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Check all appropriate lines and complete all information. Use a separate cover sheet for each course proposal and/or program proposal.

1. Course Proposals (check all that apply)

New Course Course Prefix Change Course Deletion
 Course Revision Course Number and/or Title Change Catalog Description Change

Current course prefix, number and full title: PHIL 232 Philosophical Perspectives on Love, Marriage, and Divorce

Proposed course prefix, number and full title, if changing: PHIL 232 Philosophies of Love

2. Liberal Studies Course Designations, as appropriate

This course is also proposed as a Liberal Studies Course (please mark the appropriate categories below)

Learning Skills Knowledge Area Global and Multicultural Awareness Writing Intensive (include W cover sheet)
 Liberal Studies Elective (please mark the designation(s) that applies – must meet at least one)
 Global Citizenship Information Literacy Oral Communication
 Quantitative Reasoning Scientific Literacy Technological Literacy

3. Other Designations, as appropriate

Honors College Course Other: Women's Studies

4. Program Proposals

Catalog Description Change Program Revision Program Title Change New Track
 New Degree Program New Minor Program Liberal Studies Requirement Changes Other

Current program name: _____

Proposed program name, if changing: _____

5. Approvals	Signature	Date
Department Curriculum Committee Chair(s)	<i>[Signature]</i>	1/28/14
Department Chairperson(s)	<i>[Signature]</i>	1.28.14
College Curriculum Committee Chair	<i>[Signature]</i>	1/28/14
College Dean	<i>[Signature]</i>	1/29/14
Director of Liberal Studies (as needed)	<i>[Signature]</i>	3/31/14
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs	<i>[Signature]</i>	3/4/14

Liberal Studies Received
 MAR 3 2014 JAN 30 2014
 Received Liberal Studies

PHIL 232—Philosophies of Love
[currently "Philosophical Perspectives on Love, Marriage, and Divorce"]
Proposed Syllabus of Record and Designation as Liberal Studies Elective,
Global Citizenship

Summary of proposed revisions:

1. The title has been revised.
2. The course description has been revised slightly.
3. The course outcomes and objectives have been updated to align with the Expected Undergraduate Student Learning Outcomes (EUSLOs).
4. The means by which the EUSLOs will be assessed are articulated in the Evaluation Methods section of the syllabus.
5. Additional global content has been added.
6. The bibliography has been updated.

Justification/rationale for the revision:

PHIL 232 was a Liberal Studies Elective under the old LS requirements. It is one of the courses chosen by the department for submission as a Liberal Studies Elective under the new LS program. Like all of our lower-level courses, PHIL 232 was designed to introduce the discipline of philosophy to students, whatever their major(s) might be. While the original course had some global content, significant new global content has now been added. PHIL 232 will now begin with a more detailed exploration of significant differences between Eastern and Western philosophies and institutions of love and end with an examination of the views of both Asian and Western Feminists. The original course included only Western Feminists.

Some of the worst violations of the human rights of women in global cultures occur within marriage. Suttee and bride burning in India are two examples; spousal abuse in America is another. By exploring philosophical discussions of love, marriage, human rights, and related global issues, students will gain an understanding of the ethical and behavioral consequences of their decisions and actions on themselves, their partners, and society. This knowledge will provide them with the background and tools necessary to make important relationship decisions affecting their own lives and the lives of others. Students will also gain knowledge of, and respect for, the love, marriage, and divorce practices and values of some other cultures and historical periods (including but not limited to Medieval and contemporary India, Ancient Greece, and Medieval Europe).

Concerns about human rights, social justice, and gender equality as related to love, marriage, and divorce will be explicitly addressed, especially in the first unit, which examines cultural differences in love and marriage as well as violations of the rights of wives, and in the last unit, which includes essays by both Asian and Western feminists.

PHIL 232 Philosophies of Love

Current Catalog Description and course title:

PHIL 232 Philosophical Perspectives on Love, Marriage, and Divorce 3c-01-3cr

Prerequisites: None

Examines the philosophical foundations of contemporary Western institutions and ideologies of romantic love. Considers major positions in both the history of philosophy and contemporary philosophy. Investigates the concepts, problems, and philosophical theories central to understanding romantic love, marriage, and divorce.

Proposed Catalog Description and course title:

PHIL 232 Philosophies of Love 3c-01-3cr

Prerequisites: None

Examines the philosophical foundations of contemporary institutions and ideologies of romantic love. Considers major positions in both the history of philosophy and contemporary philosophy. Investigates the concepts, problems, and philosophical theories central to understanding romantic love, marriage, and divorce.

Rationale: The course will now begin with an exploration of significant differences between Eastern and Western philosophies and institutions of love and will end with an examination of the views of both Asian and Western Feminists. The designation “Western” has been removed to reflect the inclusion of these global elements.

PHIL 232 Philosophies of Love

New Syllabus of Record: PHIL 232 Philosophies of Love

I. Catalogue Description

PHIL 232 Philosophies of Love

3c-01-3cr

Prerequisites: None

Examines the philosophical foundations of contemporary institutions and ideologies of romantic love. Considers major positions in both the history of philosophy and contemporary philosophy. Investigates the concepts, problems, and philosophical theories central to understanding romantic love, marriage, and divorce.

II. Course Outcomes (Excepted Undergraduate Student Learning Outcomes – EUSLOs)

Upon completion of course, students will be able to:

Objective 1: Define concepts and analyze issues central to historical and contemporary philosophies of romantic love, marriage, and divorce.

Expected Undergraduate Learning Outcome 1: Informed Learners

(This satisfies both the *Liberal Studies Elective [LSE]* and *Global Citizenship Competency [GCC] Informed Learners* outcomes.)

Rationale:

Oral reports and discussions and writing assignments (ranging from daily written homework, to short essays and essay examinations) will require students to define key concepts and analyze questions and theories central to the philosophy of love. In these assignments, students will explore such global issues as the nature of love, marriage, and divorce; the injustices and abuses of patriarchal marriage, the possibility and nature of equalitarian marriage, violations of the human rights of wives, the justifications of divorce, and the relationships between love and marriage.

Objective 2: Demonstrate an understanding of the interrelationships between philosophical theories of love and other areas of philosophy and between the philosophy of love and other disciplines such as psychology, film, and literature. Apply different theories of love to examples from history, literature, and film.

Expected Undergraduate Learning Outcome 1: Informed and Empowered Learners

(This satisfies the *LSE* and *GCC Informed Learners* outcomes and the *LSE* required course content.)

Rationale:

In oral reports, class discussion, written essays, and written homework assignments, students will explore the relationships between the philosophy of love and other areas of philosophy. For example, students might explore how some philosophers' metaphysical theories have influenced their theories of love. Students will also explore some of the relationships between philosophical and psychological theories of love.

Students will apply philosophers' analyses and theories of love to examples from Asian and Western history, film, literature, and other art forms. For instance, students might be required to discuss the extent to which the relationship between Abelard and Heloise is an example of courtly love and the ways in which it is not an example of courtly love. They will also investigate and report on how theories of love are expressed in film, literature, and other art forms.

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Objective 3: Analyze different positions taken on a range of debates and controversies, including the strengths and weaknesses of each position. Demonstrate critical-thinking skills including the analysis and evaluation of philosophical theories, arguments, and debates about romantic love, marriage, and divorce.

Expected Undergraduate Learning Outcomes 1 & 2: Informed and Empowered Learners
(This also satisfies the *LSE* required course content.)

Rationale:

After receiving a background in some of the major competing philosophical theories of love, such as romantic optimism and romantic pessimism, students will be required to explain the strengths and weaknesses of those theories in written essays, essay examinations, and class discussions.

Students will raise objections to, and develop defenses for, both their own philosophical positions and philosophical positions with which they disagree. Through the close analysis and evaluation of fundamental issues in the philosophy of love, students will enhance their skills of inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.

Objective 4: Demonstrate an understanding of such issues as human rights, social justice, and gender equality as they apply to romantic love, marriage, and divorce.

Expected Undergraduate Learning Outcome 3: Responsible Learners
(This also satisfies the *LSE* and *GCC* required course content.)

Rationale:

Some of the worst violations of the human rights of women in global cultures occur within marriage. Suttie and bride burning in India are two examples; spousal abuse in America is another. Through written assignments focused on philosophical discussions about love, marriage, human rights, and related global issues, students will gain an understanding of the ethical and behavioral consequences of their decisions and actions on themselves, their partners, and society. This knowledge will provide them with the background and tools necessary to make important relationship decisions affecting their own lives and the lives of others.

Students will also gain knowledge of and respect for the love, marriage, and divorce practices and values of some other cultures and historical periods (including but not limited to Medieval and contemporary India, Ancient Greece, and Medieval Europe).

Concerns about human rights, social justice, and gender equality as related to love, marriage, and divorce are explicitly addressed in the course, especially in the first unit, which examines cultural differences in love and marriage as well as violations of the rights of wives, and in the last unit, which includes essays by both Asian and Western feminists. Students will read, discuss, write about, and evaluate these feminist theories in written homework assignments and in one or more essays.

III. Detailed Course Outline

The following is only a sample. Outlines may vary from instructor to instructor.

Unit A. Comparing Eastern and Western Views of Love: (5 hours)
 Eastern polygamy vs. Western monogamy
 Eastern emphasis on the relationship vs. Western emphasis on the individual
 Eastern view of sex as a spiritual experience vs. Western view of sex as sin
 Eastern devaluation of wives vs. Western attempts at equalitarian marriage

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Human rights violations in Eastern cultures: Suttee and bride burning
Human rights violations in Western culture: spousal abuse

Group Work: Analyzing Images of Love in Foreign and Historical Films (1 hour)

Elements of Love
Gender Roles: sexist or egalitarian
Idealism vs. Realism
Marriage and Divorce
Relationship between Love and Marriage
Role of Sex

Unit B. Classical Tradition: Ancient Greece and Rome (6 hours)

Asian influences on Ancient Greek Philosophy
Origin of the Notion of a Soul Mate
Plato's Theory of Forms
Platonic Dualism
Plato's Ladder of Progressively Generalized Love
Emphasis on Homosexuality for Men
Role of Women in Ancient Greece and Rome
Sexual Double Standard: fidelity for wives only
Contemporary analyses of Ancient theories

Unit C. The Christian Tradition in Medieval and Modern Europe: (6 hours)

The Relationship between Sex and Sin
Lust as a punishment for Sin
Marriage as an antidote to Sin
Abelard and Heloise
Divorce
Rejection of Sexual Double Standard: Fidelity for husbands, too

Unit D. Courtly Love in Medieval and Renaissance Europe: (3 hours)

Courtly love as an ideal to be sought
Emphasis on individualism, freedom of choice, and emotions
Courtly love as a means of character development
No sexual double standard: both male and female fidelity
Places women on a pedestal
Generally outside of marriage

Unit E. Romanticism in the 18th and 19th centuries (6 hours)

Similarities to Courtly Love
Romantic love as an ideal to be sought
Emphasis on individualism, freedom of choice, and emotions
Romantic love as a means of character development
No sexual double standard: male and female fidelity
Places women on a pedestal
Ways Romantic Love Differs from Courtly Love
The desire for union or merging of souls

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Egalitarian: not just for aristocrats, but for all social classes.
Need not be outside of marriage; can be the basis of marriage.

Types of Romanticism:

Romantic Optimism:

Romance brings great joy

Chrystalization

Romantic Pessimism:

Romance brings great suffering

Love Death

Unit F. Reaction to Romanticism #1: Libertinism (3 hours)

Sade vs. Aquinas

Monogamous marriage

Pedophilia

Adultery

Incest

Unit G. Reaction to Romanticism #2: Psychoanalysis (3 hours)

Freud's unconscious

Freud's id, ego & superego

Freud's stages of psychosexual development

Oedipus complex: male vs. female development

Freud's account as sexist

Alternatives to Freud

Jung's collective unconscious

Archetypes

Gender Differences

Unit H. Reaction to Romanticism #3: Existentialism (3 hours)

Contrast to essentialism

Emphasis on freedom

Concept of bad faith

Love as self-contradictory

Unit I. Reaction to Romanticism #4: Feminisms East and West (4 hours)

Gender differences in romantic love and patriarchal marriage

Romantic love and patriarchal marriage as women's oppression

Woman as morbidly dependent on her male partner

Violations of the human rights of wives in Eastern culture: suttee and bride burning

Violations of the human rights of wives in Western culture: spousal abuse

Whether healthy equalitarian love and marriage is possible

Features of healthy equalitarian love and marriage

Mutuality

Interdependency

Oral Presentations (2 hours)

IV. Evaluation Methods

Evaluation Methods will vary from instructor to instructor, but will include at least some of the following. A sample list of evaluation methods for the syllabus above follows:

Two Critical Essays	40% of semester grade
Group Oral Report	10% of semester grade
Daily Work:	30% of semester grade:
a. Homework	20% of daily work grade
b. Civic Engagement	10% of daily work grade
Final Essay Exam	20% of semester grade

Assessment is done in various ways including written summaries of readings and answers to homework questions, oral reports, class and small group oral discussions, and critical essays and essay exams. Oral reports demonstrate the students' knowledge of the material and their ability to apply this knowledge to a foreign or historical film. Essays are good ways to assess not only the students' knowledge of the various theories, but also their ability to evaluate, compare, defend, and criticize these theories and to apply them to examples in history, literature, film, and other art forms. Civic engagement, as explained below, is also a course requirement.

The assessment of the course will be evaluated each year by the instructor(s) teaching the course.

Two Critical Essays (each, approximately 5 pages): 40%: These are not research papers. They do require critical analysis of (and parenthetical references to) philosophical works. Each essay focuses on one assigned reading from each half of the course. Students must first state their understanding of the philosopher's view and then evaluate at least one important point, argument, or position.

Each essay should be approximately 4-5 typed, double-spaced pages and should include:

1. A clear, accurate, and penetrating summary (in your own words) of the chosen work. [Approximately 2-3 pp.] -- **LSE Informed and Empowered Learners and GCC Empowered Learners**

2. A thoughtful, carefully reasoned, and fair-minded evaluation of at least one significant point, argument, or position in the work. [Approximately 2 pp.] --**LSE and GCC Empowered Learners**

Group Oral Report: 10%: This is explained in detail below as the sample assignment.

Daily Work: 30%:

Regular homework: 20%: Each week students will write a short homework paper that either summarizes or answers specific questions on a reading. -- **LSE Informed and Empowered Learners and GCC Empowered Learners**

Civic Engagement: 10%:

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1. During the semester students will attend and write a critique on one fine arts event featuring an Asian film, Asian dance, or another Asian art form. – **LSE and GCC Informed and Empowered Learners**

2. Students will hear a lecture by one of the workers at the Alice Paul house and visit the facility. Afterwards, they will write a one-page reflection on their experience. -- **LSE and GCC Empowered and Responsible Learners**

Final Essay Examination: 20%: For the final examination essay, students must comparatively evaluate two different theories by explaining both theories and providing a comparative evaluation of their relative strengths and weaknesses. Success depends on whether students can clearly communicate what each theory tells them, and what it enables them to understand about themselves and their love relationships and marriage practices. Students must then argue that one theory is more reasonable than the other and explain why. This emphasizes critical thinking skills. In explaining the two theories, students must provide original examples which illustrate the students' ability to apply theory to examples. **LSE and GCC Informed, Empowered, and Responsible Learners.**

V. Example Grading Scale

90-100% A, 80-89% B, 70-79% C, 60-69% D, 59% or less F.

VI. Undergraduate Course Attendance Policy

Individual faculty members will develop their own policies in compliance with the university attendance policy as outlined in the *IUP Undergraduate Catalog*.

VII. Required Texts: vary with instructor. Texts listed are illustrative only.

1. **Selected Readings** [an anthology]: One or more anthologies will generally be used

a. Anthologies:

Chaudhuri, Maitrayee, editor. *Feminism in India (Issues in Contemporary Indian Feminism)*. Zed Books, 2005.

Norton, David L. and Kille, Mary F., editors. *Philosophies of Love*. Rowman & Littlefield Publishers, Inc., 1989.

Osborne, Martha Lee. *Women in Western Thought*. Random House, 1979.

Soble, Alan. *Philosophy of Sex [Contemporary Readings], Fifth Edition*. Rowman & Littlefield Publishers, Inc., 2007.

Solomon, Robert C. & Higgins, Kathleen M. *The Philosophy of (Erotic) Love*. University of Kansas, 1991.

Stewart, Robert M. *Philosophical Perspectives on Sex and Love*. Oxford University Press, 1995.

Verene, D. P., editor. *Sexual Love and Western Morality (A Philosophical Anthology), Second Edition*. Harper & Row, 1995.

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Note: There are many excellent anthologies suitable for an introductory level Philosophy of Love course. Most faculty will choose to use an anthology and supplement it with other readings as they deem necessary. Some faculty may choose, however, to create a course-pack of important primary articles and book excerpts.

b. Sample readings: selections from:

Dorothy Stein, "Burning Widows, Burning Brides: The Perils of Daughterhood in India."
 Plato, *Symposium & Republic*, V
 Aristotle, *Politics*, V 4; *Ethics*, V
 Augustine, *Confessions*
 Aquinas, *Summa Theologica*
 Rousseau, *Emilius*
 John Stuart Mill, *Subjection of Women*
 Engels, *Origin of the Family, Private Property and the State*
 Sartre, *Being and Nothingness*
 Simone de Beauvoir, *The Second Sex*
 Elizabeth Rapaport, "Rousseau and the Radical Feminists"
 Shulamith Firestone, *The Dialectic of Sex*

1. Book-Length Work: One or more may be used, but this is no longer required.

Halwani, Raja. *Love, Sex and Marriage: a Philosophical Introduction*. Taylor & Francis, 2010.

Okin, Susan Moller. *Women in Western Political Thought*. Princeton University Press, 1979.

Soble, Alan. *The Philosophy of Sex and Love, an Introduction, Second Edition*. Paragon House, 2008.

Solomon, Robert. *About Love [Reinventing Romance for our Times]*. Simon & Schuster Inc., 1989.

VIII. Special Resource Requirements: None.

IX. Updated Bibliography

Aristotle. *Nicomachean Ethics*. Robert C. Bartlett, Susan D. Collins. University of Chicago Press, 2012.

Aristotle. *Aristotle: The Politics and the Constitution of Athens*. Edited by Stephen Everson. Cambridge University Press, 1996.

Atkinson, Ti-Grace. *Amazon Odyssey*. Links Books, 1974.

Augustine. *Confessions*. Quality Paperback Book Club, 1991.

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- Bishop, Sharon. "Love and Dependency," in Bishop, S., and Weinzweig, M., ed. *Philosophy and Women*. Wadsworth, 1979.
- Chaudhuri, Maitrayee, Editor. *Feminism in India (Issues in Contemporary Indian Feminism)*. Zed Books, 2005.
- de Beauvoir, Simone. *The Second Sex*. Trans. H. M. Parshley. Vintage Books, 1989.
- de Rougemont, Denis. *Love in the Western World*. Princeton, 1983.
- Engels, Frederick. *Origin of the Family, Private Property and the State*. Pathfinder Press, 1972.
- Firestone, Shulamith. *The Dialectic of Sex*. William Morrow & Company, 1970.
- Freud, Sigmund. *On Narcissism, An Introduction*, edited by Peter Fonagy, Ethel Spector Person, Joseph Sandler. Yale University Press, 1991.
- Halwani, Raja. *Love, Sex and Marriage: a Philosophical Introduction*. Taylor & Francis, 2010.
- Hunter, J. F. M. *Thinking about Sex and Love*. Toronto: Macmillan of Canada, 1980.
- Mill, John Stuart. *The Subjection of Women*. Prometheus Books, 1986.
- Newton-Smith, W. "A Conceptual Investigation of Love," in Montefiore, A. ed. *Philosophy and Personal Relations*. Montreal: McGill-Queen's University Press, 1973.
- Norton, David L. and Kille, Mary F., editors. *Philosophies of Love*. Rowman & Littlefield Publishers, Inc., 1989.
- Okin, Susan Moller. *Women in Western Political Thought*. Princeton University Press, 1979.
- Osborne, Martha Lee. *Women in Western Thought*. Random House, 1979.
- Plato. *Symposium*. Trans. Alexander Nehamas & Paul Woodruff. Hackett Publishing Company, 1989.
- Plato. *The Republic, A New Translation by Richard W. Sterling and William C. Scott*. W. W. Norton & Company, 1985.
- Rapaport, Elizabeth. "On the Future of Love: Rousseau and the Radical Feminists," *The Philosophical Forum* 5, 1-2 (1973-1974), 185-205.
- Rousseau, Jean-Jacques. *Emile or On Education*. Trans. Allan Bloom. New York: Basic Books, 1979.
- Rousseau, Jean-Jacques. *La Nouvelle Heloise*. Trans, by Judith McDowell. Pennsylvania State University Press, 1968.
- Sartre, Jean Paul. *Being and Nothingness*. Trans. Hazel E. Barnes. Washington Square Press, 1992.

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- Schopenhauer, Arthur. "The Metaphysics of Sexual Love," in *The World as Will and Representation*. Dover, 1958.
- Seckel, Al, ed. Bertrand Russell on *Ethics, Sex, and Marriage*. Prometheus Books, 1987.
- Singer, Irving. *Philosophy of Love: A Partial Summing-Up*. MIT Press, 2009.
- Singer, Irving. *The Irving Singer Library*, MIT Press, first segment: volumes 1, 2, and 3 of *The Nature of Love* trilogy plus new preface for each volume. 2009.
- Singer, Irving. *The Nature of Love, Vol. 1: Plato to Luther*, reprinted with a new preface in *The Irving Singer Library*, The MIT Press, 2009.
- Singer, Irving. *The Nature of Love, Vol. 2: Courtly and Romantic*, reprinted with a new preface in *The Irving Singer Library*, The MIT Press, 2009.
- Singer, Irving. *The Nature of Love, Vol. 3: The Modern World*, reprinted with a new preface in *The Irving Singer Library*, The MIT Press, 2009.
- Singer, Irving. *The Irving Singer Library*, MIT Press, third segment: *Mozart and Beethoven: The Concept of Love in Their Operas* plus new preface. 2010.
- Singh, Maina Chawla. "Feminism in India," *Asian Journal of Women's Studies* 10, 2 (2004), 48.
- Soble, Alan. *The Philosophy of Sex and Love, an Introduction, Second Edition*. Paragon House, 2008.
- Solomon, Robert. *About Love [Reinventing Romance for our Times]*. Simon & Schuster Inc., 1989.
- Solomon, Robert C. *Love: Emotion, Myth, and Metaphor*. Prometheus Books, 1990.
- Stein, Dorothy. "Burning Widows, Burning Brides: The Perils of Daughterhood in India," *Pacific Affairs* 61 (1988), 465-485.
- Stendhal (Henri Beyle). *On Love*. Trans, supervised by C. K. Scott-Moncrieff. Grosset and Dunlop, 1967.
- Stewart, Robert M. *Philosophical Perspectives on Sex and Love*. Oxford University Press, 1995.
- Uberoi, Patricia, ed. *Family, Kinship, and Marriage in India*. Oxford University Press, 1993.
- Van de Vate, Dwight, Jr. *Romantic Love, A Philosophical Inquiry*. Pennsylvania State University Press, 1981.
- Verene, D. P., editor. *Sexual Love and Western Morality (A Philosophical Anthology), Second Edition*. Harper & Row, 1995.

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Answers to Liberal Studies Questions

1. This is not a multiple-section course. One section of the course is generally offered once every two to four years. The course has been taught by the same instructor ever since it was approved by the UWUCC in 1990. Should other faculty teach the course in the future, they would rely on the syllabus of record, as well as meetings and discussions about the goals of the course to ensure that the same objectives and learning outcomes were used by all instructors along with covering a similar range of topics.
2. Concerns about social justice and equality as they impact love, marriage, and divorce practices are explicitly addressed throughout the course. The viewpoints of feminists, both historical and contemporary, and both Asian and Western are covered. Students will read, discuss, write about, and evaluate feminist theories in written homework assignments and in one or more essays as well as discussing them in class.
3. Instructors of this course will typically use at least one anthology of primary texts containing both historical and contemporary works of philosophy. In addition an instructor may assign particular essays and opinion pieces on course topics not found in the chosen anthology. The combination of the two will ensure that this requirement is met. The current instructor has most recently used the anthology *The Philosophy of (Erotic) Love*, edited by Robert Solomon & Kathleen Higgins, University of Kansas: 1991.
4. Because philosophy courses are not typically offered in high schools, most students have no exposure to philosophy prior to college. Accordingly, like many philosophy departments, we do not offer sequential courses, except for the symbolic logic courses. All of our lower-level courses, including PHIL 232, are designed to introduce the discipline of philosophy to students, whatever their major(s) may be. Students who decide to major in philosophy will simply build on what they have learned in this (and other) philosophy courses.

SAMPLE ASSIGNMENT FOR LIBERAL STUDIES COURSE: PHIL 232

Group Oral Report on a Foreign or Historical Film

Mechanics: Students will work in small groups of three to five. Each group must give a ten to fifteen minute oral presentation to the class on a selected foreign or historical film. Each student will prepare a documented typed summary of her portion of the report. One student will combine these individual summaries into a group summary for distribution to the class at the beginning of the group's report. When giving presentations, students may use note cards or their outline, but they should not read their reports. These should be group presentations, not a series of unrelated individual presentations.

Objectives:

- a. Analyze a foreign or historical film using the questions below.
- b. Collaboratively prepare a written outline of the presentation that answers the questions below.
- c. Present material orally in front of the class.
- d. Work with peers in a collaborative fashion.

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Preparatory exercise: During the first week of class, all students will watch *Kama Sutra, a Tale of Love*, a 1996 Indian film directed by Mira Nair. Set in 16th century India, the film depicts various views of love in historical Indian culture. Students will then be divided into groups. Each group will apply one of the following questions to the film *Kama Sutra*, discuss the question as a group, write out their group's answer, and then report their answer orally to the entire class. This will prepare students for the group report later in the semester.

1. How was love defined/depicted in the film? What elements were emphasized? Possible elements include such things as passion, romance, concern, sexual desire, desire for reciprocation, jealousy, idealization, obstacles, power struggles, anger, and exclusivity. How were these emphasized? Did some of the elements emphasized differ significantly from current Western views of the important elements of love? If so, which ones?
2. How were the roles of men and women in a love relationship depicted in the film? What characterized an ideal male lover, an ideal female lover? How were these similar? How did they differ? Were some of these differences unjust? How are these roles similar to those in current Western culture? How do they differ?
3. Was something approaching an ideal love relationship depicted/characterized? Was it shown to be a real possibility or an impossible ideal, which can never be achieved? If there was such a relationship, how long did it last? Was it heterosexual, same sex, or both? Was it monogamous? Was it eternal? Was this ideal relationship similar to what is considered the ideal love relationship in current Western culture? How? Were there significant differences? If so, what were they?
4. How was marriage depicted in the film? Was it arranged? What were the essential components of, purposes for, and motives for marriage? Did religion play a role here? Were there gender differences? Were these gender differences just or unjust? Were some marriages polygamous? Must wives in polygamous marriages be faithful/monogamous? Was there a sexual double standard regarding monogamy? If so, was this just or unjust? Must marriage be for life, or was divorce a possibility? If divorce was allowed, what were considered sufficient reasons for divorce? Could either partner initiate a divorce? If not, is this unjust? How was the depiction of marriage and divorce similar to, and how was it different from, current Western culture?
5. What relationship(s) between: love and marriage, love and sex, and sex and marriage were shown in the film? How was the depiction of these relationships similar to, and how was it different from, current Western culture?
6. How were sex and sexual desire depicted in the film? Was sex sometimes or always serious, requiring a committed relationship? Was sex sometimes casual, not requiring a serious relationship? Was one considered better than the other? How was the depiction of sex similar to, and how was it different from, current Western culture?
7. Were there violations of the human rights of women? If so, what were they? Do these violations occur in contemporary Western culture? If not, do other similar violations occur? If so, what are they?

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After this preparatory activity using the film *Kama Sutra*, small groups of students will use these same questions to analyze another foreign or historical film for their group reports. I will provide them with a list of foreign and historical films from which each group must choose one. All of the films listed will show cultural and/or historical differences in love, marriage, and divorce practices. A significant number of non-Western films will be included in the list. This activity explicitly satisfies the **LSE and GCC Informed Learners** outcomes and the **GCC Required Course Content** as it requires students to consider interrelationships within and across cultures and global communities. The **LES and GCC empowered learners** outcomes are satisfied by the critical and reflective aspects of the activity. The **LSE and GCC responsible learners outcomes** are satisfied by the consideration of the ethical and behavioral consequences of the decisions and actions depicted in the films and the questions regarding social equity and justice. Finally, the activity satisfies the **GCC required course content** because it involves an examination of global issues -- such as diversity in gender roles and violations of the human rights of wives -- and thereby increases the students' awareness of these issues.

Grading Criteria for Oral Presentations:

Accuracy	20 %
Depth of Insight	20 %
Clarity, Coherence, & Organization	20 %
Written Outline	20 %
Oral Delivery Style	20 %

These CRITERIA and the Grading Rubric are explained in detail below:

I. **ACCURACY:** Did you accurately represent the film, especially in regard to how the film addresses the questions? 20 %

Accuracy in explaining the film excellent	18-20 %
Accuracy in explaining the film good	16-17 %
Accuracy in explaining the film fair, but unclear or incomplete	14-15 %
Accuracy in explaining the film poor: mistaken or incomplete	12-13 %
Accuracy in explaining the film unacceptable	0-11 %

II. **DEPTH of INSIGHT:** Did your presentation show a depth of understanding of the film and give significant insight into how the film addressed the questions? 20 %

Depth of understanding and insight excellent	18-20 %
Depth of understanding and insight good	16-17 %
Depth of understanding and insight fair	14-15 %
Depth of understanding and insight poor	12-13 %
Depth of understanding and insight unacceptable	0-11 %

III. **CLARITY, COHERENCE & ORGANIZATION:** 20 %

A. Was your presentation clear?

1. Could an IUP student who has not taken a philosophy course understand it?
2. Did you explain all technical or problematic terms?

B. Was your presentation coherent and well organized?

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Clarity, coherence, and organization excellent	18-20 %
Clarity, coherence, and organization good	16-17 %
Clarity, coherence, and organization fair	14-15 %
Clarity, coherence, and organization poor	12-13 %
Clarity, coherence, and organization unacceptable	0-11 %

IV. WRITTEN OUTLINE: 20 %

- A. Did you prepare a written outline?
- B. Did you email your outline to your group members on time?
- C. Was your outline clear and well-organized?
- D. Did you use correct grammar and spelling?

Written Outline excellent: clear, well organized, & grammatically correct	18-20 %
Written Outline generally good, but some errors	16-17 %
Written Outline fair	14-15 %
Written Outline poor	12-13 %
Written Outline unacceptable	0-11 %

V. ORAL DELIVERY STYLE: 20 %

- A. Did you prepare your presentation well in advance?
- B. Did you rehearse your presentation out loud until you could give it without reading it?
- C. Did you breathe deeply to relax and pace yourself, or did you speak too fast?
- D. Did you speak loudly enough so everyone in the classroom could hear you?
- E. Did you pronounce your words clearly and correctly?
- F. When you needed a pause, did you breathe deeply instead of using expressions such as "um," "uh," "you know," etc.

Oral Delivery met all criteria A. - F.	18-20 %
Oral Delivery met all but one or two of the above criteria	16-17 %
Oral Delivery met most of the above criteria	14-15 %
Oral Delivery failed to meet several of the criteria	12-13 %
Oral Delivery failed to meet most of the criteria	0-11 %

All students not in the report group will evaluate each person's part of the report by writing at least one strength (+) and at least one suggestion for improvement. I will collect and read these evaluations before composing my own. Both the students' written comments and my written evaluation and grade will be returned to the student reporter(s) ASAP.

Checklist for Liberal Studies Electives Course Proposals

1. Review the Criteria for a Liberal Studies Elective – note how the competencies are to be handled.
2. Follow the 2012 Undergraduate Curriculum Handbook for new (p. 20-27) or revised courses (p. 15-19).
3. Use the new Curriculum Proposal Cover Sheet (interactive PDF or word document - available at <http://www.iup.edu/senate/uwucc/default.aspx>).
4. Course Outcomes and Assessment (Section II, The Syllabus of Record - p. 23 and 85 in UWUCC Handbook) map to the three required Liberal Studies Electives Expected Undergraduate Student Learning Outcomes (EUSLOs): Informed Learners (I), Empowered Learners (II), and Responsible (III) Learners.
5. Course content – meets the required course content for a Liberal Studies Elective. While the course outline may not explicitly state the items in the required content, it needs to be clear that the content of the course attempts to address these required elements.
6. Competencies - All Liberal Studies Electives must meet the EUSLOs and required course content from at least ONE of the following SIX competencies: Global Citizenship; Information Literacy; Oral Communication; Quantitative Reasoning; Scientific Literacy; and Technological Literacy. Note: a course may meet more than one competency.
7. Proposal includes the assignment instructions for one of the major course assignments and a grading rubric or grading criteria for that assignment (p. 33 UWUCC Handbook).
8. Proposal includes the answers to the four Liberal Studies questions (p. 91 UWUCC Handbook).
9. Proposal meets the spirit of Liberal Studies (p. 30 UWUCC Handbook).