

MEMORANDUM

To..... SENATE

From..... SENATE COMMITTEE ON UNDERGRADUATE STUDIES

Subject..... PHILOSOPHY -
1. CHANGES IN REQUIREMENTS FOR MINOR,
MAJOR, HONORS PROGRAMS

Date..... OCTOBER 14, 1982

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- 2. NEW COURSE - PHIL 456-4 -
TWENTIETH CENTURY EUROPEAN PHILOSOPHY

Action undertaken by the Senate Committee on Undergraduate Studies at its meeting of October 5, 1982 gives rise to the following motion:

MOTION: "That Senate approve and recommend approval to the Board of Governors, as set forth in S.82-112 , the proposed changes in Philosophy for (1) minor program, (2) major program, (3) honors program."

MOTION: "That Senate approve and recommend approval to the Board of Governors, as set forth in S.82-112 , the proposed new course PHIL 456-4 - Twentieth Century European Philosophy."

CALENDAR CHANGES: DEPARTMENT OF PHILOSOPHY

[4] CHANGES IN REQUIREMENTS

PRESENT REQUIREMENTS:

Our departmental requirements are presently described as follows:

REQUIREMENTS FOR MINOR, MAJOR AND HONORS

Students pursuing a Minor in Philosophy must have at least 15 hours of upper division Philosophy. Students pursuing a Major in Philosophy must have at least 30 hours of upper division Philosophy. Students pursuing an Honors degree must have at least 50 hours of upper division Philosophy.

LOWER DIVISION REQUIREMENTS

MINOR, MAJOR AND HONORS STUDENTS

- A. At least two courses from the group: PHIL 100, 110, 120.
- B. PHIL 203
- C. PHIL 210

UPPER DIVISION REQUIREMENTS

MINOR STUDENTS

At least five courses from the group number from PHIL 301 to 468.

MAJOR AND HONORS STUDENTS

- A. At least one course from the group: PHIL 301, 340, 455.
- B. At least one course from the group: PHIL 320, 321, 421.
- C. At least two courses from the group: PHIL 350, 353, 354, 355, 452, 453.
- D. In addition to the above required courses, Honors students must take two Honors Tutorials in the last, or last two, semesters of their Philosophy program. The tutorials offer sufficient time to examine in depth several philosophical topics in a general area such as Ethics, Metaphysics, Philosophy of Mind, etc. The Honors candidate must achieve a grade of B or higher in each Honors Tutorial to receive the Honors degree.

HONORS PROGRAM

An Honors Program is offered for students interested in advanced work in Philosophy. It is strongly advised for students who plan to pursue a post-graduate degree in the subject.

Students proposing to enter the Honors Program in Philosophy must first complete 60 hours of university course-work including 12 hours of Philosophy and fulfill the lower division requirements listed above in the section 'Requirements for Minor, Major and Honors'. A Grade Point Average of 3.0 or higher for all Philosophy courses normally is expected for entrance and continuation in the program, but does not by itself guarantee either. Students proposing to enter the Honors Program must submit an application (a form is available in the Department Office), and consult the Department's Undergraduate Adviser. After one semester of course-work in the Honors Program a candidate must, in consultation with the Undergraduate Adviser, devise a program of studies. Consideration of the application and proposed program of studies will be based on the Department's assessment of the student's potential for advanced work.

NEW REQUIREMENTS:

We propose to substitute the following:

REQUIREMENTS FOR A MINOR IN PHILOSOPHY

1. The requirement for a minor is 8 philosophy courses including at least 5 upper division courses.
2. Students wishing a core program for the minor should take:
 - A. At least one of PHIL 100, PHIL 110
 - B. PHIL 120
 - C. PHIL 203 and PHIL 301
 - D. At least four additional upper division courses
3. With the help of the undergraduate adviser, a student may design a minor program with an emphasis that complements a special interest. For example, programs may be designed for students with an interest in law, language, natural or social science, history of ideas, social theory, value theory and logic.

REQUIREMENTS FOR A MAJOR IN PHILOSOPHY

Students pursuing a Major must complete the following requirements:

- A. PHIL 100 and PHIL 120
- B. PHIL 203 and PHIL 301
- C. PHIL 210
- D. At least one course from the ethics group: PHIL 320, PHIL 321, PHIL 421
- E. At least one of PHIL 341, PHIL 343, PHIL 344
- F. At least two courses from the history group: PHIL 350, PHIL 353, PHIL 354, PHIL 355, PHIL 452, PHIL 453
- G. At least thirty hours of upper division philosophy in total.

REQUIREMENTS FOR HONORS IN PHILOSOPHY

An Honors Program is offered for students interested in advanced work in Philosophy. It is strongly advised for students who plan to pursue a post-graduate degree in the subject.

Students proposing to enter the Honors Program in Philosophy must first complete 60 hours of university course-work including 12 hours of Philosophy, and fulfill the requirements A, B and C listed above in section 'Requirements for a Major in Philosophy'. A Grade Point Average of 3.0 or higher for all Philosophy courses normally is expected for entrance and continuation in the program, but does not by itself guarantee either. Students proposing to enter the Honors Program must submit an application (a form is available in the Department Office), and consult the Department's Undergraduate Adviser. After one semester of course-work in the Honors Program a candidate must, in consultation with the Undergraduate adviser, devise a program of studies. Consideration of the application and proposed program of studies will be based on the Department's assessment of the student's potential for advanced work.

Students pursuing Honors must in addition:

- A. Fulfill the requirements for a Major in Philosophy.
- B. Complete at least fifty hours of upper division Philosophy in total.
- C. Take two Honors Tutorials in the last, or last two, semesters of the Philosophy program. The tutorials offer sufficient time to examine in depth several philosophical topics in a general area such as Ethics, Metaphysics, Philosophy of Mind, etc. The Honors candidate must achieve a grade of B or higher in each Honors Tutorial to receive the Honors degree.

RATIONALE

1. MINOR PROGRAM

- (a) We would like to have students free to follow their interests and be awarded a minor on the basis of their having taken a minimum number of courses. We see no particular reason to demand that all students taking a minor in Philosophy complete the core program. We do not regard a minor as a certificate of competence. We regard it merely as certifying an area of minor concentration.
- (b) The core program has been amended somewhat.
 - (i) We have added PHIL 301, Epistemology, because the recent change in PHIL 203 from a course in Metaphysics and Epistemology to a course in Metaphysics effectively eliminated the intermediate study of Epistemology from the core program. The addition of PHIL 301 does not represent a change in the program's content.
 - (ii) We have deleted PHIL 210, Elementary Formal Logic, because it intimidates some students. Its elimination, together with the addition of PHIL 301, ensures that the core program requires no more courses than before.
 - (iii) We have emphasized PHIL 120, Facts and Values, because, while there is some overlap in the content of the other courses listed, PHIL 120 is the only course in Ethics.
- (c) The mention of special minor programs is intended to alert students with special interests outside of Philosophy to the idea of complementing their interests with a philosophy minor.

2. MAJOR PROGRAM

- (a) Requirement A:
 - (i) Since PHIL 120 is the most germane of the recommended prerequisites for the upper division ethics courses, and since we require a major to take one upper division ethics course, we would be sensible to require PHIL 120 of all our majors.
 - (ii) Rather than to allow either PHIL 110 or PHIL 100 to fulfill a requirement, it is preferable simply to require PHIL 100. PHIL 100, Knowledge and Reality, is a better introduction to the discipline, especially given that PHIL 110 is largely satisfied by tests that do not foster writing skills. PHIL 110, Introduction to Philosophical Concepts and Reasoning, does foster logical skills, but PHIL 210, Elementary Formal Logic, is required of all majors in any case.

(b) Requirement B:

Until recently, we have required that all Majors complete an intermediate level metaphysics and epistemology course, namely PHIL 203. However, PHIL 203 is to become a course in metaphysics when the 1982-3 calendar takes effect. Accordingly, we have added PHIL 301 to our requirements for all Majors. With the new calendar, PHIL 301 will be our intermediate epistemology course.

(c) Requirements C, D, F and G:

No change has been made except that the lettering of the requirements has been changed.

(d) Requirement E:

Requirement E [that a Major take one of PHIL 341 (science), PHIL 343 (mind) and PHIL 344 (Language I)] replaces the old requirement that a major take one of PHIL 301 (Topics in Epistemology and Metaphysics, now to be Epistemology), PHIL 340 (Methods), and PHIL 455 (Contemporary Issues in Epistemology and Metaphysics). Given that PHIL 301 is to be required in any event under B, the old requirement will automatically be met by all majors. Accordingly, it seems sensible to drop the old requirement. The courses named in the new requirement have in common that they address central philosophical problems which ought to be studied by Majors.

3. HONORS PROGRAM

These requirements are unchanged except as is necessary in order that they mesh appropriately with the recommended requirements for a major.

NEW COURSE PROPOSAL FORM1. Calendar InformationDepartment: PhilosophyAbbreviation Code: PHIL Course Number: 456 Credit Hours: 4 Vector: 2-2-0Title of Course: Twentieth Century European Philosophy

Calendar Description of Course: A study of the development of philosophical movements such as Phenomenology, Existentialism, Hermeneutics, Structuralism and Kulturphilosophie. Readings will be from two or more representative figures such as Husserl, Heidegger, Sartre, Foucault, Derrida and Habermas.

Nature of Course Lecture/Tutorial

Prerequisites (or special instructions):

PHIL 452 recommended

What course (courses), if any, is being dropped from the calendar if this course is approved: None

2. SchedulingHow frequently will the course be offered? once in six semestersSemester in which the course will first be offered? 83-3

Which of your present faculty would be available to make the proposed offering possible? Professor Tietz

Rationale for
~~Objectives of the Course~~

The content of this course has been taught in variable topic courses, such as PHIL 435 and PHIL 455, and there has been sufficient student interest to warrant its introduction as a permanent course.

4. Budgetary and Space Requirements (for information only)

What additional resources will be required in the following areas:

Faculty NoneStaff NoneLibrary NoneAudio Visual NoneSpace NoneEquipment None5. ApprovalDate: 6 May 8222 Sept 82L ResnickRC Brown

Department Chairman

Dean

Chairman, SCUS

SAMPLE COURSE DESCRIPTION

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PHILOSOPHY 456-4 Twentieth Century European Philosophy
Heidegger and Foucault: History and Deconstruction

This course will be divided between Heidegger's BEING AND TIME and Foucault's THE ORDER OF THINGS (with introductory material from his HISTORY OF SEXUALITY, volume 1). The emphasis will be on Hermeneutics and Historicism and who these movements deal with the traditional philosophical problems of personhood, knowledge and metaphysics, and with the idea that there is a "tradition" of philosophical problems which underlie rational inquiry. The structure of culture is seen by Foucault as the broadest possible way to approach the question of why we have the intellectual, social, moral, political, medical, aesthetic traditions we do. What is a "structure"? Why is it best to see persons as part of cultural development rather than as ahistorical discoverers of truth? Where did that image of man come from and how does it work? Heidegger is more concerned with the concept of a person and how it is related to that of a "world". He attacks Realism, essentialism and traditional metaphysics (including its current manifestation as philosophy of language) as resting on an ontological distinction (between Thought and Being) which grew out of Plato and which has caused most of the troubles of western culture. What is the connection between Heidegger's criticism of culture through personhood and ontology, and Foucault's global deconstruction of social institutions?

BOOKS

Required

Martin Heidegger	BEING AND TIME
Michel Foucault	THE ORDER OF THINGS
Michel Foucault	THE HISTORY OF SEXUALITY, vol. 1

Recommended and on Reserve

William Barrett	THE ILLUSION OF TECHNIQUE
Michael Murray	HEIDEGGER AND MODERN PHILOSOPHY (anthology)
Michel Foucault	THE ARCHEOLOGY OF KNOWLEDGE
Michael Gelvin	A COMMENTARY ON HEIDEGGER'S BEING AND TIME

COURSE REQUIREMENTS

One 8-10 page paper on Heidegger	45% of final grade
One 8-10 page paper on Foucault	45% of final grade
Class discussion	10% of final grade

Outline for Possible Offering of Philosophy 456

HEIDEGGER AND FOUCAULT: HISTORY AND DECONSTRUCTION

WEEK:

(WEEK= 2 two-hour sessions)

- I. Background and Review: Hegel, Historicism, Neokantianism
(readings from Encyclopedia of Philosophy)
- II. BEING AND TIME (the two Introductions and sec.'s 9-13)
 - A. Hermeneutics and interpretation
 - 1. Hermeneutic circle
 - B. Dasein, "world", "horizon": personhood and the image of discovery
 - C. Natur and Geisteswissenschaften
- III. Selfhood, Representation and Truth (sec.'s 14-24, 26, 29-33, 38)
 - A. Criticism of Cartesian consciousness
 - B. Humanity with out an essence
 - 1. Criticism of Kantian synthesis
 - 2. Dasein as personhood without representational realism
- IV. "Care" and Truth (sec.'s 39-41, 43, 44)
 - A. Anxiety, Mood, Disclosure
 - 1. What is philosophy about? Neutral analytical matrix vs. hermeneutical interpretation
 - B. Truth as about the external world: how did we come to this view?
 - 1. How did Thought and Being become separate?
 - 2. Being vs. the being-of-beings. Ontology vs. metaphysics
- V. Death as a philosophical concept (sec.'s 46-53)
 - A. Tolstoy's Death of Ivan Ilyitch
 - B. Disruption and breakdown: applications to the history of the west
- VI-VII. Authenticity and Understanding (sec.'s 54-66)
 - A. Hermeneutics as trying to be "unphilosophical". What did the tradition of philosophical thinking tell us about knowledge?
 - B. Understanding (sec.'s 67-71)
 - 1. Darkening world: technology and science as "forgetful" of Being
 - 2. Symbols of Being as the structure of thought in the metaphysical tradition
 - 3. Is the end of metaphysics the end of thinking?
- VIII-IX. Foucault: THE HISTORY OF SEXUALITY
 - A. Look at the symbols, see how they constitute culture
 - B. Power as the subject of philosophy, but not as a substitute for substance

- C. Nietzsche and the GENEALOGY OF MORALS as a model for deconstruction. What does history study?
 - D. Unity of knowledge: How do we establish what it is we want to know? Epistemology vs. Hermeneutics
 - 1. Pastoral and confessional structure of knowledge and of western society
 - 2. The repression hypothesis
 - E. Bio-politics, Bio-power
 - F. Influence of Heidegger's "disclosure" view of truth on Foucault
- X. Humanity without an essence--everything without an essence
THE ORDER OF THINGS chapter's 1 and 2
- A. The writing of things. The network of power, desire and management
 - B. The metaphor of Velasquez LAS MENINAS: Where is the self, where is power?
 - C. What made the idea of Representation work? Case study of the "Classical period" (17th and 18th Centuries)
- XI. "Man and his Doubles": THE ORDER OF THINGS, chapter 9
- A. Nietzsche's attack on selfhood, influence on Foucault
 - B. What is "interpretation"?
 - 1. Study of language, difference from Analytic Philosophy
 - 2. "Science of Man" in the Classical period.
 - 3. "Mechanisms" of knowledge. Man as an object of knowledge and as the subject who knows
 - C. The "Discourse on Language" and THE ARCHEOLOGY OF KNOWLEDGE
 - D. Subjectivity and essentialism; objective/subjective and relativism. Criticisms from Analytic Philosophy
- XII. ORDER OF THINGS, chapter 10: The Human Sciences
- A. Psychoanalysis and Freud
 - B. Linguistics as the "interior" of language, as the "representation of man". Contrasts with Analytic Philosophy
 - 1. Quine, Davidson, Sellars
 - 2. Realism and Idealism
 - C. History as the content of "thought" in Heidegger, and as the basis for self-imagination in Foucault.
 - 1. What concepts and images are involved: what makes an historical self-image possible?
 - 2. I am what I think about the past
- XIII. The New Historicism
- A. Hermeneutics and the "Whiggish" view of history
 - B. Rorty, PHILOSOPHY AND THE MIRROR OF NATURE, chapters VII and VIII
 - C. Hermeneutics and the Geisteswissenschaften: not a new dualism. Heidegger and the interpretiveness of Dasein. Foucault and the interpretiveness of culture