

Introduction to Philosophy:

The Art of the Dialogue

Syllabus with Complete Descriptions of the Assignments.

Fall 2012

# Phly 151: P10H 2422

# Tuesdays and Thursdays

# 1:00–2:15, SC217

“The unexamined life is not for a human being” –Plato, *Apology*, 38a

The best way to contact me.

# Professor: Rob Loftis

|  |  |
| --- | --- |
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Email is the best way to contact me. I promise to respond to all emails within 36 hrs, and generally respond within 24.

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# Course Information

## Important Announcements

* Please turn off all cell phones and pagers during class.
* If you have a disability and need special accommodation, please see me early in the semester.
* Read this syllabus carefully! Although it is long, it contains everything you need to know for all the major assignments
* Important announcements for this course will be sent by email. Please check your email regularly.

## Catelogue Course Description and Prerequisites

Study of the meaning and divisions of philosophy; typical problems and theories in the major branches of philosophy; its relation to the sciences, morality and religion. *Humanities core course. Prerequisites: None.*

## Course Outcomes

This course will give you…

* A general background in the core areas of philosophy, including metaphysics, epistemology, value theory, philosophy of mind and philosophy of language.
* Skills to apply ideas from philosophy theory to practical aspects of your life
* An understanding of the philosophical assumptions made in different cultures
* Skills to develop, explain, and justify an informed position of one’s own on issues in philosophy
* The ability to recognize, analyze and evaluate rational arguments.
* An appreciation of the value of pursuing philosophy rationally and with an understanding of multiple points of view

## Course Texts

* Plato, *Euthyphro, Apology, Crito, and Phaedo,* writtencirca 400 bce
* **Free online version**: *Socrates of Athens:* E*uthyphro, Socrates' Defense, Crito, and the Death Scene from Phaedo¸* translated by Cathal Woods and Ryan Pack (Self published, 2007) Available on Angel and at SSRN: <http://ssrn.com/abstract=1023142>.
* **Paper version:** *Plato: Five Dialogues*, translated by G.M.A. Grube 2nd ed. (New York: Hackett, 2002) ISBN: 0872206335
* **Audio versions** (*Euthyphro* and *Apology* only)**:** Go to librivox.org and search for “Plato” in the author field, or copy and paste these direct links.
  + <http://librivox.org/euthyphro-by-plato/>
  + <http://librivox.org/the-apology-of-socrates-by-plato/>
* Boethius, *Consolation of Philosophy,* written 524 ce
* **Free online version:** Boethius. *Consolation of Philosophy*. Translated by: W.V. Cooper edited by Israel Golancz M.A.(J.M. Dent and Company London 1902 The Temple Classics). Available at <http://www9.georgetown.edu/faculty/jod/boethius/boetrans.html>
* **Paper version:** Boethius. *Consolation of Philosophy.* Translated with an introduction and notes by Peter Walsh (Oxford: Oxford University Press, 2000) ISBN: 9780199540549
* **Audio version:** Go to librivox.org and search for “Boethius” in the author field, or copy and paste this direct link: <http://librivox.org/the-consolation-of-philosophy-by-boethius/>
* David Hume. *Dialogues Concerning Natural Religion*, first published 1779
* **Free online version:** David Hume. *Dialogues Concerning Natural Religion*, ed. and annotated by Jonathan Bennett (Early Modern Texts, 2004-2007). Available on Angel and at <http://www.earlymoderntexts.com/hd.html>.
* **Free online version:** David Hume. *Dialogues Concerning Natural Religion*,colorizedto indicate who is speaking. Available on Angel and at <http://evolvingthoughts.net/2012/03/humes-dialogues-a-coloured-edition/hume-dialogues/>
* **Paper Version:** David Hume. *Dialogues Concerning Natural Religion*, (New York: Penguin, 1990) ISBN: 0140445366
* **Audio version:** Go to librivox.org and search for “Hume” in the author field, or copy and paste this direct link: <http://librivox.org/dialogues-concerning-natural-religion-by-david-hume/>
* Justin Leiber. Can Animals and Machines be Persons? (New York: Hackett, 1985) ISBN: 0872200027
* John Perry. Dialogue on Personal Identity and Immortality (New York: Hackett, 1978) ISBN: 0915144530

## Course Description

Philosophy deals with the really big questions: How should I live my life? What is the nature of existence? How can I know anything at all? This course will introduce students to these big questions using an art form called the philosophical dialogue. A dialogue is a piece of literature that purports to be the record of a conversation between two or more people. Dialogues are a wonderful way to be introduced to philosophy. In a dialogue, the various points of view become people with tangible personalities. The process of reasoning comes to life in a dialogue, as the turnings of mental gears become a live interaction between people. Most importantly, by presenting us with real characters, dialogues remind us that philosophy is not a set of issues or arguments, but a way of life.

## Course Expectations

This course meets twice a week for seventy five minutes a session. As with most college courses it is assumed you will do two hours of homework for every fifty minutes of class time, so you should allow for about six hours of homework a week. Your individual time spent on homework will vary depending upon how naturally you take to the material in this course. One very important factor determining how difficult you find this course will be your ability to read and understand extremely complicated texts. I assume that you are already able to read at the level of an incoming college freshman, and will teach you to read at an even more advanced level, in part by challenging you with difficult books. This is also a writing intensive course. Again, I will assume you are already a competent writer, at the level of an incoming college freshman, and will push you to write at an even more sophisticated level.

# Schedule

Assignments are due on the day they are listed across from. If we are covering the same reading for several days, do all of the reading for the first class and then review it for later classes, unless the schedule notes otherwise.

Major assignments are in **boldface**. “.ppt” = PowerPoint presentation.

The schedule for in-class activities is more tentative than the homework schedule. In class activities can change without notice. Homework assignments will only change if there is a major problem, in which case you will receive a new schedule.

|  |  |  |  |
| --- | --- | --- | --- |
|  | Date | Assignment Due | In Class activities |
|  | Tues., Aug. 28 |  | Introductory exercise: Things we found were false. |
|  | Thurs., Aug. 30. | *Euthyprho* | PowerPoint on reflective equilibrium and Euthyprho |
|  | Tues., Sept 4. | *Euthyprho* | Huck Finn exercise. Canonical argument form exercise. |
|  | Thurs., Sept. 6. | *Apology* | Sentence exercise, |
|  | Tue., Sept. 11 | *Apology* | Socrates mock trail |
|  | Thurs., Sept. 13 | *Crito.* First argument finding exercise due. | Go over argument finding exercise. Crito exercise. |
|  | Tue., Sept. 18 | *Crito* | Validity and soundness exercise. Question asking exercise. |
|  | Thurs., Sept. 20 | *Phaedo* | Soul free write exercise. Phaedo outline. Plato review sheet discussed. |
|  | Tue., Sept. 25 | *Phaedo.* Question card 1 due. | Question cards answered. **Quiz 1** |
|  | Thurs., Sept. 27 | Boethius, Book I. (Note: this is all of Book 1, not just Book 1, Chapter 1) | Exercise: The four questions from philosophy.  Exercise: What do you want in life? |
|  | Tue., Oct. 2 | Boethius, Book 2 | Paper grading exercise. |
|  | Thurs., Oct. 4 | Boethius, Book 3 | Argument generation exercise. |
|  | Tue., Oct. 9 | Boethius, Book 4. Argument finding exercise 2 due. |  |
|  | Thurs., Oct.11 | Boethius, Book 5. Question card 2 due. | Rauhut survey on free will. Answerquestion cards |
|  | Tue., Oct. 16 | Boethius, Book 5 | **Quiz 2** |
|  | Thurs., Oct. 18 | Hume, Pamphilus to Hermippus and part 1. **Short Paper due.** | Paper peer response exercise part 1 |
|  | Tue., Oct. 23 | Hume, Part II & III. **Paper peer response exercise part 2 due.** | Paper peer response exercise part 3. |
|  | Thurs., Oct. 25 | Hume, part IV **Hume translation exercise due**. | Existence of god free write. |
|  | Tue., Oct. 30 | Hume, part V & VI **Argument finding exercise 3 due,** | Anthropomorphism checklist. |
|  | Thurs., Nov. 1 | Hume, part VII. & VIII **Hume translation exercise 2 due.** | Quotation identification quiz. |
|  | Tue., Nov. 6 | Hume, part IX and X**.** | Hume Practice quiz |
| *Tuesday Nov. 6 is also election day. Go vote!* | | | |
|  | Thurs., Nov. 8 | Hume, part XI & XII.**Character exercise due** Question card 3 | Question cards answered. **Quiz 3.** |
|  | Tue. Nov. 13 | Leiber | Moral Status survey |
|  | Thurs., Nov. 15 | Leiber **Dialogue** **argument exercise due** | Predator drone survey |
| *Friday, November 16: Last day to withdraw from class without documented extenuating circumstances.* | | | |
|  | Tue., Nov. 20 | Leiber. **Argument finding exercise 4 due.** Question card 4 due | Question cards answered. |
| *Thursday, Nov. 22—Sunday, Nov. 25. Thanksgiving Break. Go Eat!* | | | |
|  | Tue., Nov. 27 | Perry. **Argument finding exercise 5 due** | My identity groups |
|  | Thurs., Nov. 29 | Perry. | Rauhut survey on personal identity |
|  | Tue., Dec. 4 | Perry. |  |
|  | Thurs., Dec. 6 | Perry. Question card 5 due. | **Quiz 4** |

Tuesday, Dec. 11: No final Exam. Dialogue Project due at Midnight.

# Assignments Overview

## Grading

|  |  |
| --- | --- |
| 5% Attendance  5% Participation  15% Short paper (1,000­–1,250 words) | 25% Exercises  25% Tests  25% Dialogue project (1,000–3,000 words) |

Individual assignments are graded on a 100 point scale. Your total grade for the semester is also computed on a 100 point scale. Only when I turn in final grades is anything converted to LCCC’s letter system. The final conversion is done using the standard scale 0–59: F, 60–69: D, 70–79: C, 80–89: B, 90–100 A.

I keep my gradebook on Angel, so you can access your grades anytime. A summary of your grades can be seen in the “syllabus/resource” tab of Angel. Clicking on that summary will take you to the reports page, where you can get more detailed information, including your attendance.

## Attendance

There will be a sign in sheet every day. Attendance is graded by dividing the number of classes you signed in for by the total number of classes and multiplying by one hundred. Thus in a term with 45 classes, each absence costs you about 2.2 points from your attendance grade. It is your responsibility to sign the attendance sheet each class.

The best way to be sure that an absence is excused is to email me before the class to let me know you will absent. Absences can be excused if you are sick, a child or other dependent is sick, a family member or loved one passes away or is close to passing away, you or a loved one gives birth to a child, or you have *unexpected* transportation problems. If you know you will be absent far in advance, please let me know far in advance. I do not require documentation for an absence if you contact me in advance and have three absences or fewer.

Attendance records are kept on Angel. You can see how you are doing by going to “Reports” then selecting “Learner Profile” in the drop down field under “Category” and “Attendance” in the drop down field under “Report” and then clicking “Run.”

## Participation

Most classes will contain periods of open discussion, because conversation is at the heart of the philosophic enterprise. You cannot understand a philosophical idea unless you have actively played around with it in conversation. To encourage involvement in conversation, I have made class participation 5% of your grade. You will get a 75 for participation if you speak when called on, but are otherwise disengaged. Someone who volunteers frequently receives a 85. Grades 95 or higher are reserved for those who not only participate in conversations, but follow up on the ideas offered by others. The highest grade goes not to those who answer my questions, but those who help others talk through their own ideas.

## Short Paper

The first writing assignment in this course is a short paper in which you will take a stand on an issue covered in this course and defend it. The paper will be 900 to 1,200 words long (3 to 4 pages). Details about writing the paper start on page 9 below.

## Exercises

This class will feature a number of exercise to help you explore concepts and apply the ideas we are discussing. The exercises include surveys, free-writes and brainstorming activities. Some exercises will be done in the classroom and some at home. For some classroom exercises, you will be asked to take them home and work on them further. Some will be done individually, and some in groups. For all exercises, you get full credit (100 points) for making a good faith effort to do the work. Classroom exercises will be collected as they are completed and entered in the gradebook. If you miss class for any reason, you will be able to download the exercise, or an alternative exercise, do it at home, and turn it in to me the next day.

Some exercises, such as logic exercises and practice tests, will be the sort of thing where there are correct and incorrect answers. For most exercises, however, there will be no right answers. The point is simply to help you clarify your own ideas. If the exercise has correct answers, they will be posted after the exercise is done.

**Question Cards** One special kind of exercise we will do is a question card. Five times this semester, you will be asked to write a question you have about the reading or the topic on an index card, along with your name and the date. You can ask three kinds of questions. *Factual and* *Clarification questions* ask the teacher or other members of the class to explain a part of the reading you found confusing or to provide more background information about the reading or issues discussed. *Discussion questions* pose a general question, on the reading or a topic relating to the reading, to the whole class to discuss. *Procedural questions* ask the teacher to clarify an assignment or part of the way the course is run. You must ask at least 2 clarification questions and 2 discussion questions, and will have to submit 5 questions total. **Please mark what kind of question you are asking on each card.** Your grade will be determined by dividing the number of question cards you turn in by 15 and multiplying by 100. There will be a five point penalty for not submitting at least 6 clarification questions, and a five point penalty for not submitting at least 6 discussion questions. You are, of course, free to ask as many questions as you want either on cards or in person in class. The question cards are simply a minimum everyone needs to live up to.

**Argument finding exercises** A second important kind of exercise you will be assigned are the argument finding exercises. For these exercises, you will be asked to find an argument in the dialogue we are reading and write it in canonical form, that is, with the premises listed on separate lines and the conclusion at the bottom, underneath a solid line, and introduced with the word “therefore.” We have had two exercises so far explaining how to identify premises and conclusions. You should consult those exercises for further guidance. An example is given to the right. There will be five argument finding exercises, one for each author we read.

Premise 1: Horse training is the way an expert attends to horses, and it aims to benefit the horses. (*Eu.* 13a).

Premise 2: Dog training is the way an expert attends to dogs, and it aims to benefit the dogs. (*Eu.* 13b).

Premise 3: Cattle herding is the way an expert attends to cattle, and it aims to benefit the cattle. (*Eu.* 13b).

Subconclusion: If piety is the way experts attend to the gods, they must benefit the gods. (*Eu.* 13b)

Premise 4: Piety does not improve the gods (*Eu.* 13c*)*

Conclusion: Piety cannot be a way experts attend to the gods (*Eu.* 13c)

Fig 1: Example of an argument from a dialogue in canonical form

The argument you find may be spread out throughout the dialogue it may be found in a few quick sentences. Either way, please indicate where in the dialogue you find the premises of the argument using the Stephanus numbers, again following the example on the right.

## Tests

There will be four tests during the semester to test your knowledge of the concepts and arguments introduced in the dialogues and class sessions. These quizzes will rely on multiple choice, matching and short answer questions. A review sheet will be available at least a week before each quiz. Sometimes we will do practice quizzes as part in class exercises. If you have an excused absence on the quiz day, you can take a make up quiz in the Testing and Assessment Center, located in Room 233 of the College Center.

## Dialogue Project

Forthe culminating project for this course, you will write your own philosophical dialogue on one of the topics we discuss in class. Your dialogue should be at least 1,000 words long. Good dialogues are often 1,500 to 2,000 words long. I will accept dialogues as long as 3,000 words. Details on the dialogue project are on page 17below.

# Short Paper Detail

## Overview of the Assignment

You are going to write a 750-1,000 word paper on one of the topics we have discussed in class. In the paper you will take a stand on a philosophical issue and defend it. You will not be graded on the stand you take—you can take any stand you want—but on how well you defend it. In other words the paper will be judged on the quality of its *arguments.*

This is not a research paper. All of the information you need is in the readings. If you want to bring in outside material, that is fine, especially if it is stuff you are already familiar with. But there is no need to look outside, and you are discouraged from spending a lot of time doing extra reading. The main thing a philosophy paper is about is your own ideas. You are supposed to give your answer to a philosophical question raised by one of the readings, and defend it. This does not mean that a philosophy paper is easy. Many people, when told the paper is about their own ideas, figure it will be a cinch, since they know their own ideas quite well. The trick is that you have to defend your ideas. For this reason, philosophy papers are much harder to write than papers in other subjects. It is easy enough to state what you believe. It is much harder to come up with reasons why the reader should agree with you. Moreover, your grade will not be based on what your view is—you could believe the moon is made of cheese for all I care. Your grade is based on the quality of the reasons you give for your opinion. Knowing how to argue for a viewpoint is what philosophy papers are all about.

In addition to having an argument, a good philosophy paper is *original*. It is not enough to simply repeat arguments found in the readings. You need to go beyond the reading to present new reasons for your beliefs. Now, it is true that there is nothing new under the sun. The odds are quite strong that any idea you have has already been thought by someone else. But you need to make an effort to say something original. You can’t simply repeat what was in the reading.

You should imagine that the audience for your paper is someone with a college education who has not taken this particular course and has passing knowledge at best of the books you are discussing. This means that, although your paper is mostly about the argument, you will need to explain some of the basic facts and concepts from the textbook so that the reader will understand what you are talking about. Don’t explain facts or concepts from the reading that are not needed for the reader to understand your argument. There are two common mistakes involving explaining background information. The first is to not give any and instead launch right into your argument, as if the reader knew the textbook inside and out. I think people who make this mistake imagine that they are simply taking to their instructor in an email, rather than writing a formal argument paper. The second, more common mistake, is to explain too much, devoting paragraph after paragraph to explaining whole sections of the book, even when the reader doesn’t need to know these things to follow the argument. I think people who make this mistake imagine that they are writing a book report, as if their job in this paper was just to prove that they did the reading and understood it.

The main thing I am looking for in your writing is simplicity and clarity. Don’t worry too much about being formal. I have no problem, for instance, with people using “I” in their writing. It is much easier, if you are arguing for a thesis, to say “I believe this,” rather than creating a complicated or affected sentence involving “we” or “the author of this paper.”

## Selecting a topic and a thesis

The first thing you need to do is select a topic and a thesis. Don’t just select a topic, select a thesis about that topic. Don’t simply decide that you are going to write about forgiveness. Decide what you are going to say about forgiveness, for instance “we should always forgive people unconditionally.” The important thing about choosing a thesis is that you need to choose a controversial thesis. It needs to be something that someone else would disagree with. You are writing an argument paper, and no one argues about things that people all agree on. Here are some common mistakes in coming up with a thesis, along with improved versions of the thesis.

| Bad | Improved |
| --- | --- |
| The topic statement:  In the *Euthyphro*, Socrates challenges Euthyphro to define piety, and Euthyphro fails to come up with a definition. | When Euthyphro fails to define piety to Socrates’s satisfaction, he reveals a deep flaw in his thinking and character that lies behind his unpious actions. |
| The “people disagree” thesis:  Some people see Socrates as an important teacher, while others see him as an arrogant nuisance who distracted people with pointless logical games. | Some people see Socrates as an important teacher, however I see him as an arrogant nuisance who distracted people with pointless logical games. |
| The “important things are important” thesis:  Piety is a beautiful virtue in those who truly love God. | Piety is a form of knowledge, specifically knowledge of the divine and how to show respect for it. |

The first bad thesis isn’t really a thesis for an argument paper at all. It is the topic sentence for a report of some sort. A report doesn’t try to convince the reader of a viewpoint. It simply relates a series of facts that are all related to some topic, which is given in the topic sentence. The word “piety” appears in this topic sentence, but that doesn’t mean it takes a stand on a philosophical issue. The second bad thesis also describes an interesting issue, but it doesn’t take a stand on it. This means that the paper isn’t giving an argument of its own. It is still only reporting. The final bad thesis does take a stand, so it is not just reporting, but it doesn’t take a stand on an interesting issue. Any religious person would agree that piety is important. Your thesis needs to be controversial: it needs to be something that someone else would disagree with. You are writing an argument paper, and no one argues about things that people all agree on.

## Suggested Topics

All the dialogues we read are full of ideas worth writing about. In case you have trouble selecting a topic, I have listed thirteen below. If you use one of the topics listed, you don’t need to turn anything in. But if you come up with your own topic, you should run it by me first.

**1. Is Euthyphro a pious person?** Is the lawsuit Euthyphro is bringing impious? Is Euthyphro less pious for being unable to define piety? Would he be able to deal better with the situation with his father if he could define piety? Would he be a better public religious figure? Is it necessary to understand the definition of a moral term in order to be moral? Is it helpful for being moral to understand the definition of a moral term?

**2. Are things good because God (or the Gods) love them, or does God (or the Gods) love them because they are good?** How does Socrates trip up Euthyphro with this question? Could Euthyphro have responded better to Socrates’ question? Suppose for a second there is a God. Does he create goodness by loving things, or does he, in his wisdom, recognize goodness in things? Think of one reason for each possible answer to the question, and then give your own answer?

**3. Were the Athenians right to execute Socrates?** Is Socrates guilty of any of the charges discussed in the *Apology*, either the official or the unofficial charges? Discuss in detail one of the arguments Socrates uses to respond to the charges against him. Is the argument valid? Is it sound? Give reasons for your answers. If you think that Socrates is actually guilty, develop an objection to his argument. If you think he is innocent, develop an objection and then reply to it. Even if Socrates were guilty of the charges, should the jury have let him off, either by giving him light sentence or by not convicting him at all?

**4. Is Socrates telling the truth when he says he knows nothing?** Note that he says this often. In the *Euthyphro*, for instancehe says he needs to know what piety is to further his legal case. Could Socrates really do what he does if he knew nothing? (Or even if he has one piece of knowledge, the knowledge that he has no other knowledge?) Is there a special kind of knowledge Socrates is referring to when he says he knows nothing? What is that knowledge? Is it moral knowledge? Knowledge of definitions?

**5. Was Socrates right to stay in prison? (First version)** Socrates’ central argument against running from punishment is based on the premise that one should not return an injustice for an injustice. Describe this argument in detail. Is it valid? Is it sound? Give reasons for your answers. Do you believe that one should never return an injustice for an injustice? Why or why not? Socrates says that few people really believe that one should never return an injustice for an injustice. Why is this?

**6. Was Socrates right to stay in prison? (Second version)** As with question (3) above, describe the central argument against running from punishment and whether it is valid and/or sound. Must one always obey a contract, even if the other party has wronged you?When are contracts invalidated? Has the state held up its end of the bargain with Socrates? Is there a contract between state and citizen? What is in it?

**7. Does Socrates have a good reason to believe his soul is immortal?** The third argument Socrates gives for the immortality of the soul is based on a contrast between visible and invisible things. Describe this argument in detail and evaluate it. If you think it is a bad argument, develop your own objection to it. If you think it is a good argument develop an objection and reply to that objection. Do you agree that the soul is immortal? Give reasons for your view. Are these reasons that a person of any faith, or a person of no faith, could accept?

**8. Is the soul a kind of attunement?** What does Simmias mean when he suggests that the soul is a kind of attunement at 85e? Explain the idea in your own terms, perhaps using a different analogy than Simmias uses. Why does Simmias present this idea? How does Socrates argue against it in 91e–95a? This topic deals with a part of the *Phaedo* we did not talk much about in class, but it is covered in section VI of the outline I gave you.

**9. At the moment Boethius is beaten to death by Theodoric’s men, who is worse off, Boethius, or Theodoric and his thugs?** Why does Boethius believe that those who commit evil are worse off than their victims? Is his argument valid? Sound? What objections might one raise against Boethius?

**10. Is there a single goal to human life?** Do all people have the same goal? Does any person have a single goal in life? If there is a single goal, what is it? Why does Boethius believe that there is a single goal in life? Is his argument valid? Sound?

**11. Is Boethius being consistent when he says that there is a single goal to human life, and it is happiness and the good and God?** What is Boethius’ argument that these three concepts are identical? Is it valid? Sound? Do examples like heroic self sacrifice show that the good cannot be happiness? How can God be happiness itself?

**12. If God is all powerful, all knowing, and all loving, why is there evil in the world?** Why are the bad rewarded and the good punished? How does Boethius deal with this problem? Is he successful? Is this all there is to the problem of evil? How does Boethius deal with the problem of human evil in general? Of natural evil? Is he successful?

**13. How can free will exist, if God knows everything in advance?** A common answer to this puzzle is that although God knows everything in advance, he does not actually *cause* it. Is this a solution? How does The Prisoner respond to this answer in *Consolations 5.3*? How does Philosophy respond to The Prisoner? Does her reply restore the original answer?

## Plagiarism and Citation Conventions

Because your paper must contain original thought, it is vital that you be perfectly clear about which ideas are yours and which ideas are things that you have read. Failure to give proper credit for ideas is plagiarism. More concretely, the student code of conduct defines plagiarism this way: “to steal or pass off as one's own ideas, words, writings, sources of another without giving direct and complete credit; to commit literary theft; to present as new and original ideas, phrases, photos, sentences or products of any length derived from an existing source without citing the quotation as such and listing the complete source” (sec. 3A).[[1]](#footnote-1) People who plagiarize will be reported to the director of enrollment services, who can expel you from the school. Details on disciplinary procedures are available in the Student Code of Conduct. Although it is not plagiarism to take a paper you wrote for one class and reuse it for another class, I do not allow it. All papers must be written by you, and written for this class.

*Citation conventions* have developed over the centuries to assist authors in explaining the source of their ideas to readers. Citations serve many purposes. They give credit where credit is due, provide support for your claim by appeal to legitimate authority, give the reader a chance to do a spot evaluation of your sources, and give the reader a chance to gather more information. There is a lot of minutia involved in citation conventions, and sometimes it can seem intimidating, but the basics of it are simple enough, and that is really all you need to follow.

There are two parts to a citation, the *in-text citation* and the *works cited list*. The in-text citation is a mark in the body of your essay—typically a footnote number or a work’s author and date of publication—which announces that an idea is derived from another source and points the reader to a place for more information. The works cited list then is the place with that additional information. Figures 1and 2 give a simple example.

The most straightforward reason transgenic crops will not improve production in the developing world is that they aren’t being marketed there. In 2000, three countries accounted for 99% of the GM crops grown by acreage: the US (69%), Argentina (23%) and Canada (7%) (Paarlburg 2001, 2). In 2002, a fourth country entered the picture, China, with 4% of the world market (James 2002). Both critics and supporters of agricultural biotechnology agree that this is in part because biotech companies simply aren’t interested in other markets. They are interested in wealthy farmers “with an ability to pay for the extensive infrastructure needed to support transgenetic crops” (Lappé and Bailey 1998, 88, see also Paarlburg 2001, 3). Note the contrast with the Green

In text citations offer basic information and instructions for getting more.

Examples of citations to support facts.

Example of a citation to give a direct quote. Note the quotation marks. They would not be there if I were only paraphrasing or summarizing.

**Fig. 1: Example from paper body**

Lappé, Marc. 1991. Ethical Issues in Manipulating the Human Germ Line. *Journal of Medicine and Philosophy* 16:621-39.

Lappé, Marc, and Britt Bailey. 1998. *Against the Grain: Biotechnology and the Corporate Takeover of Your Food*. Monroe, Maine: Common Courage Press.

MacKenzie, Donald J. 2000. *International Comparison of Regulatory Frameworks for Food Products of Biotechnology*. Ottawa: Canadian Biotechnology Advisory Committee. http://cbac-cccb.ca/epic/internet/incbac-cccb.nsf/vwapj/InternatComparisons\_MacKenzie.pdf/$FILE/InternatComparisons\_MacKenzie.pdf. Accessed June 20, 2002

Works cited entry contains basic facts about the book and how to find a copy yourself

Works cited entry for a web cite includes (1) Author or organization sponsoring the site (2) URL and (3) The date you saw it with the contents you saw.

**Fig. 2: Example from Works Cited List**

You don’t need to get every detail of the citation conventions right. The point is simply that you make a good faith effort to accurately list your sources. You need to give a citation every time you assert an idea that isn’t your own or use a phrase you took from someone else. The only exceptions are ideas that can be considered “common knowledge”. Certain things are considered widely enough known that you do not need to explain the origin of the idea. You do not need to footnote Copernicus if you assert that the Earth goes around the sun. Now what counts as common knowledge is dependent on context. There are things I can assume an audience of philosophy professors knows which I cannot assume you know. In general, I would use the “news to me” standard. If it was news to you, credit the guy who told you.

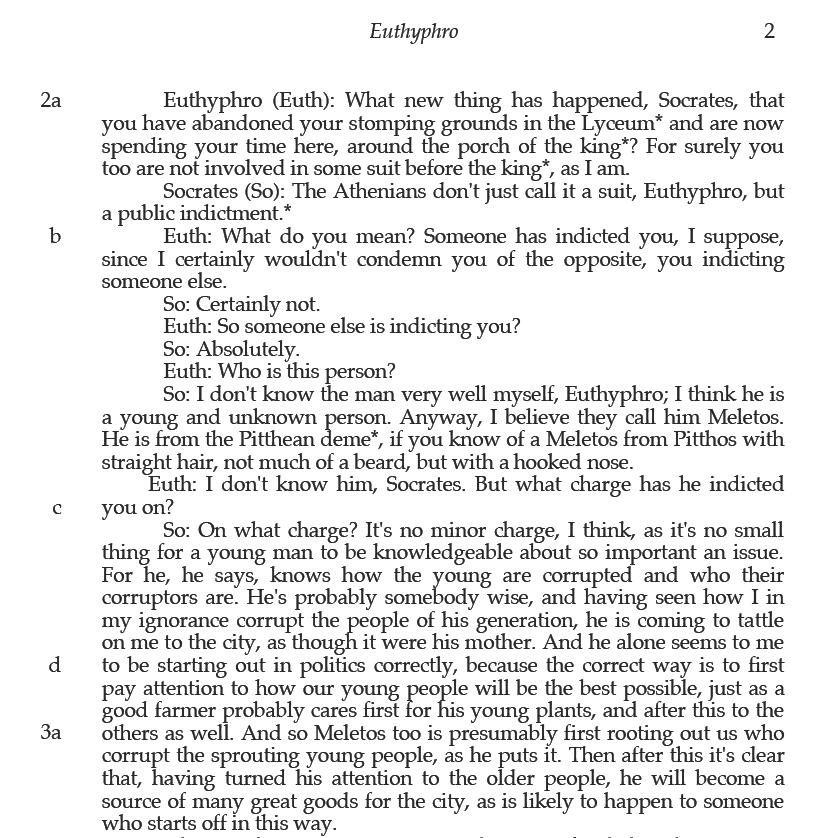
There are two kinds of mistakes regarding citations. The first is outright plagiarism. This occurs when extensive passages from your paper match a text that is available elsewhere and no attempt is made to mark it as unoriginal. If you plagiarize outright, you will fail. Figure 3 is an example of outright plagiarism, taken from a real student, who was taken before a disciplinary board at another school and failed the course.

|  |  |
| --- | --- |
| **Fig. 3: An example of outright plagiarism.** | |
| The paragraph below is a sample of an essay submitted by a student at another institution. The student found an essay online and changed about half of it, mostly at the beginning and end. This is a straightforward attempt to pass off someone else’s ideas as his own. The student failed the course. | |
| Red solid underline = verbatim match, Green dotted underline = close paraphrase.  44% of the text is a verbatim match; an additional 11% is a close paraphrase. | |
| *From a paper submitted to Philosophy 1020, Introduction to Ethics*  Legalization means three things: First is to make drugs such as marijuana, cocaine, and heroin legal under restricted conditions. Second is a policy that will be tougher than the policy we currently have on alcohol and tobacco. Such measures would be making drugs less available and less attractive while relying far less on criminal sanctions. The third factor is to manage our resources. This means stop putting billions of dollars we spend on law enforcement approaches and put them into drug treatment and drug prevention instead. | *From Ethan Nadalman “Should some illegal drugs be legalized”*  Personally, when I talk about legalization, I mean three things: The first is to make drugs such as marijuana, cocaine, and heroin legal--under fairly restricted conditions, but not as restricted as today. Second is a convergence in our substance abuse policy. We need a policy that is tougher on alcohol and especially tougher on tobacco--not with criminal laws so much as with other measures that would make them less available and less attractive. And at the same time be tough on marijuana, cocaine, and heroin as well, but while relying far less on criminal sanctions.  And third is to more intelligently manage our resources--to stop pouring the billions of dollars that we are now spending on law enforcement approaches down the drain and put them into drug treatment and drug abuse prevention instead. |

The second kind of mistake you can make is a citation error. Citation errors occur when text marked as a paraphrase is actually a direct quote, when the text marked in an ambiguous fashion, so you can’t tell what is original and what is not, or when the author believes something to be common knowledge when it is not. Papers with citations errors will be graded down. Figure 4 is an example of a citation error.

|  |  |
| --- | --- |
| **Fig. 4: An example of a citation error** | |
| These two paragraphs match verbatim. If the student wanted to use this long passage from another source in its entirety, should have put quotation marks around it to indicate that the whole is a direct quote, and then followed the quote with an in-text citation. Instead, he simply used an in text citation at the end of the last sentence. This gives the misleading impression that the last sentence is a paraphrase, when in fact the whole paragraph is a direct quote. This student was graded down. | |
| *From a student paper*  Third, liberal society is resilient; it can withstand many burdens and continue to flourish; but it is not infinitely resilient. Those who claim to believe in liberal principles but advocate more and more confiscation of the wealth created by productive people, more and more restrictions on voluntary interaction, more and more exceptions to property rights and the rule of law, more and more transfer of power from society to state, are unwittingly engaged in the ultimately deadly undermining of civilization (Boaz, David). | *From David Boaz “Key Concepts in Libertarianism”*  Third, liberal society is resilient; it can withstand many burdens and continue to flourish; but it is not infinitely resilient. Those who claim to believe in liberal principles but advocate more and more confiscation of the wealth created by productive people, more and more restrictions on voluntary interaction, more and more exceptions to property rights and the rule of law, more and more transfer of power from society to state, are unwittingly engaged in the ultimately deadly undermining of civilization. |

Citing ancient writers like Plato adds an extra layer of complexity. There are dozens of versions of books by these writers floating around and we need some way to keep track of where we are in a way that will make sense for each version of the book. To solve this problem, scholars refer to all passages from Plato by their “Stephanus number”, an odd looking combination of numbers and letters which actually refers to the original position of the passage in a complete edition of Plato published way back in 1578 by the Renaissance humanist Henri “Stephanus” Estienne. Figures 5 and 6 give examples



These are the Staphanus numbers. You are encouraged to use them whenever citing a passage from Plato

**Fig 5: Staphanus Numbers**

But most importantly, Plato says a person with a tyrannized soul will become a traitor. If he’s an ordinary person with no one else to betray, he’ll betray his parents: “He’d sacrifice his long loved and irreplaceable mother for a recently acquired girlfriend he can do without … for the sake of a replaceable boyfriend in the bloom of youth, he’d strike his aged and irreplaceable father, his oldest friend” (574b).1 If the person has more power, he’ll betray his city: “He’ll now chastise his fatherland, if he can, by bringing in new friends and making the fatherland, and his dear old motherland … their slaves” (575d).

1 All quotations from Plato, *The Republic*, in *The Complete Works*, ed. J. Cooper and D.S. Hutchinson (Indianapolis: Hackett, 1997).

Follow the quote with the Stephanus number

After the first citation, give a footnote explaining which version of Plato you are using.

Fig. 6. Using Stephanus numbers in a paper

## Explanation of Paper Grades

These are the standards I use to grade major writing assignments. Standards are different for assignments where you have less time, like in class assignments, or assignments where I am just trying to get your initial response to the reading.

**59 or lower (F):** This paper did not meet the basic requirements of the assignment. This could be because you completely ignore all of the ideas and topics we cover in the class or it could be because your writing is so garbled I can’t understand you. You may have made factual errors that would be obvious to anyone who had attended class for a day. Papers that are dramatically shorter than the assigned length and leave obvious lines of thought uninvestigated also receive an F. Plagiarized papers at a minimum receive and F.

**60 to 69 (D):** This paper completed the assignment in a perfunctory fashion, but shows no real evidence of thought or is marred by a writing style that distracts from the content. It might be more of a book report than a philosophy paper, because it doesn’t introduce any ideas or arguments not already in the reading. The thesis might be unclear, missing, or trivial. Arguments might be missing or circular. You may have substituted ranting for argument. The paper might have a hint of original thought, but bury it so deep tangled prose that the reader cannot extract and examine it. You might also have made serious mistakes explaining the facts of the issue or the beliefs of writers covered.

**70 to 79 (C):** This paper is ok. You have a clear thesis and make some attempt at an original argument. Your logic probably starts to stumble when you venture too far from arguments that have already been discussed in class. There are mistakes in style, but nothing that really keeps me from understanding what you mean. There may be a few mistakes in explaining more advanced or technical concepts in philosophy, or in explaining the beliefs of authors who are a little obscure. Factual mistakes are generally common or understandable misconceptions.

**80 to 89 (B):** This paper is good. You have a clear thesis and an argument worth thinking about. The argument is novel in the sense that it was not presented in the reading or other material given to you. Stylistic mistakes are little more than slips of the pen. You have a clear grasp of all of the facts and concepts relevant to the issue, and can explain even the more difficult ones in your own words.

**90 to 100 (A):** This paper is way cool. The thesis is insightful and the argument compelling. Ideas show up here that rarely appear in student papers. The writing is lively and elegant. I learned from reading this paper.

## Submission Instructions

**You must submit all papers electronically in the Angel drop box and bring a hard copy to class.** When you submit on angel, submit as an attachment; do not cut and paste, because that will remove all of your formatting. Please submit your file as an MS Word .doc or an Open Office .odt file. I can read other files, but the formatting generally gets screwed up. The file name should contain your last name, followed by your first name if you have a common last name, the word “paper,” and a one or two word name for your topic. So here are some good examples of file names.

Doe, Jane, paper, Socrates wise.doc

Garspunwitz, paper, soul.doc

Please do not submit files with names like “Philosophy paper 1” If everyone does that, I can’t tell the files apart. Your dialogue should appear in Angel the day it is due. If it is not there, it will be counted as late.

When you print the version for the class, please do *not* give me a cover sheet, title page, or a little plastic glossy cover. Besides being a waste of resources, there is just something weird about a glossy cover and a title page on a paper that barely breaks five pages. Also If at all possible, print on both sides of the page.

# Dialogue Project Detail

## Overview

Forthe culminating project for this course, you will write your own philosophical dialogue on one of the topics we discuss in class. Your dialogue should be at least 1,000 words long. Good dialogues are often 1,500 to 2,000 words long. I will accept dialogues as long as 3,000 words. As a part of the lead up to this project, you will be asked to generate philosophical theses and worldviews, associate these worldviews with fictional characters, and construct arguments for those characters to use. All of these lead up assignments will be a part of your exercise grade. For the dialogue itself, you will put these elements together to create a full philosophical dialogue. I expect that your arguments and characters will evolve over the course of all these assignments, so you are not wedded to the arguments you put forward in the initial sketches. Further details on all these assignments will be given out as the semester progresses.

## Thesis and Worldview Exercise

Dialogues are about an exchange of ideas: What ideas will be exchanged in yours? Write a paragraph or giving preliminary answers to the following questions. You are not obligating to stick to any of your answers as the writing process continues.

* What is your topic? what will your characters talk about?
* What worldviews or ideas will come together in your dialogue?
* Will your dialogue have a thesis or message it is ultimately trying to get across? How hidden will this message be? Will the dialogue be complete aporetic?
* Will the characters all be equally weighted, or will some get more speaking time than others?
* Will there be a clear teacher and a clear pupil?
* Will your characters introduce any arguments we have seen in the readings? Will they be familiar with the philosophers we have read?

## Character Exercise

In a dialogue, philosophical worldviews are represented by people. Write me a paragraph or two describing the characters that will embody the worldviews you outlined in the first exercise. You may also wish to discuss aspects of the setting in this exercise. Will you use a classic setting like a deathbed or a courtroom?

Hume on Causation

1. We say one event causes another, but we cannot see the connection between them.
2. All we see is that one kind of event typically follows another.
3. Causality is a habit of the mind, which comes to expect the second event after it has seen the first.

Fig. 1

## Argument Exercise

The most important part of any dialogue is the arguments the characters give. It is the arguments that make the dialogue philosophical. Write up an original argument or sequence of arguments for your characters. In the first exercise, you may have selected some arguments from the readings that your characters can repeat, but here you must go beyond that, and add some *original* arguments. *This is the most important part of the assignment.* The arguments should be written out in canonical form, with several numbered premises and a conclusion, just like many of the arguments we have seen in the PowerPoint presentations, such as the two examples from Hume in Fig. 1 & 2.

The Argument from Design

1. A designer is around whenever design is.

2. Whenever there is no designer around, there is also no design.

3. Therefore design is probably caused by designers

4. The universe looks like a designed object

5. Therefore the universe probably has a designer.

Fig 2

Fig. 7

Also, write a paragraph or two evaluating the arguments you plan to give. Are they meant to be a priori or a posteriori? Deductive or inductive? Valid? Sound?

## Dialogue Topics

These topics are all phrased as questions similar to essay questions. You are by no means limited to these.

**1. Why do bad things happen to good people, can vice versa?** Are people who commit evil worse off than their victims? Your characters may wish to consider some arguments from Boethius on this topic. If they are familiar with the story of Boethius, they can ask who is worse off at the moment Boethius is beaten to death by Theodoric’s men, Boethius, or Theodoric and his thugs? If the characters are not familiar with this story, perhaps you can introduce a story of your own.

**2. Is there a single goal to human life?** Do all people have the same goal? Does any person have a single goal in life? If there is a single goal, what is it? Again, your characters might want to consider arguments from Boethius here.

**3. If God is all powerful, all knowing, and all loving, why is there evil in the world?** Do the problems of human evil and natural evil require different solutions? Your characters can consider arguments from either Hume or Boethius on this one.

**4. How can free will exist, if God knows everything in advance?** A common answer to this puzzle is that although God knows everything in advance, he does not actually *cause* it. Is this a solution? Again, your characters might want to consider arguments from Boethius here.

**5. Is there a God?** What is god? Are any of the arguments for the existence of God we have looked at in this course strong? Valid? Are there strong arguments against the existence of God?

**6. Is the difference between atheism and theism merely verbal?** What is the connection between religious belief and religious practice? Your characters may want to consider some of the negative ideas Philo expresses about religious practice.

**7. Does the argument from design work?** Your characters may want to discuss the relative merits of a priori and a posteriori arguments, and whether the argument from design is less probable now that we know about evolution.

8. **Can a machine be a person?** If a machine could pass the Turing test, would you say that the machine had human intelligence? Would you say the machine was a person, with all the attendant rights and responsibilities?

9. **Can an animal be a person?** Chimpanzees share 95–99% of our DNA. Does this indicate that they should have some of the rights of persons? Chimpanzees raised as humans in human families develop as humans for the first several years. Does this mean that they have the rights or the moral status we would accord to a young child? Some severely retarded adults function about as well as chimpanzees. Does this mean that if severely retarded adults are persons, then chimps are persons?

**10. How do you know you are the same person you were five years ago, or even five minutes ago?** Your characters might want to consider the same memory standard, the same body standard, the same soul standard, or the possibility that there is no personal identity over time at all.

## Submission Instructions

**All dialogues must be submitted electronically as an attachment in the Angel drop box.** Do not cut and paste, because that will remove all of your formatting. Please submit your file as an MS Word .doc or an Open Office .odt file. I can read other files, but the formatting generally gets screwed up. The file name should contain your last name, followed by your first name if you have a common last name, the word “paper,” and a one or two word name for your topic. So here are some good examples of file names.

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Garspunwitz, dialogue, animals.doc

Please do not submit files with names like “Philosophy dialogue 1” If everyone does that, I can’t tell the files apart. Your dialogue should appear in Angel the day it is due. If it is not there, it will be counted as late.

# Electronic Resources

## Angel Pages

The Angel pages for this course have the PowerPoints, the in class exercises, selected in class exercise answer sheets, paper & dialogue instructions, and discussion forums. I will also be tracking grades and attendance on line, so you can see your progress at any time.

## Plato

* *Socrates of Athens*, <http://ssrn.com/abstract=1023142>, the preferred online translation of all the Plato dialogues in this course.
* Reason and Persuasion, [http://www.reasonandpersuasion.com](http://www.reasonandpersuasion.com/); features translations of Plato, lessons on argument, and cartoons!
* Last Days of Socrates, <http://socrates.clarke.edu>; features annotated translations of Plato into English and Spanish, photos and maps of Athens, audio files of the dialogues, and practice quizzes
* Donald Kegan: Introduction to Ancient Greek History, <http://oyc.yale.edu/> search for “introduction to ancient Greek history”; the course features audio and video downloads.

# Rae Langton: Classics in Western Philosophy <http://ocw.mit.edu//> search for “24.01 Classics in Western Philosophy”; includes lecture notes and a practice exam.

# Sally Hasslinger: Ancient Philosophy. <http://ocw.mit.edu//> search for “24.200 Ancient Philosophy”; includes lecture notes

## Boethius

* Boethius: Consolation of Philosophy, the Cooper translation, <http://www9.georgetown.edu/faculty/jod/boethius/boetrans.html>

## Hume

* Rae Langton: Classics in Western Philosophy <http://ocw.mit.edu//> search for “24.01 Classics in Western Philosophy”; includes lecture notes and a practice exam.

## General resources

TheStanford Encyclopedia of Philosophy (<http://plato.stanford.edu/>) and the Internet Encyclopedia of Philosophy (http://www.iep.utm.edu/) are both very well done and completely free. Episteme Links (<http://www.epistemelinks.com/>) is a wonderful gateway page to all sorts of philosophical material.

**Policies**

Complete course policies are available on Angel, in the last link under the lessons tab. There you can find information on the following:

* Make-up quizzes
* Attendance
* Plagiarism
* Respectful Conversation and Instructor Neutrality
* My Rights Regarding Your Written Work
* Document Retention Policy
* LCCC Policy on Students with Special Needs
* LCCC Withdrawal Guidelines

1. http://www.lorainccc.edu/Current+Students/Campus+Policies/StudentConduct.htm [↑](#footnote-ref-1)