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Curriculum Proposal Cover Sheet - University-Wide Undergraduate Curriculum Committee

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Proposing Department/Unit PHIL	Phone x2310

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 324 Ancient Philosophy

Proposed course prefix, number and full title, if changing: PHIL 324 Ancient Greek Philosophy

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 Across the Curriculum (W Course)
 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: (e.g. Women's Studies, Pan African)

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>Brad Rein</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>	3/13/14
Director of Honors College (as needed)		
Provost (as needed)		
Additional signature (with title) as appropriate		
UWUCC Co-Chairs	<i>Coil Sedquist</i>	4/1/14

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 Liberal Studies Liberal Studies

PHIL 324 ANCIENT GREEK PHILOSOPHY
[Currently: ANCIENT PHILOSOPHY]
**Proposed Syllabus of Record and Designation as Liberal Studies Elective (Global
Citizenship)**

1. Summary of proposed revisions:

1. The title has been revised.
2. The course outcomes and objectives have been updated to align with the Expected Undergraduate Student Learning Outcomes (EUSLOs)
3. The means by which EUSLOs will be assessed are articulated in the Evaluation Methods section of the syllabus (Section IV). Particular attention is given in this section to how this course satisfies the requirements for the Liberal Studies Elective category of Global Citizenship.
4. Bibliography has been updated.

Rationale: Course has been updated to reflect emphasis on the history of Ancient Greek philosophy, not Ancient philosophy per se. This course has long been a staple of the LS program, and the present content and title changes are intended to update the course, given changes to LS requirements. Course content in proposal reflects more accurately how the course has been taught more recently, and to fit within discipline trends.

Current Course Title:
PHIL 324 Ancient Philosophy

3c-01-3sh

Proposed Course Title:
PHIL 324 Ancient Greek Philosophy

3c-01-3sh

Rationale: The word "Greek" has been added to the title to clarify that the focus of the course is on the origin and nature of Western Philosophy as developed in the Ancient Greek world.

2. New Syllabus of Record

PHIL 324 Ancient Greek Philosophy

I. Catalogue Description

PHIL 324 Ancient Greek Philosophy

3c-01-3cr

Explores the foundations of Western Philosophy through examination of important philosophers of the Ancient period, such as the Pre-Socratic philosophers, Socrates, Plato, and Aristotle. Topics may include the nature of the physical universe, Plato's theory of Forms, the nature of happiness, and the possibility of morality.

II. Course Outcomes (Expected Undergraduate Student Learning Outcomes – EUSLOs):

At the end of the course, students will be able to:

Objective 1:

Identify key figures, concepts, and developments in Ancient Greek Philosophy.

Expected Undergraduate Learning Outcome 1:

Informed Learners

Rationale:

The course is designed as a survey course of Ancient Greek Philosophy. Assignments, such as short and long papers, will require students to demonstrate knowledge of the key issues and questions which concerned the earliest of philosophers, ones which were essential to the development of the discipline of philosophy itself.

Objective 2:

Analyze and evaluate central philosophical arguments from Ancient Greek philosophers.

Expected Undergraduate Learning Outcome 2:

Empowered Learners

Rationale:

Assignments will require students to critically evaluate important philosophical arguments, covering a wide range of topics, including but not limited to Plato's conception of the ideal city, the role his famous Forms play in his account of reality and subsequent criticisms of those views by Aristotle. Students will demonstrate understanding of key objections to these arguments, as well as potential replies to these objections.

Objective 3:

Explain foundational ethical theories and their applicability to contemporary issues of justice in social and political philosophy.

Expected Undergraduate Learning Outcome 3:

Responsible Learners

Rationale:

Assignments will require students to demonstrate knowledge of some of the major approaches to conceptions of justice, via ethical and political theory as developed by the Ancient Greek philosophers (e.g., Plato's view of morality which emphasizes the role of correct beliefs about

about right/wrong, Plato's account of the ideal city and his critiques of democracy, and Aristotle's "Virtue Ethics").

Students will be given an opportunity for civic engagement by exploring contemporary political controversies in the US (such as the significance of ballot-initiatives and debates over the limits of freedom) in light of Plato's critiques of democracy. Sample Assignment 2, below, is an example of how such civic engagement may be accomplished. Philosophical reflection on issues of justice, particularly as they concern democracy and conceptions of individual rights, are appropriate means to engage students on civic matters.

This course, after all, is an extended philosophical reflection on competing conceptions not only of the nature of reality, but also of justice and the role of the individual in society. The Ancient Greek world was diverse in its reflections on all of these issues. Exploration of such diverse, competing, and evolving views should satisfy the requirements for global citizenship competency. It is a mistake to think of Ancient Greek philosophy as simply embodying the values and views shared in today's society, as many of our ways of thinking about justice would be entirely alien to the Ancients. The detailed course outline spells out some of the diverse views students will be exposed to.

Objective 4

Recognize historical and diverse cultural backgrounds that inform the development of Greek Philosophy.

Expected Undergraduate Learning Outcome 3:

Responsible Learners

Rationale:

Students will be expected to demonstrate their command of the range of cultural and historical influences that led to the development of philosophy and natural sciences. Assignments will ask students to trace the influence of various PreSocratic philosophers (ranging from ones in what is now Italy, Greece, Turkey, and Asia Minor) into the major theories of Plato and Aristotle, who in turn shaped the development of philosophy and the natural sciences.

Objective 5

Critically evaluate the role of women in Ancient Greek society.

Expected Undergraduate Learning Outcome 3:

Responsible Learners

Rationale:

Through close examination of Plato's *Republic* students will explore the extent to which Plato (and Greek culture, in turn) was prepared to grant women equal status as "guardians" in his ideal state, and thus to explore the extent to which Plato was cognizant of the interplay between gender roles and "natural abilities" in the construction of society and social norms.

III. Detailed Course Outline

Week One: *The Ancient World: Geography, Cultures, and Values*

(3 hours)

- i. The Emergence of Philosophy and Natural Science
- ii. Homer, Hesiod's *Theogony*

iii. The Transition from Theology to Natural World Based Explanations

- Week Two- Three: *The Pre-Socratic Philosophers: Material Monists* (6 hours/9)
- i. The Search for a Single Kind of Underlying Substance
 - ii. The Milesians (Thales, Anaximander, Anaximenes)
 - iii. Heraclitus and the World of Flux
 - iv. Pythagoras and a World of Numbers
- Week Four: *Pre-Socratic Philosophers, II: The Challenge of Parmenides* (3 hours/12)
- i. A World without Change, Multiplicity, or Generation
 - ii. The Connection Between Thinking and Being
 - iii. How to Think about "What is not"
- Week Five: *Socrates, Plato and the Golden Age of Athens* (3 hours/15)
- i. Socrates' Challenge Against Moral Relativism
 - ii. Plato's *Meno*, and the Possibility of Moral Knowledge
- Week Six: *Plato's Republic, I* (3 hours/18)
- i. The Nature of Justice and the Well-Organized Soul
 - ii. Constructing the Ideal City
 - iii. The Balance of Individual Happiness and the General Welfare
- Week Seven- Eight: *Plato's Republic, II* (6 hours/24)
- i. The Role of Women in Plato's Ideal City
 - ii. Different Models of the Ideal State: Plato's Arguments Against Democracy
 - iii. Contemporary Democracy in Action: Applying Plato's Critiques
- Week Nine: *Plato's Forms* (3 hours/27)
- i. Parmenides, Pythagoras, and Heraclitus Revisited
 - ii. A World of Unchanging, Knowable Truths
 - iii. Plato's Famous Criticism of His Own Theory of Forms
- Week Ten-Eleven: *Aristotle's Worldview, Science, and Metaphysics* (6 hours/33)
- i. Knowledge via Sensory Input
 - ii. The Nature of Substance and Change
 - iii. Aristotle's View in Flux: From the *Categories* to the *Metaphysics*
- Week Twelve-Thirteen: *Aristotle's Ethics* (6 hours/39)
- i. The Nature and Importance of Virtue
 - ii. Virtue as Acquired Habit
 - iii. The Nature of Happiness and the Aristotelian Mean
- Week Fourteen : *The Transition from the Ancient World to the Enlightenment* (3 hours/42)
- i. The Legacy of Plato and Aristotle Through the Islamic and Western World
 - ii. The Rejection of Aristotelian Science and Metaphysics in the Enlightenment
 - iii. The Enduring Value of Ancient Greek Philosophy

Culminating Activity

(2 hours)

IV. Evaluation Methods

The assignments that follow serve as examples of how the Liberal Studies Elective competency of *Global Citizenship* will be met. Sample assignment 2, below, is an example of how the requirement for *civic engagement* may be satisfied.

a. Short, Weekly Writing Assignments: (20%) These short (1-2 page papers) will be due every week. Students will be required to do close readings of the assigned texts, and provide a concise summary of the relevant material, and where appropriate, answer assigned questions about the reading. **Global Citizenship- EUSLO II: Empowered Learners**

b. One, 4-5 page paper: (15%) This writing assignment will focus on making explicit the connections among the different philosophers' cultures/histories that have been studied. (For instance, students will be asked to explore the connection between Milesean philosophers and their influence on the Eleatic philosophers.) **Global Citizenship- EUSLO I: Informed Learners**

c. One, 5-6 page paper: (20%) The task for this writing assignment will be to discuss the issue of justice as developed in Plato's Republic. Students will be required to examine Plato's view of different types of political structures/governments, with an eye to how these different structures address issues of *individual rights, the protection of minority interests, and the role of women in society*. **Global Citizenship- EUSLO III: Responsible Learners**

d. Peer-Edits: (10%) Students will be required to carefully peer-edit another student's paper, focusing on both the structure and content of the paper. **Global Citizenship- EUSLO II: Empowered Learners**

e. One, Final Paper: (35%) This paper will require students to synthesize information they have learned from the course, by coming up with their own paper topic (subject to approval) which connects at least two different philosophers or explores a particular debate/controversy through the eyes of at least two different theoretical perspectives, ones which *demonstrate the different approaches taken by the diverse cultures/philosophies* explored in the course. **Global Citizenship- EUSLO III: Responsible Learners; Global Citizenship- EUSLO II: Empowered Learners**

V. Grading Scale

A: 90% or above B: 80-89% C: 70-79% D: 60-69% F: 59% or below

VI. Attendance Policy

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

VII. Required Text and Readings

P. Cohen, P. Curd, and C Reeve (eds.), 2011, *Readings in Ancient Greek Philosophy*, 4th edition. Indianapolis: Hackett Publishing Co.

Okin, Susan M. 1977, "Philosopher Queens and Private Wives: Plato on Women and the Family", *Philosophy and Public Affairs*, 6: pp. 345-369.

Example of Supplemental Reading:

Barnes, Jonathan, 1983, *The Presocratic Philosophers*, London: Routledge Press.

VIII. Special Resource Requirements

None.

IX. Bibliography

Ackrill, J. L., 1963, *Aristotle: Categories and De Interpretatione*, Oxford: Clarendon Press.

Anscombe, G. E. M., 1953, "The Principle of Individuation," *Proceedings of the Aristotelian Society*, Supplementary Volume 27: 83–96; reprinted in Barnes, Schofield, and Sorabji 1979, pp. 88–95.

Barnes, J., 1982, *The Presocratic Philosophers*, 2nd edition, London: Routledge and Kegan Paul.

Benson, Hugh (ed.), 2006, *A Companion to Plato*, Oxford: Blackwell.

Bobonich, Christopher, 2002, *Plato's Utopia Recast: His Later Ethics and Politics*, Oxford: Oxford University Press.

Curd, Patricia, 2004, *The Legacy of Parmenides: Eleatic Monism and Later Presocratic Thought*, Princeton: Princeton University Press, 1998, rev. edn. Las Vegas: Parmenides Press.

Curd, P. and D. H. Graham (eds.), 2008, *The Oxford Handbook of Presocratic Philosophy*, New York: Oxford University Press.

Dancy, Russell, 2004, *Plato's Introduction of Forms*, Cambridge: Cambridge University Press.

Furley, D., 1967, *Two Studies in the Greek Atomists*, Princeton: Princeton University Press.

Ferejohn, Michael, 1980, "Aristotle on Focal Meaning and the Unity of Science," *Phronesis*, 25: 117–128.

Fine, Gail, 1984, "Separation," *Oxford Studies in Ancient Philosophy*, 2: 31–87.

Fine, Gail (ed.), 1999, *Plato 1: Metaphysics and Epistemology*, Oxford: Oxford University Press.

- Fine, Gail (ed.), 1999, *Plato 2: Ethics, Politics, Religion, and the Soul*, Oxford: Oxford University Press.
- Gill, Mary Louise, 1989, *Aristotle on Substance: The Paradox of Unity*, Princeton: Princeton University Press.
- Grünbaum, A., 1967, *Modern Science and Zeno's Paradoxes*, Middletown: Connecticut Wesleyan University Press.
- Guthrie, W. K. C., 1962, 1965, 1969, *A History of Greek Philosophy*, Vols. I, II, and III
Cambridge: Cambridge University Press, 1965.
- Irwin, Terrence. H., 1988, *Aristotle's First Principles*, Oxford: Clarendon Press.
- Irwin, Terence, 1995, *Plato's Ethics*, Oxford: Oxford University Press.
- Kraut, Richard (ed.), 1992, *The Cambridge Companion to Plato*, Cambridge: Cambridge University Press.
- Loux, Michael J., 1991, *Primary Ousia: An Essay on Aristotle's Metaphysics Z and H*, Ithaca, NY: Cornell University Press.
- McCabe, Mary Margaret, 1994, *Plato's Individuals*, Princeton: Princeton University Press.
- Nussbaum, Martha, 1972, "Psyche, in Heraclitus," *Phronesis*, 17: 1–16.
- Sellars, Wilfrid, 1957, "Substance and Form in Aristotle," *Journal of Philosophy*, 54: 688–699.
- Silverman, Allan, 2002, *The Dialectic of Essence: A Study of Plato's Metaphysics*, Princeton: Princeton University Press.
- Vasilou, Iakovos, 2008, *Aiming at Virtue in Plato*, Cambridge: Cambridge University Press.
- Vlastos, Gregory, 1995, *Studies in Greek Philosophy (Volume 2: Socrates, Plato, and Their Tradition)*, Daniel W. Graham (ed.), Princeton: Princeton University Press.
- Whiting, Jennifer. E., 1986, "Form and Individuation in Aristotle," *History of Philosophy Quarterly*, 3: 359–377.

SAMPLE ASSIGNMENT ONE (ESSAY) FOR LIBERAL STUDIES COURSE: PHIL 324

For this writing assignment you are to address the following issue:

It is commonly said that three of the last PreSocratic philosophers, Empedocles, Anaxagoras, and Democritus are all responding to the challenges and arguments set by Parmenides. Pick one of those three thinkers and explore to what extent that philosopher's views are embracing and/or rejecting Parmenides' (Eleatic) views. To the extent that that philosopher is arguing *against* Parmenides, how successful is their rejection? Make sure to explain how your selected philosopher's view is influenced by his particular philosophical school/background (e.g. Milesean, Ionian, Atomism).

For this paper, I am primarily interested in a careful and detailed examination of your chosen philosopher's views and how they are related to Parmenides' beliefs. Your goal in this paper is to demonstrate your command of the material by clearly explaining the key concepts/ideas/issues/ as they occur in the readings (and in our discussions). If you are going to address an objection that one philosopher raises against another's views, make sure you pick the best objection you can think of. In other words, since you have only a short amount of space to work with, don't take a 'shotgun approach' whereby you raise several objections in a superficial manner. Instead, focus on one in great detail.

Students often wonder how much material can be presupposed and how much needs to be made explicit. I recommend the following: Imagine that you are going to *read* the finished paper out-loud to a roommate, one who has taken no Philosophy. If this person is going to understand your paper, you must carefully explain any technical terms and important concepts. By imagining the paper is going to be read aloud, you force yourself to keep your sentences relatively simple and straightforward; otherwise a listener wouldn't be able to follow you.

* *

Academic honesty is an essential component of intellectual development. And it is a vital element in the mission of this University. As such, you should familiarize yourself with IUP's policy on academic honesty, found in the Student Handbook. I will not tolerate any violations of this policy, and all violations will be prosecuted. If you have any questions about the policy or more generally about what counts as plagiarism, please do not hesitate to contact me.

* *

This essay should be approximately 4-5 pages, typed, double-spaced, with 1" margins and 12 point Times font. It is due _____.

Grading Rubric:

A papers generally meet the following criteria:

- Are well-written, with a minimum of typographical, grammatical, and spelling errors.
- Demonstrate a sophisticated understanding of Parmenides' conclusions about the nature of reality.
- Demonstrate an understanding of what in general leads Parmenides to his conclusions-- namely, the problem of speaking of "what is not".

- Clearly explains the selected second philosopher's views, and how those beliefs in one way or another rely on "what is not" in the ontology.
- Accurately explain how Parmenides' views this use of "what is not" as problematic and how Parmenides' arguments are intended to rebut various uses of "what is not" from a range of earlier philosophers.
- Is able to critically evaluate the merits of Parmenides' arguments against the selected second philosopher.
- Shows an understanding of the larger themes and issues at stake in the debate between the two philosophers.

B papers generally meet the following criteria:

- Demonstrate a solid understanding of Parmenides' views.
- Demonstrates some understanding of the reasons for Parmenides' radical conclusions.
- Demonstrate an understanding of a second philosopher's views and why Parmenides objects to that philosophy.
- Are generally well-written, with only a few writing mistakes.

C papers generally:

- Are not clearly organized.
- Do not show a clear understanding of Parmenides' views and/or the second philosopher discussed.
- Do show at least a general understanding of what is at stake in the debate with Parmenides.

D papers generally:

- Are poorly written.
- Demonstrate minimal understanding of Parmenides and the PreSocratic philosophers' goals and objectives.

F papers generally:

- Make use of material found online that is simply cut/pasted into the document, without any attempt to explain the material.
- Fail to properly cite quoted material (serious failures will trigger an investigation into whether standards of academic honesty were violated).
- Are far too short, and poorly written.
- Demonstrate complete lack of effort on the part of the student.

SAMPLE ASSIGNMENT TWO: CIVIC ENGAGEMENT: PHIL 324

For this writing assignment you are to address the following issue:

American democracy is founded on several principles, including the maximization of individual freedom, respect for individual rights, and a commitment to equal opportunity. These principles, however, are to varying degrees quite alien to Plato's understanding of what makes for a just and well-functioning society. For this paper you are to select a contemporary political debate and outline the principles which are driving the conflict. Having done that, the second step is to assess the debate from a Platonic perspective, one which demonstrates your understanding of Plato's criticisms of democracy.

Here's an example: In many states, there are "ballot initiatives", where a group of citizens can bring it about that the general population vote on a given legislative proposal. Such initiatives seem to give the public more of a direct voice in how they are governed, and thus are not solely dependent on what laws/proposals their elected representatives are voting for. Explain why someone committed to democratic ideals would take such initiative to be a good thing. Then, put forth what you think Plato's view would be, explaining his critiques of democracy in general first, and then applying those criticisms to the particular example of ballot initiatives.

Note: That is just one example. You can come up with others-- subject to approval by me.

For this paper, I am primarily interested in 1) a careful and detailed examination of the principles that drive contemporary social-political debates in the US, and 2) a thorough exploration of how such principles would be viewed from a standpoint such as Plato's. Many of the principles that govern our perspective on ethical/social/political matters are ones we simply take for granted as good principles. That makes it hard to imagine how others might disagree with us, and why other societies might object to how we organize our government, how we understand the relationship between individuals and their society and government, etc. Your goal in this paper is to attempt to step "outside" what we take as obviously correct. This will give you some critical distance, making it possible to decide for yourself whether the principles we hold as valuable are in fact ones we should continue to endorse.

* *

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Answers to Liberal Studies Questions

1. This course will typically be offered once every three semester. At least two faculty members are qualified to teach it. By relying on the syllabus of record, as well as through regular meetings and discussions about the goals of upper-level, Liberal Studies courses, we will be able to ensure that a similar range of topics are being taught, and that all who teach this class will share in the same objectives and learning outcomes.

2. Care will be taken to include, whenever appropriate, discussions and arguments concerning issues related to women and minorities. In the sample course content provided above, the role of women in Plato's Republic is highlighted. Further, some of the most important, recent commentary on Ancient Greek philosophy has come from women scholars, and their work will be used to supplement the primary texts where appropriate and possible.

3. Instructors of this course will typically use an anthology of primary texts. In addition students will read particular essays and opinion pieces on various topics not found in the anthology of choice. The combination of the two will ensure that this requirement is met. The sample syllabus above makes use, for instance, of Okin's famous essay, "Philosopher Queens and Private Wives: Plato on Women and the Family".

4. As Philosophy courses aren't typically offered in high schools, most students have no exposure to the discipline prior to college. We thus expect students in our course to not have prior acquaintance with Philosophy, and intentionally structure our courses to not presuppose prior knowledge of philosophical debates or particular philosophers. This course is intended as well as a general, introductory survey to Ancient Greek philosophy, and again, does not presuppose prior knowledge or experience in Philosophy. The course is a 3xx-level course simply because of the abstract nature of the material, not because students need prior Philosophy courses to succeed. Careful attention is paid to ensure that all students are given an opportunity to succeed in this course, by for instance, not relying on unexplained technical terms. Students who decide to major in Philosophy will simply build on what they have learned in this survey course.