Ty Camp
Office Hours: M: 10-11:30 & W: 3-4:30
POT 1402
Email: ty.camp@uky.edu

PHI 100-004
MWF: 1-1:50pm
CB 340
Spring 2010

Course Description

What kinds of things do you believe to be true? Do you believe in God? Science? Human dignity? Democracy? If you believe in anything, why do you believe it? If someone had a different position than yours, how would you defend your position? Do you think you *need* to defend your position? If not, why not? These are just different ways of formulating the question of truth. What is truth? Who or what determines what is true and what is not? Is truth even a valuable pursuit? If not, what is more valuable than truth?

Our purpose in this course is to inquire into truth, how we know it, and whether it is a worthy pursuit. If we are to be responsible with our heritage we must ask ourselves how these inquiries have been approached in the past. We must look to our predecessors if we are to find out who we are because our predecessors have formed and shaped even the very ways we ask questions. Thus, this course will unfold as an inquiry, but an inquiry into a specific area, which itself has many different aspects. The inquiry will be into how these predecessors conceived of truth and why they believed it was (or was not) a worthy pursuit. We will seek to discover the specific ways in which they opened up this field of inquiry while reflecting on whether what we find in their texts provides satisfactory answers for the way we view the world.

By the end of this course you should be familiar with the seven major thinkers we will cover. You should be able to articulate their positions on what truth is and how we come to know it. You should also be able to articulate how their positions differ from the others studied and whether or not you find their views compelling.

Required Textbooks

Plato, *Meno*, trans. G.M.A. Grube (Indianapolis, IN: Hackett Publishing Company, 1976).

Aristotle, *Introductory Readings*, trans. Terence Irwin (Indianapolis, IN: Hackett Publishing Co., 1996).

Augustine, *Free Choice of the Will*, trans. Thomas Williams (Indianapolis, IN: Hackett Publishing Co., 1993).

Rene Descartes, *Meditations on First Philosophy*, ed. John Cottingham (Cambridge: Cambridge University Press, 1996).

Immanuel Kant, *Prolegomena to Any Future Metaphysics*, trans. Günther Zöllner (Oxford: Oxford University Press, 2005).

Søren Kierkegaard, *Philosophical Fragments*, trans. Edna & Howard Hong (Princeton, NJ: Princeton University Press, 1982).

Friedrich Nietzsche, *Twilight of the Idols*, trans., R.J. Hollingdale (Penguin Press, 1990).

Recommended Websites

Stanford Encyclopedia of Philosophy: <http://plato.stanford.edu/>

Internet Encyclopedia of Philosophy: <http://www.iep.utm.edu/>

Course Structure and Expectations

6 Reflection Papers	20%
2 Class Presentations	20%
Mid-Term Exam	25%
Final Essay	25%
Participation	10%
Absences	Every absence after the third is 4 points off your final grade.

Reflection Papers:

You will be asked to write 6 reflection papers (3 before and 3 after the mid-term). They should be written in response to one of the questions given to you in class. They should be one page (about 300-350 words), double-spaced, 12 pt. font. These should be well written and concise, yet provide an answer to *every* aspect of the question. The key with your writing is that you be specific and fair.

Reflection Paper/Final Essay Grading Rubric

A (90-100)	<ul style="list-style-type: none"> The principle characteristic of the A paper is its rich content and stylistic elegance. Clear, well-developed thesis that "answers" the prompt and which guides the essay throughout. Effectively analyzes, interprets, and makes inferences from the material by using specific <i>key</i> examples from the texts and supporting claims with incisive, well-developed arguments. Supports thesis with specific, relevant examples from other works read in class. Imparts a sense of wholeness and convincing clarity.
B (80-89)	<ul style="list-style-type: none"> The B paper delivers a substantial treatment (in terms of quality and interest value) of the subject. Has a thesis that addresses all aspects of the prompt. Demonstrates solid understanding of material by using relevant examples and supporting claims with acceptable arguments. Shows acceptable organization and writing; language errors do not interfere with the comprehension of the paper.
C (70-79)	<ul style="list-style-type: none"> The C paper is generally competent, but the treatment of the subject is too general, undeveloped, vague, or commonplace. Has a limited, confused, or poorly developed thesis that may only restate the prompt. Demonstrates limited understanding of the material by misusing examples (or failing to show how they relate to the thesis) and/or providing arguments that are insufficient, irrelevant, or not to the point. Poorly organized or written; language/grammar errors interfere with the comprehension of the paper.
D (60-69)	<ul style="list-style-type: none"> The D paper reveals only a rudimentary understanding of the subject. Has no thesis or a thesis that does not effectively address the topic. Shows inadequate or inaccurate understanding of the material by misusing examples and providing irrelevant arguments. Written so poorly that it inhibits understanding.
E (59 & below)	<ul style="list-style-type: none"> The E paper does not meet the assignment or was plagiarized. Fails to address the topic on most levels (other than simply turning it in). Does not demonstrate acceptable college writing.

Class Presentations:

On two days over the course of the semester (once before and once after the mid-term exam) you will present your reflection paper to the class. Your presentation should take 3-5 minutes during which you will summarize what you have written and raise questions as to how this relates to what we have already read/discussed in class. Basically, you will be setting up the discussion for the entire class session. This is a sizeable chunk of your grade, so you should take it seriously. However, I realize you are (more than likely) new to philosophy and so my job will be to help guide you in the process. Please come to my office hours if you have any questions about your particular presentation.

Class presentation grading rubric

A (90-100)	<ul style="list-style-type: none"> • Within the appropriate time limits. • Conversant familiarity with the content of reflection paper and reading. • Able to answer questions about paper and reading that go beyond what student presents. • Asks questions that present specific, relevant, incisive challenges/developments to paper and to the reading itself.
B (80-89)	<ul style="list-style-type: none"> • Within the appropriate time limits. • Mostly familiar with the content of reflection paper and reading (a little stilted here and there). • Able to answer most specific questions about the paper and reading. • Asks specific, relevant questions based on the material.
C (70-79)	<ul style="list-style-type: none"> • A little too short or a little too long. • Familiar with some of the content of reflection paper and reading, but not all of it. • Able to answer a few questions about the paper and reading. • Questions are general or that require simple answers.
D (60-69)	<ul style="list-style-type: none"> • Way too short or way too long. • Not familiar with any of the content of reflection paper and reading. • Not really able to answer questions related to the paper or reading. • Questions are far too general or unrelated to the material
E (59 & below)	<ul style="list-style-type: none"> • Substandard work.

Mid-term Exam:

This will evaluate whether and to what extent you are capable of retaining the information from the readings and lectures. It will be True/False, multiple choice, matching, and short answer. The questions will come from both the readings and the lectures, so be sure to read ALL of the material and take good notes. You are responsible for *any* reading on the syllabus or anything covered in lecture up to the point of the mid-term exam.

Final Essay:

This will evaluate your ability to philosophize in writing. You will be given 3-5 questions two weeks before the date of the final exam and asked to respond to one of them. The idea is that after writing six one page reflection papers over the course of the semester you should be able to write a longer essay on a similar topic. The final essay will be graded using the same

rubric as the reflection papers, but the final essay will be worth more. Thus, it is essential that you put a lot of time and effort into this essay as it will function as your “final exam”. A hard copy of this essay must be submitted to me no later than the time scheduled. If you would like your essay back after it is graded, please indicate this somewhere on the paper.

Participation:

Philosophy is a social affair that requires asking questions. That is, it is best learned (and even better practiced) in groups. Only in groups do discussions arise. Only in groups and people challenge the way others think. Thus, in order to create an environment where everybody can learn, you have to come to class and participate in the discussion by asking good questions (good questions are genuine questions, but they are usually specific and relevant). So, in order to be “prepared” for class you must, first of all, show up as attendance will be taken daily. It means that you, secondly, have completed the assigned reading for the day and are prepared either to discuss your understanding of the reading or ask specific questions that you might have. It means that you, finally, pay attention during the lecture and participate in the discussion, especially when your peers are doing their presentations. Use the golden rule on this one.

Philosophy also requires lots of difficult reading. You will be given reading guides that alert you to key words and passages that must be understood in order to grasp what is going on. However, I expect you to read the assigned reading for the day *before* class begins. Some of the readings are short, some are long, but the main thing is to do the following: (1) read through the selection, highlighting and underlining important words/phrases/ideas, (2) summarize main ideas succinctly in your own words, (3) repeat the argument of the entire reading to yourself either out loud or in writing, (4) make a list of any questions that you have and bring them to class.

Participation Rubric

A (90-100)	<ul style="list-style-type: none"> • Always attends class. • High level of preparation (i.e., reading always done on schedule, actively participates in lecture by taking notes and asking relevant, specific questions, etc.). • Answers when called on and/or volunteers to answer open questions (not directed at anyone). • Asks questions or volunteers information pertinent to the reading/lecture. • Respectful to other students when they do their presentation.
B (80-89)	<ul style="list-style-type: none"> • Attends most classes. • Regular preparation (i.e., reading regularly done, regularly takes notes and asks questions). • Attempts to answer questions when called on and usually gives an answer that, even if it is not right on, points in the right direction. • Respectful to other students when they do their presentation.
C (70-79)	<ul style="list-style-type: none"> • Attends most classes • Prepares sometimes (i.e., does some reading, takes some notes and asks a question or two). • When called on usually does not know the answer and does not put much effort into giving one. • Not respectful to other students when they do their presentation.
D (60-69)	<ul style="list-style-type: none"> • Attends class at times. • Usually not prepared (reading usually not done, no notes, no questions) • When called on, does not know the answer and does not put effort in to giving one. • Not respectful to other students when they do their presentation.

E (59 & below)	• Substandard participation.
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Course policies:

1. Be respectful of yourself and others.
 - a. No texting (after asking you twice I will begin deducting 5 points of your final grade per text).
 - b. No computers for any reason (too many people surf the web during class).
 - c. If you are uninterested or bored, please leave rather than talking, texting or doing other work.
2. Attendance
 - a. 3 unexcused absences allowed.
 - b. Every absence after the third is 4 points off your final grade.
3. If you are absent on the day something is due, you may either turn it in early or, in the event of an excused absence, turn it in within two weeks of the due date (late work will be returned with a grade only and no written comments).
4. Plagiarism and Cheating
 - a. Plagiarism or cheating in any form will not be tolerated.
 - i. For the first offence you will be given the chance to re-write the paper (or re-take the exam) for ½ credit.
 - ii. For the second offence, you will be given a 0 for the assignment and an E for the course.
 - b. In order to educate you about plagiarism in particular you must read the 9 pages related to “Understanding Plagiarism” on the Ombud’s website, take the 4 available “True/False” quizzes, and return the signed form by Wednesday, January 20, 2009 (you will receive absences until the signed form is turned in).
 - c. The URL for the Ombud’s website on plagiarism is (You will be taken to page #1. The subsequent 8 pages may be accessed by the dropdown menu in the top left corner of the page.):
http://wps.prenhall.com/hss_understand_plagiarism_1/6/1668/427065.cw/index.html
5. ADA Statement
 - a. If you have a disability it is your responsibility to provide me with written documentation from the testing center if you need any special accommodation. If you have any questions about this please ask me, as I am happy to do what I can.

Tentative Course Schedule

Date	Reading	Assignment	Reflection	Presentation
Wednesday 1/13	Introductions: Philosophy			
Friday 1/15	Plato	p. 1-20 (stop at 86c)		
Monday 1/18	MLK Day No Class			
Wednesday 1/20	Plato: 20-32	p. 20-32		
Friday 1/22	Plato		A	1
Monday 1/25	Aristotle	Metaphysics: 115-120, 125-132		
Wednesday 1/27	Aristotle	Categories: 1-3 Physics: 36, 42-50		
Friday 1/29	Aristotle	Physics 57-62	B	1

Monday 2/1	Aristotle	De Anima: 76-86		
Wednesday 2/3	Aristotle	De Anima: 96-103		
Friday 2/5	Aristotle	Metaphysics 150-159	A	2
Monday 2/8	Aristotle	Metaphysics 159-174, 187-189		
Wednesday 2/10	Augustine	Book 1:1-14		
Friday 2/12	Augustine	Book 1:15-28	B	2
Monday 2/15	Augustine	Book 2: 29-69		
Wednesday 2/17	Augustine	Book 3: 70-95		
Friday 2/19	Augustine	Book 3: 96-123	A	3
Monday 2/22	Descartes	Meditation 1		
Wednesday 2/24	Descartes	Meditation 2		
Friday 2/26	Descartes	Meditation 3	B	3
Monday 3/1	Descartes	Meditation 4		
Wednesday 3/3	Descartes	Meditation 6		
Friday 3/5	Review			
Monday 3/8	Mid-Term Exam			
Wednesday 3/10	Kant	Preface/Preamble: 63-77		
Friday 3/12	Kant	General Question: 78-85	A	4
Spring Break 3/15-3/19				
Monday 3/22	Kant	First Part: 88-99		
Wednesday 3/24	Kant	Second Part: 101-115		
Friday 3/26	Kant	Second Part: 115-129	B	4
Monday 3/29	Kant	Third Part: 132-150		
Wednesday 3/31	Kant	Third Part: 150-164		
Friday 4/2	Kant	Solution: 166-171	A	5
Monday 4/5	Kierkegaard	Preface & I: 5-22		
Wednesday 4/7	Kierkegaard	II: 23-36		
Friday 4/9	Kierkegaard	III: 37-48	B	5

Monday 4/12	Kierkegaard	IV: 55-71		
Wednesday 4/14	Kierkegaard	Interlude: 72-88		
Friday 4/16	Kierkegaard	V: 89-111	A	6
Monday 4/19	Nietzsche	31-32, 39-51		
Wednesday 4/21	Nietzsche	52-69		
Friday 4/23	Nietzsche	116-121	B	6
Monday 4/26	Nietzsche			
Wednesday 4/28	Nietzsche			
Friday 4/30	Nietzsche			
Wednesday 5/5	5pm: Final Paper Due & Grill Out at Mr. Camp's house: 874 Cheryl Ln, Lexington, KY 40504			

PHI 100: KNOWLEDGE AND REALITY

the status of the sensible world

Meeting Place: White Hall Room 217

Meeting Time: TR 6:00—7:15 PM

Instructor: Joseph Trullinger

E-mail: jtrullin@uky.edu

Office Hours*: MWF 12:00—12:30 PM

Office Location: Patterson O.T. 1406

TR 5:30—6:00 PM

Mailbox location: Patterson O.T. 1443

* You can also e-mail me to set up another time

Course Description and Objectives

In this course we will be exploring questions about the nature of knowledge and reality, and looking for the link between the two. In doing so we will explore many questions: Is there a God? If God does exist, what is he like? Is there such a thing as a soul? If so, how is it different than my body? Do I have any *good* reasons for believing that what I can touch and see is not, in fact, a sophisticated illusion? Can anything be real if I can't perceive it? If everything in nature works according to laws, and I exist in the natural world, how can any of my actions not be constrained by those laws? Is there such a thing as free will, or are all of our actions predetermined? What do we mean when we say we *know* something to be true, and how is this different than mere opinion?

The word *philosophy* comes from the ancient Greek word *philosophia*, meaning “the love of wisdom.” The largest aim of this course is to instill within you an ongoing love of wisdom, a perpetual desire for the truth for its own sake. We will develop this appreciation through reading a number of philosophical classics from a variety of periods, tracing the development of various ideas in the Western tradition, before ending with a look at Chinese philosophy in the *Tao Te Ching*. Our primary concern is to see how the sort of answers one gives to the questions about reality in the previous paragraph determine the way one approaches the world, and shape how we ought to live our lives. Roughly speaking, we can see each of our authors as articulating either an “otherworldly” or a “this-worldly” theory; the course is structured such that we will see a conversation back and forth (or a “dialectic”) between these two opposing standpoints. If you pay careful attention to the reasons these philosophers give, you will find that certain positions which seemed absurd actually have more going for them than you ever thought before, and certain ideas that you always suspected were right but could never prove will become clear.

Although there is a considerable amount of (sometimes difficult) reading, you are required to keep up. The more you fall behind in the reading, the harder this course will be. It is both vital and rewarding to read all the material on time and work hard at understanding it on your own before coming to class.

Students unwilling or unable to do so should drop the course or be prepared to accept the consequences.

Course Texts

Plato, <i>Five Dialogues</i> (2 nd ed.)	(Hackett)
Epicurus, <i>The Epicurus Reader</i>	(Hackett)
Descartes, Rene. <i>Discourse on Method and Meditations on First Philosophy</i> (4 th ed.)	(Hackett)
Berkeley, George. <i>Three Dialogues between Hylas and Philonous</i>	(Hackett)
Fichte, Johann. <i>The Vocation of Man</i>	(Hackett)
Lao-Tzu, <i>Tao Te Ching</i>	(Hackett)

Please purchase those editions of the works that have been ordered for the course. If you can literally be on the same page as everyone else throughout lecture, this will help you to be on the same page in the figurative sense. I also strongly recommend purchasing the *Oxford Dictionary of Difficult Words*, as immediately looking up unfamiliar words the moment you come across them allows you to delve into the meaningfulness of a text rather than skim around the surface.

Requirements and Grades

Short Assignments	10%	Grading Scale for Final Grades: (the grade that appears on your transcript)	90%-100%=A
First Paper	25%		80%-89%=B
Second Paper	25%		70%-79%=C
Third Paper	25%		60%-69%=D
Participation	15%		0%-59%=E

Total:	100%		

Incompletes will only be given in exceptional circumstances, in which case an arrangement needs to be made as soon as possible before the end of the course.

Short Assignments: 10% of your overall grade

There will be short, in-class writing assignments throughout the semester. Each assignment counts equally towards this portion of your overall grade. As these assignments will be held at unannounced times, in order to be prepared make sure you do not fall behind in the reading.

Make-Up Policy: If you miss a session, you are responsible for finding out what you missed. Work will be accepted late only for students who submit a university excuse note. All students have only one chance to make up any particular assignment.

Papers: 75% of your overall grade

There are three papers, due on the dates listed on the class schedule. Each paper is worth 25% of your overall grade. These papers are expected to display clear organization, competent knowledge of the material, and above all, that you have critically engaged with the issues at hand. I will hand out a rubric at a later date that will further specify these requirements. Observe MLA format in your writing. You should also consult Strunk and White's handy classic *Elements of Style*, affordably available in almost any respectable library/bookstore, or online (and free!) at: <http://www.diku.dk/hjemmesider/studerende/myth/EOS/>. Feel free to meet with me about your paper(s), either by dropping by my office hours or setting up an appointment via e-mail. Papers will be awarded percentage grades, rather than letter grades.

Make-up policy: If an emergency arises and you cannot turn in your paper on time, you MUST e-mail me that same day the paper is due, with a good explanation. Then you must bring me a legitimate note excusing the paper's lateness within two days from that same due date, as well as the paper itself. If any of these requirements are not met, I will consider your paper late. The penalty for a late essay is as follows: for every calendar day (past the due date) that your essay is late, I will deduct ten percentage points from the grade the exam would have received, had it not been late.

Participation: 15% of your overall grade

Philosophy is a social activity; it requires dialogue. In this class I will expect there to be a good deal of discussion not only between you and me, but among your fellow classmates.

Class participation grading rubric

A (90-100)	<ul style="list-style-type: none"> • Conversant familiarity with the content of the reading and what other people are saying. • Able to answer questions about reading that go beyond what's already been said in class. • Asks questions that present specific, relevant, incisive challenges/developments to the reading itself. • Able to communicate one's point without rambling. • Makes solid, insightful comparisons among the authors in the course • Connects the course material to ideas discussed in other courses
B (80-89)	<ul style="list-style-type: none"> • Mostly familiar with the content of the reading • Able to answer most specific questions about the reading. • Asks specific, relevant questions based on the material. • Has good points, but rambles a little bit in making them. • Makes comparisons among the authors that are sometimes clear, but not always • Has steady attendance and is always actively listening
C (70-79)	<ul style="list-style-type: none"> • Familiar with some of the content of the reading, but not all of it. • Able to answer a few questions about the reading. • Questions raised are general or require simple answers. • Has steady attendance and is usually actively listening
D (60-69)	<ul style="list-style-type: none"> • Maintains a negative, bored or confrontational attitude through most of the class. • Not familiar with any of the content of reading. • Has steady attendance, but contributes little while present; is hardly ever actively listening • Questions are far too general or unrelated to the material
E (0-59)	<ul style="list-style-type: none"> • Hardly ever attends class. • Is uncooperative, disruptive or otherwise difficult within class

Class Expectations:

1. Come Prepared by 6:00: While the majority of class will be spent in discussion, you still need to come with the appropriate text(s) and material for taking notes. The more you think about the reading before you come to class, the more confident you will be about talking in class. If I call on you at random, you should be prepared to answer. You can have an informed opinion about each reading without having to fully understand it, so failure to understand difficult material is no excuse for not participating. If it becomes apparent that you have not completed the reading, your participation grade will suffer.

2. Respect the Learning Environment: Respecting others by the way you listen is just as important as respecting others by the way you speak.

3. End of Class: Although I will do my best to end each class at 7:15p.m., I may occasionally go a few minutes over when the material demands it. Class ends when I say it ends. It is disruptive to pack up your things before lecture has ended; if you have to go early, let me know before class begins.

4. Tardiness: If your tardiness causes you to come into an ongoing activity late or to miss it altogether, I will not give you any extra time to complete it. You are responsible for finding out what you missed.

5. Electronic Devices: Please turn off and put away all electronic devices before class begins. This includes laptop computers, cellphones, iPods, walkmans, headphones, earbuds, etc. Using electronics *for any reason* in class warrants one warning, and then immediate dismissal for the day if you do not comply.

Miscellaneous:

1. **Revision:** This syllabus is open to revision as the semester progresses.
2. **Cheating/Plagiarism:** For information on what constitutes cheating and plagiarism and the penalties for both, consult Sections 6.3.0 through 6.4.11 of *Student Rights and Responsibilities*, available online at:
<http://www.uky.edu/StudentAffairs/Code/part2.html/>
Ignorance of these guidelines is not an excuse. Students who cheat and/or plagiarize will automatically fail the course. Depending on the severity of the infraction, further penalties may ensue.
3. **Accommodations:** If you require accommodations (for example, if you have a learning disability), you must let me know that (and show me the necessary documentation) within two weeks of the beginning of classes, and I will do my best to accommodate you throughout the semester. Otherwise my ability to accommodate you may be compromised.
4. **Progress in the Course:** You are responsible for keeping track of your own progress in the course; this means that you should only ask me what your current grade in the course is if you've already calculated it and are wondering whether you've made a mistake.
5. **Grade Dispute:** If you wish to dispute a grade you earned on an assignment, please discuss it with me in my office hours as soon as possible. Come to the meeting with a hand/type-written paragraph explaining the grade you believe you deserve, and why. Unless you make a good argument why your work deserves a higher grade, we cannot have a productive discussion about it.

■ PHI 100 CLASS SCHEDULE ■

Each entry on this schedule lists which readings are scheduled for us to discuss at that class meeting. You must finish each page of the assigned reading for any class *before* it meets.

- R 1/14 Introduction, Syllabus, Background.
first day of class

PLATO *climbing out of the cave*

- T 1/19 *Apology*, in *Five Dialogues*, pp. 21-44
R 1/21 *Euthyphro*, in *Five Dialogues*, pp. 1-20

T 1/26 *Meno* 70a-84c, in *Five Dialogues*, pp. 58-75
R 1/28 *Meno* 84d-100b, in *Five Dialogues*, pp. 75-92

T 2/2 *Phaedo* 63e-84b, *Five Dialogues*, pp. 101-22
R 2/4 *Phaedo* 84c-107d, *Five Dialogues*, pp. 122-45

T 2/9 *Republic* 514a-521c, pp. 186-193 (handout)

EPICURUS *no worries*

- R 2/11 Letters to Herodotus and Menoecus, *The Epicurus Reader*, pp. 5-19 and pp. 28-31

T 2/16 Ancient Collection of Maxims, *The Epicurus Reader*, pp. 32-40
R 2/18 The testimony of Cicero, *The Epicurus Reader*, pp. 47-56
topics for the first paper assigned in-class

DESCARTES *getting to the foundations*

- T 2/23 *Discourse on Method*, Parts 1-2, pp. 1-13
Meditations on First Philosophy, First and Second Meditations, pp. 59-65
R 2/25 *Meditations*, Second and Third Meditations, pp. 65-81
first paper due in-class

T 3/2 *Meditations*, Fourth and Fifth Meditations, pp. 81-92
R 3/4 *Meditations*, Sixth Meditation, pp. 92-103

BERKELEY*a matter of perception*

- T 3/9 *Three Dialogues between Hylas and Philonous*, First Dialogue, pp. 7-42
 R 3/11 *Three Dialogues*, Second Dialogue, pp. 43-60
- T 3/16 Spring Break—read ahead in Berkeley
 R 3/18 Spring Break—read ahead in Berkeley
- T 3/23 *Three Dialogues*, Third Dialogue, pp. 61-78
 R 3/25 *Three Dialogues*, Third Dialogue, pp. 78-94
topics for the second paper assigned in-class

FICHTE*the world is the material of my duty made sensible*

- T 3/30 *The Vocation of Man*, Doubt, pp. 3-26
 R 4/1 *The Vocation of Man*, Knowledge, pp. 27-45
second paper due in-class
- T 4/6 *The Vocation of Man*, Knowledge, pp. 45-65
 R 4/8 *The Vocation of Man*, Faith, pp. 67-85
- T 4/13 *The Vocation of Man*, Faith, pp. 85-103
 R 4/15 No Class—read ahead in Fichte
- T 4/20 *The Vocation of Man*, Faith, pp. 103-123

LAO-TZU*through non-doing, nothing not done*

- R 4/22 *Tao Te Ching*, Ch. 1-27
- T 4/27 *Tao Te Ching*, Ch. 28-54
topics for the third paper assigned in-class
- R 4/29 *Tao Te Ching*, Ch. 55-81
last day of class

▣ the third paper is due in my mailbox (1443 P.O.T.) by Tuesday, May 4th ▣