

SEMESTER AT SEA COURSE SYLLABUS

Colorado State University, Academic Partner

Voyage:	Spring 2019
Discipline:	Philosophy
Course Number and Title:	PHIL 359 Philosophy of Human Nature
Division:	Upper
Faculty Name:	Louise Harmon
Semester Credit Hours:	3

Prerequisites: The standard Colorado State University prerequisite – *one (1) philosophy course* – has been waived by the instructor

COURSE DESCRIPTION

Human beings appear to be the only biological entities on our planet that ask ourselves: who are we? What does it mean to be a “human being?” Are we entirely physical creatures, or do we have a spiritual component? What is the nature of consciousness? What happens to us when we die? Do the answers to these questions impact our behavior while we are alive? Are human beings essentially good or fundamentally wicked? What motivates us? Is there such a thing as ‘human nature’ at all, or are we entirely malleable reflections of culturally specific forces? You will meet many new people on this voyage, and these encounters will prompt you to ask: How are they different from me and why? How are we the same? The theme of the universality of human nature will animate not only the course, but all your interactions with others, both in the countries we visit, and on the ship. *Philosophy of Human Nature* will also force you to interact intensely with yourself. Our readings and discussions will be global and comparative in nature. We will be studying a variety of Western thinkers, including Plato, Aristotle, Aquinas, Descartes, Kant, Hobbes, Freud, as well some thinkers from the Confucian, Daoist, Hindu, Buddhist, and Islamic traditions.

LEARNING OBJECTIVES

- 1) To articulate, analyze, and understand some of the historically dominant and/or contemporary views of human nature, including accounts of the mind/body relationship;
- 2) To articulate, analyze, and understand accounts of personal identity and/or the possibility of post-mortem survival (e.g., through resurrection, reincarnation, or recycling through the soil)
- 3) To explore various views about how human beings fit into nature, how they differ from and relate to animals, what their *telos* or purpose may be, why it is important to be a moral person, and what a “good” person consists of;

- 4) To consider various views of what consciousness consists of, whether private, internal thoughts exist within our minds, and what theories of language emerge from the answer to that question;
- 5) To contemplate whether there is an essential human nature or whether our human nature is solely determined by the contingencies of our existence—e.g., our historical and geographic location, our socio-economic circumstances, our gender, ethnicity, culture, religion, education, etc.

REQUIRED TEXTBOOKS

AUTHOR: L. Stevenson, D.L. Haberman, P.M. Wright, editors
 TITLE: Twelve Theories of Human Nature
 PUBLISHER: Oxford University Press
 ISBN #: 978-0199859030
 DATE/EDITION: 2012/ 6th Edition

AUTHOR: J.J. Kupperman, editor
 TITLE: Hackett Readings in Philosophy: Human Nature
 PUBLISHER: Hackett Publishing Company, Inc.
 ISBN #: 978-1603847452
 DATE/EDITION: 2012

Other materials are in the Electronic Course Folder

TOPICAL OUTLINE OF COURSE

Depart Ensenada, Mexico — January 5

Part I: Ancient Chinese Views of Human Nature: What are the basic beliefs of Confucianism? What is the Decree of Heaven? How does it differ from Destiny? What are the qualities of a gentleman or chun-tzu? What is *jen*? What is the importance of moral integrity? Self-discipline? What role does *li*, or ritual, play in Confucian thought? Why is it so important to manifest filial piety? What was the debate between Mencius and Hsün-tzu (Xunzi) about? In what ways were they both “Confucian,” even with their disparate views on human nature? What are the basic beliefs of Daoism? What is meant by the Dao or the Way? What is the view of human nature embedded in the Dao de jing? How does it differ from the views of Confucius, Mencius, and Hsün-tzu? What does Zhuangzi have to add to the discussion on human nature?

B1—January 8: Readings

—Introduction, Chapter 1, Confucianism (Stephenson, et al.).....pp. 1-34

B2—January 10: Readings

--The Analects of Confucius, Indiana University translation, Books I and II, pp. 1-8; Books VII, pp. 30-35; Book XII, pp. 59-65 Retrieved from [http://www.indiana.edu/~p374/Analects_of_Confucius_\(Eno-2015\).pdf](http://www.indiana.edu/~p374/Analects_of_Confucius_(Eno-2015).pdf)
.....in CSU Electronic Course Materials

B3—January 13: Readings

--Menzi and Xunzi (Kupperman).....pp. 70-85

Honolulu, Hawaii — January 12

B4—January 15: Readings

--Introduction to Dao de jing.....Dao de jing (translated by Robert Eno, Indiana University, 2016) Retrieved from <http://www.indiana.edu/~p374/Daodejing.pdf>
In CSU Electronic Course Materials.....pp. 1-10

--Some chapters from the Dao de jing (but feel free to graze freely) (translated by Robert Eno, Indiana University, 2016) Retrieved from <http://www.indiana.edu/~p374/Daodejing.pdf>
In CSU Electronic Course Materials.....Chapters 1,3, 10, 12, 19, 24, 25, 28, 30, 43, 48, 51, 54, 57, 63, 67, 71, 78, 80, 81

January 16—International Date Line crossing (Lost Day)

B5—January 18: Readings

--Zhuangzi: The Inner Chapters (again, feel free to graze) (translated by Robert Eno, Indiana University, 2010. Retrieved from <http://www.indiana.edu/~p374/Zhuangzi.pdf>
Intro. (pp. 1-5); 2.3 The true self and its fate (pp. 14-15); 2.2 The butterfly dream (p. 23); 3.2 The tale of Cook Ding (pp. 24-25); The death of Lao Dan (pp. 25-26); A.3 The swimmer (p. 27); 5.5 The deformed persuaders (p. 40); 5.6 Huizi in perplexity (p. 41); 6.1 The True Man (p. 42); 6.2 Death and the Dao (p. 43); 6.5 Zigong and the three friends (46-47)..... in CSU Electronic Course Materials

Study Day (No Class) — January 19

Part 2: Ancient Indian views of human nature—Upanishadic Hinduism and Buddhism: What is the ultimate reality or *Brahman*? What is the *atman* or “ultimate” self? How does it differ from *jiva*, the “superficial self?” How does one achieve *moksha*, the union of *atman* with *Brahman*? What does it mean for the *atman* to transcend “individuality, limitation, suffering, and death?” What is karma and what role does karma play in reincarnation? How does the ontological belief that everything is radically interconnected impact human morality? What are the Buddhist concepts of *anitya*, *anatma*, and *dukkha*? What are the five *skandhas*? How do the Buddhist and Hindu beliefs about the true soul differ—and what difference does that make in their view of human nature? How does *nirvana* differ from

moksha? What are the different types of *dukkha* and how do we escape them? What are the 4 Noble Truths, the 8-Fold Path and the Middle Way? What does it mean to realize one's Buddha nature?

B6—January 21: Readings

—Chapter 2—Upanishadic Hinduism: Quest for Ultimate Knowledge (Stevenson, et al.).pp. 35-54

B7—January 23: Readings

—Upanishads (Kupperman).....pp. 1-10

Kobe, Japan — January 24-28

B8—January 30: Readings

—Chapter 3, Buddhism: In the Footsteps of the Buddha (Stevenson, et al.)..... pp. 55-63

Shanghai, China — January 31 - February 1

In-Transit — February 2-3

Hong Kong, SAR — February 4-5

B9—February 7:

—Finish Chapter 3, Buddhism: In the Footsteps of the Buddha (Stevenson, et al.).....pp. 63-78

—The Five Skandhas (The Zen Universe, 2016). Retrieved from <http://thezenuniverse.org/the-five-skandhas/>.....In CSU Electronic Course Materials

Ho Chi Minh City, Vietnam — February 8-13

Part 3. Ancient Greek views of human nature—Plato and Aristotle. What is the theory of Plato's forms? How does his theory of forms apply to moral theory? What is mind-body dualism? What is Plato's theory of the tripartite structure of the soul, and what role does reason play in controlling the other two? How does Plato's theory of the soul play out in his views about society? Is man social by nature for either Plato or Aristotle? What is Aristotle's teleological view of the universe? How does Aristotle differ from Plato's dualism? How does Aristotle break down the faculties of "de Anima" in the animal kingdom, and how is man different? What is man's special function or *telos*? What is *eudaimonia*? What are the *aretas*, and what are their opposites, according to Aristotle? How does Aristotle's theory of human nature compare to that of Confucius?

B10—February 15: Readings

—Part of Chapter 4, Plato: The Rule of Reason (Stevenson, et al.)pp. 79-96

Community Programming (No Class) — February 16

B11—February 18: Readings

—Chapter 5, Aristotle: The Ideal of Human Fulfillment (Stevenson, et al.).....pp. 97-114

—Nichomachean Ethics (Kupperman).....pp. 50-69

Yangon, Myanmar — February 19-23

Part 4. Some Judeo-Christian views of human nature: What is the Judeo-Christian Conception of God? What are the concepts of original sin and inherited guilt? What is man's special position in the universe? Are Christian views about the soul more like Plato's or Aristotle's? What role does free will play in choosing to be obedient (or not) to God? Is man's nature inherently weak—what compels us to sin? What does Augustine have to say about that question? What does his pear tree story have to tell us about forbidden fruit? Do we behave differently in groups than when we are alone? Do you see any connections between the Indian concept of karma and the Christian beliefs about the afterlife?

B12—February 25: Readings

—Chapter 6, The Bible: Humanity in Relation to God (Stevenson, et al.)pp.113-136

—King James Bible, Selection from Book 2 of Augustine's Confessions (Kupperman).....pp. 86-96

Part 5: Historical Interlude, Hobbes, Descartes and Kant: How does Hobbes use science to explain human nature? What role does God play in Hobbes's account? (And other theories later on?) Does Hobbes believe man is naturally sociable? What is it like in the state of war, and what passions incline men to enter into the social contract? What role does reason play in Enlightenment thought? How does Descartes distinguish man from brute animals? How does Descartes's dualism compare to that of Plato? What is the experiment in the First Meditation? What theory of language emerges from Descartes' account?

B13— February 27: Readings

—Historical Interlude (Stevenson, et al.).....pp. 154-167

—Hobbes, Leviathan, Chapter XIII (Kupperman).....pp. 98-101

Cochin, India — February 28 – March 5

B14—March 8: Readings

—Finish with Hobbes, and then onto Rene Descartes, Mediations I and II, Meditation on First Philosophy, pp. 1-6 to 1-12. (Translated Elizabeth S. Haldane, Cambridge University Press, 1910). Retrieved from <http://selfpace.uconn.edu/class/percep/DescartesMeditations.pdf>in CSU Electronic Course Materials

—(Note: This reading belongs to the next part, but we may begin discussing it during our coverage of Descartes.) Gilbert Ryle. Section 2. Philosophy as Cartography. Section 5. Ordinary Language (Julia Tanney, Stanford Encyclopedia of Philosophy, 2015.) Retrieved from <https://plato.stanford.edu/entries/ryle/> in CSU Electronic Course Materials

Community Programming (No Class) – March 7

Part 6. Interlude in the Historical Interlude—Some modern views opposed to Cartesian dualism and some thoughts on the nature of language—Gilbert Ryle and Wittgenstein. What is the Ryle’s concept of the “Ghost in the Machine?” What does it mean to be an “ordinary language” philosopher, and in what way is it a critique of Cartesian dualism? According to Ryle, in what way is philosophy like cartography? What is Wittgenstein’s “language game” theory, and how does it argue against the mentalists who believe internal, invisible mental events as the basis for language?

B15—March 10: Readings

—Finish with: Gilbert Ryle. Section 2. Philosophy as Cartography. Section 5. Ordinary Language (Julia Tanney, Stanford Encyclopedia of Philosophy, 2015.) Retrieved from <https://plato.stanford.edu/entries/ryle/> in CSU Electronic Course Materials

—Ludwig Wittgenstein. Section 3.3 Meaning as Use; Section 3.4 Language-Games and Family Resemblance, Rule Following and Private Language. (Anat Biletzki & Anat Matar, Stanford Encyclopedia of Philosophy, 2014). Retrieved from <https://static1.squarespace.com/static/54889e73e4b0a2c1f9891289/t/564b61a4e4b04eca59c4d232/1447780772744/Ludwig.Wittgenstein.-.Philosophical.Investigations.pdf>in CSU Electronic Course Materials

—Ludwig Wittgenstein, Paragraphs 1-88. Philosophical Investigations. (Translated by G.E.M. Anscombe, Blackwell, 1958). Retrieved from <https://static1.squarespace.com/static/54889e73e4b0a2c1f9891289/t/564b61a4e4b04eca59c4d232/1447780772744/Ludwig.Wittgenstein.-.Philosophical.Investigations.pdf>in CSU Electronic Course Materials

Note: Your second essay will be based on *The Truman Show*—it is 107 minutes long, so we will watch the first 30 minutes during this class.

Port Louis, Mauritius – March 11

B16—March 13: Readings No new assignment. Finish watching *The Truman Show* in class

Part 6: Back to the Historical Interlude: Kant's view on human nature and moral law— What is Kant's theory of knowledge? What is a "person" or rational agent in Kantian thought? Who is excluded from personhood in Kant's theory and what are the moral ramifications of that? What is difference between a hypothetical and a categorical imperative? What does the term deontological mean? What is Kant's view of human nature—are we naturally good or evil?

B17—March 15: Readings

—Chapter 8, Kant: Reasons and Causes, Morality and Religion (Stevenson, et al.).....pp. 168-185

—Selection from Kant, Grounding for the Metaphysics of Morals (Kupperman).....start first paragraph p. 170-to the end of p. 177

Part 6. Part of Chapter 12—Darwinian Theories of Human Nature: What was Darwin's theory of the evolution of species? Where in his scheme does man fit with respect to other animals? How does this differ from some of the earlier views of human nature that put man apart from, and above, animals? What is Scientific Racism? How did Linnaeus divide human beings? What is the difference between monogenism and polygenism? What was Count di Gobineau's critique of equality? How were these ideas used to justify the slave trade? What ideas were used to combat slavery? What is Social Darwinism and how did it interface with Scientific Racism?

B18—March 17: Readings

—Evolutionary Theory, Stage 1: Darwin and his Contemporaries (Stevenson et al.).....pp. 245-260

Cape Town, South Africa — March 18-23

B19—March 25: Readings

—History of Scientific Racism. Thomas Gale, Encyclopedia.com 2008. Retrieved from <https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/scientific-racism-history>in CSU Electronic Course Materials

—The transatlantic slave trade. Africa Creates. Retrieved from <http://www.dac.gov.za/sites/default/files/slave%20trade.pdf>in CSU Electronic Course Materials

Part 7: A totally nonwestern way to look at human nature—Shamanism. What are the metaphysical assumptions underlying shamanism and why does it *not* play a major role in western society? What are the characteristics of a shaman? How does one become a

shaman? What is the relationship of the shaman to the natural world? How are dreams used in shamanism? Ritual? What is the theory behind illness in most shamanistic cultures? How does our definition of illness reflect our views about human nature? What does the film *Healers of Ghana* demonstrate how “modern” medicine might accommodate beliefs that are foreign to our dominant epistemology and metaphysics?

B20—March 27: Readings

—Shamanism in Wikipedia. Retrieved from <https://en.wikipedia.org/wiki/Shamanism> ... In CSU Electronic Course materials

B21—March 29: Readings—No New Readings—finish Shamanism and watch short video on *Healers of Ghana*

Takoradi, Ghana — March 30 - April 1

Tema, Ghana — April 2-3

Part 7. Freud and the unconscious basis of the mind—the introduction of neuroscience: What were Freud’s metaphysical assumptions? What was the impact of Darwinism on Freud? How did Freud approach Descartes’s dualism? What was Freud’s structural concept of the mind? How do the three systems within the mental apparatus—the id, ego and superego—interact? What function does repression have? What is a “defense mechanism?” What is the theory behind psychoanalysis? What would you suppose Freud’s view of human nature might be from his theories about the human mind?

B22—April 5: Readings

—Part of Chapter Ten—Freud: The Unconscious Basis of Mind (Stevenson, et al.)pp. 205-214

B23—April 7: Readings

—Finish Chapter 10 on Freud (Stevenson et al.).....pp. 214-226

Start watching *Waking Life*

Study Day (No Class) — April 8

B24— April 10: Readings—No New Assignment

Finish watching *Waking Life* and discuss the many views of consciousness and of human nature.

Casablanca, Morocco — April 11-15

Study Day (No Class) — April 16

B25—April 18: Final Exam—Wrap up of class and quiz # 2.

Arrive Amsterdam, The Netherlands — April 21

FIELD WORK

Semester at Sea field experiences allow for an unparalleled opportunity to compare, contrast, and synthesize the different cultures and countries encountered over the course of the voyage. In addition to the one field class, students will complete independent field assignments that span multiple countries.

Field Class & Assignment

Our field class for *Philosophy of Human Nature* will be held on the first day in Cape Town, March 18, 2019.

Field Class attendance is mandatory for all students enrolled in this course. Do not book individual travel plans or a Semester at Sea sponsored trip on the day of your field class. Field Classes constitute at least 20% of the contact hours for each course and are developed and led by the instructor.

Visit to Langa Township

The Langa Township was created shortly after the 1923 Urban Areas Act as a designated area for Black Africans to live before the apartheid era. The townships are generally a legacy of apartheid when Black Africans, and other people of color, were mandated to leave their neighborhoods that were designated as “white only,” and were forcibly relocated to the townships. From 1960 to 1983, 3.5 million nonwhite South Africans were removed from their homes and forced into segregated neighborhoods; it was one of the largest mass removals in modern history. The Langa Township is the oldest township in South Africa, and it was also the site of much resistance to apartheid. Students will take a walking tour of the area to witness the daily life of township residents. In the late morning, students will walk to the Langa Cheshire Home, a home for approximately 25 people with a range of mental and physical disabilities. There students will help to garden, cook meat, make salad, take residents out for walks, and engage in recreational activities with the residents. After lunch, students will have more time to talk to, and interact with, the residents at Cheshire Home—to learn about their lives, experiences, and culture. After the Cheshire Home, we will visit the Happy Feet Project, an initiative started in 2007 to provide the children in Langa township with positives alternatives to drugs and to gang life. There we will get to watch a performance of gumboot dancing before returning to the ship.

Field Class Objectives:

- 1) To learn about the history of apartheid, and observe first-hand what life is like in a township;

- 2) To provide students with a meaningful opportunity to work and interact with individuals who have physical and mental disabilities;
- 3) To explore what aspects of universal human nature, if any, are apparent in the lives of people in the township;
- 4) To contemplate what impact poverty might have on human resilience and the pursuit of “happiness.”

Field Class Assignment: The Reflection paper should be 3-5 pages and is due on B-21 at midnight. Students may reflect upon *any* of these questions in their papers—or ask and answer questions of your own: How do you react to the disparities of wealth in South Africa? Is the striving for dominance by one group over another an integral part of human nature? Is resistance to a system like apartheid inevitable, or were there historical/social conditions that made the anti-apartheid movement not only possible, but successful? Do you feel that the anti-apartheid movement was successful? You will see many forms of entrepreneurship in the township. Do you feel that it is an essential human trait to start a business, and seek to “get ahead?” What do our various philosophers have to say about that? You have met some people at the Cheshire Home who are mentally disabled. Where do they fit into Kant’s scheme? How does Christian morality approach the disabled? You have also met some dedicated people who are committing their lives to helping others less fortunate. Is this urge an essential part of human nature? What would Hobbes have to say about what motivates others to do “good works?” What is the theory of education that underlies the operation of the Happy Feet Project? What does its philosophy have to say about the nature/nurture debate about human nature? What evidence of human resilience did you observe in the Langa Township? What are the necessary conditions for that resilience to manifest? Were your notions of what constitutes human happiness challenged by the people in the Langa township? What would our various philosophers have to say about that? Obviously, students won’t be able to address all these questions in a reflection paper; they are meant to be illustrative of the kinds of subjects that you might do some more research on, and report about.

Independent Field Assignments (one-page reports):

Most Independent Field Assignments ask the student to go out and see something, like a temple or a monument, and report back on it. However, this is a course in the *Philosophy of Human Nature*, and you will note that all the suggested assignments require you to go out into the ports and have conversations with people—one of the key ways to learn about human nature. While some of these questions can be asked of people on the ship from different cultures, I encourage you to get off the ship and talk to some people outside of your friend group. These Independent Field Assignments are suggestions only. If the student would like to come up with a more creative conversation, I am open to innovation as long as the interaction has something to do with our course on human nature. Be certain to inform the person you are conversing with that you are doing research for a course, and that if you write up the conversation, you will not publish the report or identify the individual. Some subjects are sensitive, and you should ask permission before probing further.

- 1) Have a conversation with anyone from a different culture, about what constitutes an “old person,” and when childhood is over. How does that differ from your own culture?

- 2) Have a conversation with anyone from a different culture about the various rituals are used to ward off evil. Does your own culture have similar rituals?
- 3) Have a conversation with anyone from a different culture about his/her concept of "soul," and what happens to that soul after death. Compare that to your own beliefs.
- 4) Have a conversation with anyone from a different culture about how domestic animals are regarded, and whether they are considered "ensouled," or worthy of respect. Compare that to your own feelings about your pet.
- 5) Have a conversation with a serious vegetarian (of any culture) and find out the reasons for their choice not to eat meat—what does that say about their view of human nature? Does it alter how you feel about vegetarians?
- 6) Have a conversation with anyone from a different culture about how they regard dreams—their source, efficacy, meaning, etc. How do those beliefs implicate a view of human nature?
- 7) Have a conversation with anyone from a different culture about what constitutes a "family." Who do the terms "aunt," "uncle," or "cousin" apply to, and how does that differ from your culture?
- 8) Have a conversation with anyone from a different culture about whether they believe in ghosts? What does their belief say about their theory of human nature? Compare it to your own beliefs.
- 9) Have a conversation with someone from a culture that has a caste system, and see what you can learn about it. This is a sensitive subject sometimes, so always being cautious and tactful.
- 10) Have a conversation with someone from a different culture about homosexuality, and how they view gender dualism. The subject of homosexuality can be very sensitive, and in some countries might expose a person to criminal liability, so again with caution and tact. Compare their views to your own.
- 11) Have a conversation with an atheist and explore with that person why they feel compelled to behave in a moral fashion.
- 12) Have a conversation with someone from a different culture about what they believe is the appropriate role for women, and the appropriate role for men. Compare these beliefs with your own.
- 13) Have a conversation with someone from a different culture about their educational system and find the hidden assumptions about human nature in their educational scheme.
- 14) Have a conversation with someone from a different culture about their attitudes towards sleep, why we sleep, when is it appropriate, etc. Compare those beliefs with your own.
- 15) Have a conversation with someone from a different culture who speaks more than one language. How do they maneuver the multiple languages? Do they feel differently when speaking a second language? How does the language they are using shape their thought?
- 16) Have a conversation with someone in Asia about filial piety, and what that means to them. How does it compare to your own duties towards you parents? Do you see any universal themes?

METHODS OF ASSESSMENT

The student will be required to write two take-home essays, as well as to write one reflection paper based upon our field program in Cape Town on March 18, 2019. Students will also write five short one-page Independent Field Assignments on conversations that he/she engages in while in ports. Rather than having you look at monuments and temples, these short assignments will require you to have an interaction with a person from a different culture. I have provided a list of sample assignments, and the student may choose which question s/he wants to tackle or invent a question of his/her own. These Independent Field Assignments will be graded on a pass-fail basis. If you do the assignment, and write one page about it, you get the point. If you don't, you don't get the point. The two take-home essays will test for knowledge of the readings, lectures and class discussions. Furthermore, there will be two multiple-choice quizzes, one in the middle of the course, and one at the end, designed to test your basic knowledge of the course materials. The first quiz will be held in class, and the second quiz will be administered during the time regularly scheduled for the final exam. I do not provide study sheets for the quizzes, but all the multiple-choice questions will come from the PowerPoints which will be posted in the CSU Electronic Course Materials as soon as we complete a unit.

Each take-home essay will consist of 7-9 pages (typewritten; double-spaced; 12 pt. font, one-inch margins) about an assigned topic. (You will have at least five days on board to complete each take-home essay.) See the schedule below for the two take-home exams, the reflection paper, the Independent Field assignments and the multiple-choice quizzes. For the take-home essays and the reflection paper, unexcused late assignments will have points deducted from the grade—two points for each day the paper is late. If you believe that you have an excused absence, it is up to the student to request an extension; for illness, a doctor's note from the clinic will be required. Only extenuating circumstances will justify turning in a late paper.

Each take-home essay will count for 25% of your grade, for a total of 50%. Your reflection paper on the required Field Class will count for 20 % of your grade, and your five one-page Independent Field Assignments will count for 10 % of your grade, although those will be on a pass-fail basis. (You will receive 2 points for each short report.) Each multiple-choice quiz will each count for 10% of your grade, for a total of 20%.

- 25 % Take-home essay # 1
- 25 % Take-home essay # 2
- 20 % Reflection paper on Field Class
- 10 % Independent Field Assignments
- 10 % Quiz # 1
- 10 % Quiz # 2

Here is the schedule for your take-home essays, your reflection paper on the required Field Class, the Independent Field Assignments, and the multiple-choice quizzes:

First Take-Home Essay (7-9 pages): You will receive your question on B-9 (Feb. 7) and the essay is due by 10 p.m. on B-11 (Feb 18)

First multiple-choice quiz: B-13 (Feb. 27)

Reflection Paper on Field Class (3 to 5 pages): Due on B-21, March 29, 2019, at midnight.

All **Independent Field Assignments (one-page reports)** are due no later than B-22, April 5, 2019, although students are encouraged to complete them earlier in the semester.

Take-Home Essay # 2 (7-9 pages): You will receive your 2nd question on B-17 (March 15) and the essay is due by 10 p.m. on B-20 (March 27)

Second multiple-choice quiz: B-25 (April 18)

Your three writing assignments will be evaluated on the basis of two criteria: Form and Content. Matters of form include grammar, spelling, punctuation, clarity and organization. Matters of content include understanding of the material, use of texts to support positions, thoroughness, originality, and overall quality of thought. I expect you to present the philosophical theories in a clear, succinct fashion, and then to make strong arguments in support of your positions. The Independent Field Assignments are not graded. **NOTE: Attendance at the Field Class is mandatory, and failure to attend will result in a loss of 20% of your grade.**

GRADING SCALE

The following Grading Scale is utilized for student evaluation. Pass/Fail is not an option for Semester at Sea coursework. Note that C-, D+ and D- grades are also not assigned on Semester at Sea in accordance with the grading system at Colorado State University (the SAS partner institution).

Pluses and minuses are awarded as follows on a 100% scale:

<u>Excellent</u>	<u>Good</u>	<u>Satisfactory/Poor</u>	<u>Failing</u>
97-100%: A+	87-89%: B+	77-79%: C+	Less than 60%: F
93-96%: A	83-86%: B	70-76%: C	
90-92%: A-	80-82%: B-	60-69%: D	

ATTENDANCE/ENGAGEMENT IN THE ACADEMIC PROGRAM

Attendance in all Semester at Sea classes, including the Field Class, is mandatory. Students must inform their instructors prior to any unanticipated absence and take the initiative to make up missed work in a timely fashion. I will make reasonable efforts to enable students to make up work which must be accomplished under my supervision (e.g., missed quizzes). In the event of a conflict in regard to this policy, individuals may appeal using established CSU procedures.

LEARNING ACCOMMODATIONS

Semester at Sea provides academic accommodations for students with diagnosed learning disabilities, in accordance with ADA guidelines. Students who will need accommodations in a class, should contact ISE to discuss their individual needs. Any accommodation must be discussed in a timely manner prior to implementation.

A letter from the student's home institution verifying the accommodations received on their home campus (dated within the last three years) is required before any accommodation is provided on the ship. Students must submit this verification of accommodations to academic@isevoyages.org as soon as possible, but no later than two months prior to the voyage.

STUDENT CONDUCT CODE

The foundation of a university is truth and knowledge, each of which relies in a fundamental manner upon academic integrity and is diminished significantly by academic misconduct. Academic integrity is conceptualized as doing and taking credit for one's own work. A pervasive attitude promoting academic integrity enhances the sense of community and adds value to the educational process. All within the University are affected by the cooperative commitment to academic integrity. All Semester at Sea courses adhere to this Academic Integrity Policy and Student Conduct Code.

For the two-take home exams, and the reflection papers on the Field Class, I will require you to add at the end of the paper a written declaration of the following honor pledge: "I have not given, received, or used any unauthorized assistance on this exam/assignment."

FILM REQUEST

Title of Film: *The Truman Show*
Distributor: Paramount Pictures

Title of Film: *Healers of Ghana*
Distributor: Films Media Group

Title of Film: *Waking Life**
Distributor: Fox Searchlight Pictures
*Professor will provide a copy

Electronic Course Materials

--The Analects of Confucius, Indiana University translation, Books I and II, pp. 1-8; Books VII, pp. 30-35; Book XII, pp. 59-65 Retrieved from [http://www.indiana.edu/~p374/Analects_of_Confucius_\(Eno-2015\).pdf](http://www.indiana.edu/~p374/Analects_of_Confucius_(Eno-2015).pdf)

--Introduction to Dao de jing.....Dao de jing (translated by Robert Eno, Indiana University, 2016) Retrieved from <http://www.indiana.edu/~p374/Daodejing.pdf>

--Some chapters from the Dao de jing (translated by Robert Eno, Indiana University, 2016) Retrieved from <http://www.indiana.edu/~p374/Daodejing.pdf>
.....Chapters 1,3, 10, 12, 19, 24, 25, 28, 30, 43, 48, 51, 54, 57, 63, 67, 71, 78, 80, 81

--Zhuangzi: The Inner Chapters (again, feel free to graze) (translated by Robert Eno, Indiana University, 2010. Retrieved from <http://www.indiana.edu/~p374/Zhuangzi.pdf>
Intro. (pp. 1-5); 2.3 The true self and its fate (pp. 14-15); 2.2 The butterfly dream (p. 23); 3.2 The tale of Cook Ding (pp. 24-25); The death of Lao Dan (pp. 25-26); A.3 The swimmer (p. 27); 5.5 The deformed persuaders (p. 40); 5.6 Huizi in perplexity (p. 41); 6.1 The True Man (p. 42); 6.2 Death and the Dao (p. 43); 6.5 Zigong and the three friends (46-47)

--The Five Skandhas (The Zen Universe, 2016). Retrieved from <http://thezenuniverse.org/the-five-skandhas/>

--Rene Descartes, Mediations I and II, Meditation on First Philosophy, pp. 1-6 to 1-12. (Translated Elizabeth S. Haldane, Cambridge University Press, 1910). Retrieved from <http://selfpace.uconn.edu/class/percep/DescartesMeditations.pdf>

--Gilbert Ryle. Section 2. Philosophy as Cartography. Section 5. Ordinary Language (Julia Tanney, Stanford Encyclopedia of Philosophy, 2015.) Retrieved from <https://plato.stanford.edu/entries/ryle/>

--Ludwig Wittgenstein. Section 3.3 Meaning as Use; Section 3.4 Language-Games and Family Resemblance, Rule Following and Private Language. (Anat Biletzki & Anat Matar, Stanford Encyclopedia of Philosophy, 2014). Retrieved from <https://static1.squarespace.com/static/54889e73e4b0a2c1f9891289/t/564b61a4e4b04eca59c4d232/1447780772744/Ludwig.Wittgenstein.-.Philosophical.Investigations.pdf>

--Ludwig Wittgenstein, Paragraphs 1-88. Philosophical Investigations. (Translated by G.E.M. Anscombe, Blackwell, 1958). Retrieved from <https://static1.squarespace.com/static/54889e73e4b0a2c1f9891289/t/564b61a4e4b04eca59c4d232/1447780772744/Ludwig.Wittgenstein.-.Philosophical.Investigations.pdf>

--History of Scientific Racism. Thomas Gale, Encyclopedia.com 2008. Retrieved from <https://www.encyclopedia.com/social-sciences/encyclopedias-almanacs-transcripts-and-maps/scientific-racism-history>

--The transatlantic slave trade. Africa Creates. Retrieved from <http://www.dac.gov.za/sites/default/files/slave%20trade.pdf>

--Shamanism in Wikipedia. Retrieved from <https://en.wikipedia.org/wiki/Shamanism>