

Syllabus

Ancient Philosophy—PHL 261--Fall 2009

Michael R. Baumer, Course Instructor

MWF 1:30 to 2:35 pm

Main Campus, Rhodes West, Room 313

DESCRIPTION OF COURSE

This course will be a general survey of ancient Greek philosophy, which was the beginning of “Western” philosophy.

The concept of “Western” thought and culture is a somewhat fuzzy one, but it encompasses the poetic, mathematical, medical, legal, scientific, philosophical, and theological literature of classical Greece and its cultural heirs, including the Hellenistic, Roman, Christian, Islamic, Jewish, European, and European-American traditions and civilizations.

The philosophy of classical Greece includes the first Western rationalistic systems of thought pertaining to ethics, politics, physics, cosmology, aesthetics, epistemology, and metaphysics. These systems arose in the context of the first Western scientific revolution, which attempted to describe and explain the geometric and kinematic structures of the earth and the sky.

The figures and schools we shall be discussing are the Presocratics, Socrates, Plato, Aristotle, the Stoics, the Epicureans, and the Sceptics.

BOOKLIST (BOOKS AVAILABLE AT CSU BOOKSTORE (csubookstore.com))

| Author / Editor | Title | Publisher | Year | Pages | Price | ISBN |
|--|---|-------------------------------------|------|---------|------------------|-----------------------|
| Armstrong, A. H. | OPTIONAL An Introduction to Ancient Philosophy | Littlefield, Adams, & Company | 1983 | 242 | Paper \$29.95 | 0822604183 |
| Edited, with Introduction, by Patricia Curd Translations by Richard D. McKirahan, Jr. | A Presocratics Reader Selected Fragments and Testimonia | Hackett | 1996 | 144 pp. | Paper \$11.95 | 978-0-87220- 326-6 |
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|---|--|----------------|------|---------|---------|------------------------|
| Hesiod, translated by Hugh G. Evelyn-White | Works and Days, Theogony, and The Shield of Heracles | Dover | | 80pp. | \$5.95 | ISBN: 048645218 |
| Plato | The Republic | Dover | | 320pp. | \$3.00 | ISBN: 0486411214 |
| Plato | Symposium and Phaedrus | Dover | | 96pp. | \$2.50 | ISBN: 0486277984 |
| Plato | The Trial and Death of Socrates: Four Dialogues | Dover | | 128pp. | \$2.50 | ISBN: 0486270661 |
| Aristotle, edited by Richard McKeon | The Basic Works of Aristotle | Modern Library | 2001 | 1487pp. | \$21.95 | ISBN: 9780375757990 |
| Sextus Empiricus | Outlines of Pyrrhonism | Prometheus | 1990 | 283pp. | \$13.98 | ISBN: 9780879775973 |

Online Texts:

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| Online text of Hesiod's <i>Theogony</i> : http://www.theoi.com/Text/HesiodTheogony.html |
| Online texts of Plato's Dialogues, though in different translations: http://www.perseus.tufts.edu/cache/perscoll_Greco-Roman.html#text1 |
| Online text: http://classics.mit.edu/Plato/parmenides.html |
| Online texts of the works of Aristotle in the original Oxford Translation: http://evans-experientialism.freewebspace.com/academy_contents.htm |
| Online text of Aristotle's <i>Metaphysics</i> in a different translation: http://classics.mit.edu/Aristotle/metaphysics.html |
| Online texts of Epicurus: http://www.epicurus.info/etexts.html |
| Online text of Cleanthes' "Hymn to Zeus": http://www.utexas.edu/courses/citylife/readings/cleanthes_hymn.html |
| Online text of Diogenes Laertius' "Life of Zeno (of Citium)": to be announced |

Online text of Sextus Empiricus' *Outlines of Pyrrhonism* :
<http://www.philosophy.leeds.ac.uk/GMR/hmp/texts/ancient/sextus/outlines.html>

STUDENT COURSEWORK

The course will consist mainly of detailed reading and analysis of the philosophical works listed in the "Schedule of Readings and Assignments" below.

There will be four components of student coursework:

I. Regular class attendance and participation.

II. Short answers to study questions from the "Schedule of Readings and Assignments" below to be handed in on alternate class days. The class is to be divided into two Groups, A and B, and the respective members of each group are to hand in their answers as indicated in the "Schedule of Readings and Assignments" on alternate days as marked. The answers should be a half-page or less in length -- they are simply to be succinct answers to the questions asked. Group A will consist of students whose last names as registered begin with the letters A-L, and Group B with the letters M-Z. Please let me know if you would like me to use a name different from the one that appears on the class roster on campusnet.

III. Midterm writing assignment. This should be a philosophical dialogue on one of the topics from the Dialogue Topic List, to be at least 2000 words in length (eight typewritten pages @ 250 words / page). This dialogue is to be completed in three stages, a proposal, a preliminary draft, and a final draft. (I will give you my reaction to the preliminary draft in time for you to apply whatever of my comments you find to be of value to the task of writing the final version.) You are asked to submit a one-paragraph topic proposal for the dialogue, due Monday, September 21. The preliminary draft will be due Monday, October 26, and the final version on the last day of classes, Friday, December 4. There may be an opportunity to read your preliminary draft to the class and get their comments as well.

IV. Final exam with questions handed out one week in advance. Approximately 250-word answers to a choice of two out of ten or more possible essay questions, and additionally a multiple choice / matching / fill-in-the-blank section, which altogether will be worth as much as one essay question. These non-essay questions will be either based on the daily study questions or of such a general nature that knowledge of the answers could plausibly be considered a requisite for basic "literacy" in ancient philosophy. Written without notes. This will take place during the scheduled final exam period for this block, which is Wednesday, December 9, 1-3 pm. The questions will be handed out on Monday, November 30. Reading the assignments, paying close attention to the study questions, and attending class regularly will be good preparations for this exam. Answers will be evaluated on factual knowledge of philosophical arguments and positions and clarity of philosophical analysis.

Each of the four components of student coursework will be worth 25% of your grade.

DESIDERATA FOR A GOOD DIALOGUE

I. You should use good spelling and grammar.

II. For the “More Structured Topics” (See just below): The point of departure for the dialogue should be what you take to be the essence of the philosophical positions of the specified interlocutors on your chosen topic. You may have the discussion broaden to include other relevant positions of other real or imagined interlocutors.

For the “Less Structured Topics” (See just below): You have more freedom here to introduce and structure the question you are addressing in any way that seems fit, and to choose your own fitting interlocutors.

III. More than one viewpoint should be well represented.

IV. You should try to think through the progress of the arguments prior to the actual writing.

DIALOGUE TOPIC LIST

More Structured Topics:

1. Parmenides vs. Aristotle on the existence of motion.
2. Socrates vs. Epicurus on the immortality of the soul.
3. Democritus vs. Aristotle on the infinity of the universe or the plurality of universes.
4. Aristotle vs. Galileo on the motion of the Earth.
5. Socrates vs. Aristotle on the Form of the Good. (Source for Aristotle's view: *Nicomachean Ethics* Book I, Chapter 6.)
6. Socrates vs. Aristotle on the Socratic constitution of the *Republic* .
7. Anaxagoras vs. Aristotle on whether there was a time before the universe was differentiated and at which “all things were together.”
8. Aristotle vs. Sextus Empiricus on the existence of (“dogmatic”) knowledge. (Source for Aristotle's view: *Posterior Analytics* , Book I.)
9. Socrates vs. Aristotle on the proper role of women in the operation of the state.
10. Aristotle vs. an imaginary conventional Athenian of Aristotle's day vs. Frederick Douglass on the legitimacy of slavery, both conventional Greek slavery and Aristotle's “natural slavery.” (Brief source for the views of Frederick Douglass: “What, to the Slave, is the Fourth of July?” in *Great Speeches by African Americans* (Dover).

Less Structured Topics:

1. What is the most important principle for a state's constitution?
2. How does everything come to exist?
3. What is the difference between the mindset of Hesiod and that of the Presocratics?
4. What is Love?
5. Do the differences of the sexes pertain only to the bearing of children, or also to other functions in society?
6. Does the soul survive death?
7. What are the relative functions of homosexual and heterosexual love in human life?
8. Is Socrates right in Book VII of the *REPUBLIC* where he apparently argues that the mathematical principles of sciences are more important than empirical observations?
9. Is the tragic pleasure conducive to or destructive of a high quality of life?
10. Was Aristotle a physical scientist?

11. Does the Socratic constitution embody the Form / essence of justice?
12. Do gods or a God have relevance to the conduct of human life?
13. Is virtue alone sufficient for happiness?
14. How does knowledge differ from opinion?

SCHEDULE OF READINGS AND ASSIGNMENTS

| Topic Number | Date | Topic | Reading | Study Question | Important words and concepts |
|--------------|--------|--|---|---|---|
| 1 | Aug 24 | Introduction and Syllabus | | | |
| 2 | Aug 26 | Hesiod's <i>Theogony</i> I | Hesiod, <i>THEOGONY</i> , pp. 32-34 and 40-45. (Lines 116-210 and 453-616.) | What were the first four things? | Bring forth, bear (past tense, "bare"), be born. Note: because we are using some old translations, some of the English words in them occur in obsolete forms. |
| 3 | Aug 28 | Hesiod's <i>Theogony</i> II | Continue discussion of previous reading | How did Rhea deceive Kronos as he was attempting to devour his children? | |
| 4 | Aug 31 | The Milesian Philosophers: Thales, Anaximenes, and Anaximander | Curd selections on Thales, Anaximander, and Anaximenes | What did Anaximenes think the <i>arche</i> was? | <i>arche, apeiron</i> |
| 5 | Sept 2 | Heraclitus of Ephesus | Curd selections on Heraclitus | What are some examples from the sayings of Heraclitus of things being both the same and different, or one | <i>logos</i> |

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| | | | | and many? | |
| 6 | Sept 4 | The Eleatic Philosophers I: Parmenides | Curd selections on Parmenides | What are the “only ways of inquiry there are for thinking”? | <i>Pan</i> : all. <i>Hen</i> : one. <i>Mê eonta</i> : non-beings, things that are not. <i>Sunechês</i> : continuous, together. |
| | Sept 7—Labor Day Holiday | | | | |
| 7 | Sept 9 | The Eleatic Philosophers II: Zeno | Curd selections on Zeno | What can't Achilles ever do? | |
| 8 | Sept 11 | Pythagoras and Pythagoreanism | Curd selections on Pythagoras and Pythagoreanism | What are the two principles (in the sense of fundamental entities) of the Pythagoreans? (Fragments 13, 18) | <i>Harmonia</i> , <i>tetractys</i> |
| 9 | Sept 14 | Empedocles, Anaxagoras, and the Atomists | Curd selections on the pluralists and atomism | According to Aristotle, what do Democritus and Leucippus say the three kinds of differences are? | The four roots, Love and Strife, atom |
| 10 | Sept 16 | Plato's <i>Parmenides</i> I | Plato's <i>PARMENIDES</i> , to the sentence, “But, then, what is to become of philosophy? Whither shall we turn, if the ideas are unknown?” (Online text— | How does Socrates summarize the first thesis of the first argument? | <i>eidos</i> (plural: “ <i>eide</i> ”), <i>idea</i> (plural: “ <i>ideai</i> ”) (Form or idea) |

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| | | | see just below) | | |
| 11 | Sept 18 | Plato's <i>Parmenides</i> II | Continue discussion of previous reading | According to Parmenides, is Master Itself master of Slave Itself, or of the slaves in our world? | <i>despotes</i> , master |
| 12 | Sept 21 | Plato's <i>Symposium</i> | Plato's <i>Symposium</i> | What does Aristophanes mean by the idea that we each seek our other half? | Love (<i>Eros</i>), Diotima |
| 13 | Sept 23 | Plato's <i>Republic</i> I | Plato's <i>Republic</i> I | <p>(Answer one of these:)</p> <p>Why isn't justice to pay your debts and tell the truth?</p> <p>Why isn't justice to benefit your friends and harm your enemies?</p> <p>Why isn't justice the interest of the stronger?</p> <p>Why isn't it preferable to be unjust than to be just?</p> <p><i>Important words and concepts:</i></p> <p>Justice, the interest of the stronger, Thrasymachus</p> | |
| 14 | Sept 25 | Plato's <i>Republic</i> II-IV | Plato's <i>Republic</i> II-IV | <p>(Answer one of these:)</p> <p><i>What</i> was the ring of Gyges? How did it enable Gyges to be situated with respect to justice?</p> <p>Where is wisdom in the city? Where courage? Where temperance? Where justice?</p> <p>How do we know that there are</p> | |

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| | | | | <p>distinct powers or faculties in the soul?</p> <p>By analogy with the city, where are these virtues in the soul?</p> <p><i>Important words and concepts:</i></p> <p><i>polis, musike</i> (the arts), <i>gumnastike</i> (athletics), guardian</p> |
| 15 | Sept 28 | Plato's <i>Republic</i> V-VI | Plato's <i>Republic</i> V-VI | <p>(Answer one of these:)</p> <p>Why are men and women to have the same functions, allowing for their differences with respect to child-rearing?</p> <p>Why are the guardians to have communal families?</p> <p>Why must the guardians be philosophers?</p> <p>What is the analogy between the Good and the Sun?</p> <p><i>Important words and concepts:</i></p> <p>Knowledge, opinion, intelligible, visible, Divided Line</p> |
| 16 | Sept 30 | Plato's <i>Republic</i> VII | Plato's <i>Republic</i> VII | <p>(Answer one of these:)</p> <p>Why would someone kill rather than be liberated from the cave?</p> <p>Why is the philosopher disoriented upon returning to the cave?</p> <p>Why must the philosopher-king be willing to return to the cave?</p> <p>Why is the study of mathematics a prerequisite for philosophy?</p> <p>What is dialectic?</p> |

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| | | | | <p><i>Important words and concepts:</i></p> <p><i>Mathematics, perceptions inviting the intellect, dialectic</i></p> |
| 17 | Oct 2 | Socrates Game Episode I— Question: Is right behavior by nature or by convention? (Republic II) | | |
| 18 | Oct 5 | Plato's <i>Republic</i> X—I | Plato's <i>Republic</i> X | <p>(Answer one of these:)</p> <p>On what basis is it proved that Homer was ignorant?</p> <p>Why does it follow from the fact that the vicious do not die from their viciousness that the soul is immortal?</p> <p><i>Important words and concepts:</i></p> <p>Imitation (“mimêsis”). Imitation by means of nouns and verbs.</p> |
| 19 | Oct 7 | Plato's <i>Republic</i> X—II | | <p>(Answer one of these:)</p> <p>What life does Er see the soul of Odysseus choose?</p> <p>When our souls examine possible lives, what is the most important feature to investigate?</p> <p><i>Important words and concepts:</i></p> <p>Myth of Er. Spindle of Necessity. Whorl. The Fates: Lachesis, Clotho, and Atropos. The River of Forgetfulness.</p> |
| 20 | Oct 9 | Plato's | Plato's | <p>After Socrates dismisses</p> <p>pious, impious, holy, unholy</p> |

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| | | <i>Euthyphro</i> | <i>Euthyphro</i> | Euthyphro's, "What I am doing now," as an answer to the question, "What is piety, what is Euthyphro's next answer?" |
| | Oct 12— Columbus Day Holiday | | | |
| 21 | Oct 14 | Plato's <i>Apology</i> | Plato's <i>Apology</i> | <p>(Answer one of these:)</p> <p>According to Socrates, what were the accusations of his old accusers?</p> <p>What did his friend Chaerephon ask the Delphic oracle? What did the oracle reply?</p> <p>In what way does Socrates say that his manner of life has been a test of the oracle?</p> <p>As a result of having tested the oracle, what does Socrates say that he has learned about his own alleged wisdom?</p> <p><i>Important words and concepts:</i></p> <p>Socrates' divine sign. Meletus, Anytus, Lycon. The Delphic oracle. Cultivation (or improvement) and corruption. Sophists. Minos, Radamanthus, Aeacus, Triptolemus. Orpheus, Musaeos, Hesiod, Homer.</p> |
| 22 | Oct 16 | Plato's <i>Phaedo</i> I | Plato's <i>Phaedo</i> to page 95. | <p>(Answer one of these, according to Socrates:)</p> <p>What is death?</p> <p>How will death help the philosopher</p> |

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| | | | | <p>achieve his aim?</p> <p>How are life and death analogous to waking and sleeping?</p> <p>Why must we have known the Equal Itself at birth?</p> <p>Why cannot the soul be a harmony?</p> <p>What is Socrates' method of hypothesis?</p> <p><i>Important words and phrases:</i></p> <p>Philosophy. Soul. Body. Simple. Composite. Divine. Immortal. Process vs. State. Wisdom as knowledge. Learning as recollection. Harmony. Forms.</p> |
| 23 | Oct 19 | Plato's <i>Phaedo</i> II | Remainder of <i>Phaedo</i> | <p>(Answer one of these:)</p> <p>What does soul bring to all that it enters?</p> <p>Suppose that something carries an attribute A to all that it enters—what relationship, then, according to Socrates, does that thing have to attribute A?</p> <p><i>Important words and concepts:</i></p> <p>The rivers that flow in the interior of the earth: Stygion, Acheron, Cocytus, Pyriphlegethon. The Acherusian Lake. Tartarus. The true earth.</p> |
| 24 | Oct 21 | Socrates Game Episode II— Question: Are there God or gods that exercise care over us? | | |

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| | | (Republic X) | | | |
| 25 | Oct 23 | Aristotle's theory of propositions I | Aristotle's <i>Perihermeneias</i> (<i>On Interpretation</i>), Chapters 1-7 (online text, see below) | What is the difference between a name (noun) and a verb? | name, verb, <i>logos</i> , proposition |
| 26 | Oct 26 | Aristotle's theory of propositions II | Aristotle's <i>Perihermeneias</i> , Chapters 8-11 | What problem arises if we say of affirmations and their corresponding negations about the future that it is always the case that one is true and the other false? | affirmation, negation, universal, individual, contrary, contradictory |
| 27 | Oct 28 | Aristotle's theories of predication and of nature | Aristotle's <i>Topics</i> I, 9; and Aristotle's <i>Physics</i> , Book I, Chapters 7-9; and Book II, Chapters 1-5 | What are the four senses of cause? | matter, form, agent, end |
| 28 | Oct 30 | Aristotle theory of soul | Aristotle's <i>De Anima</i> (<i>On the Soul</i>), II, 1-5, and III, 4-8 | What is Aristotle's definition of soul in <i>De Anima</i> II, 1? | essence, actuality, two kinds of actuality |
| 29 | Nov 2 | Aristotle's cosmology | Aristotle's <i>De Caelo</i> (<i>On the Heavens</i>), Book I, Chapters 1-5, and Book II, Chapters 13 and 14 | According to Aristotle, how many dimensions are there? | simple body, natural vs. unnatural motion and rest |
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| 30 | Nov 4 | Aristotle's theory of the fundamental process | Aristotle's <i>Physics</i> , Book VIII, Chapters 1, 3, 5 (first four paragraphs), 6, 10 | Does Aristotle believe that there was a beginning of time? | moved, series of movers, necessary, contingent |
| 31 | Nov 6 | Aristotle on the science of being qua being and the basic principles of all reasoning | Aristotle's <i>Metaphysics</i> , Book Gamma, Chapters 1-4 | What is the primary object (as opposed to subordinate objects), of the science of that which is <i>qua</i> that which is? | " <i>pros hen</i> " ("relative to one"), axiom |
| 32 | Nov 9 | Socrates Game Episode III— Question: Is whatever appears to be the case for a person truly the case for that person? (<i>Metaphysics</i> Gamma) | | | |
| | Nov 11— Veterans Day Holiday | | | | |
| 33 | Nov 13 | Aristotle on the principles of sensible substance | Aristotle's <i>Metaphysics</i> , VII, 1-3 and 13-17 | In Book Zeta, Chapter 1, what are the three ways in which substance is primary in comparison to the other categories? | substratum, essence, genus, universal, sensible |
| 34 | Nov 16 | Aristotle on the essences of sensible | Aristotle's <i>Metaphysics</i> , Book VIII, | Why is it the case that eternal beings have no | eternal, actuality, potentiality |

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| | | substances | Chapters 1, 2, and 6, and Book IX, Chapters 7 and 8 | potentiality? | |
| 35 | Nov 18 | Aristotle on the nature of the unmoved mover | Aristotle's <i>Metaphysics</i> , Book XII, Chapters 6 and 7 | How does the first mover cause motion? | object of thought, object of desire or love |
| 36 | Nov 20 | Epicurus and Epicureanism | Epicurus' <i>Principle Doctrines</i> and <i>Letter to Menoecus</i> (online text--see below) | From what two fears does Epicurus seek to liberate us? | |
| 37 | Nov 23 | Stoicism | Cleanthes' "Hymn to Zeus" and Diogenes Laertius' "Life of Zeno (of Citium)" (online texts--see below) | | |
| 38 | Nov 25 | Sextus Empiricus and Scepticism I | | | |
| | Nov 27— Holiday—Friday after Thanksgiving Day | | | | |
| 39 | Nov 30 | Sextus Empiricus and Scepticism II | | | |
| 40 | Dec 2 | Sextus Empiricus and | | | |

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| | | Scepticism III | | | |
| 41 | Dec 4 | Socrates Game Episode IV— Question: Is there knowledge (a cognitive state having provability in some sense) as opposed to mere opinion? (Aristotle vs Sextus Empiricus) | | | |

POLICIES

Plagiarism or cheating are unacceptable and if detected may result in the student plagiarizing or cheating receiving a failing grade for the course.

GENERAL EDUCATION REQUIREMENTS

This course counts towards satisfaction of the “Writing Across the Curriculum” and “Arts and Humanities” requirements.

OFFICE DATA

Location: RT 1920

Hours: MWF 12:15=1:20

Phone: 687-3902

INFORMATION REQUIRED TO BE POSTED ON SYLLABI REGARDING THE GEN ED REQUIREMENTS:

Criteria for Writing Across the Curriculum Courses:

A course approved for the WAC requirement must meet all of the following criteria:

1. Require students to write between 3,000 and 5,000 words (10-20 pages, double-spaced, in 12-point font, with 1” margins) in writing assignments (which may include drafts). [1](#)
2. Final versions of at least one assignment should total at least 2,000 words (eight pages). [2](#)
3. Teach students writing-to-learn strategies that foster students' experiences in learning and writing-to-communicate strategies that foster students' respect of readers' experiences. [3](#) Whenever possible, planning assignments (e.g. reading logs, pre-writing strategies) and peer reviews should be included.

4. Assign writing complex enough to require substantive revision for most students. The instructor should give feedback to assist students in preparing subsequent papers or drafts of papers. This feedback should not consist entirely of mechanical correction of punctuation and grammar.
5. Provide instruction in discipline-appropriate forms of texts, arguments, evidence, style, audience, and citation.
6. Assign writing throughout the semester.
7. Where appropriate, address the needs of students regarding library competency.
8. Assign writing in English unless the course is specifically geared to improving writing at the 300-level in another language.

Additional criteria

1. In order to receive a C or better in the course, students must write at a satisfactory skill level (C or better). If the student's writing is weak, but shows understanding of the course material, the student may be assigned a D, in which case WAC credit will not be received for the course.
2. Maximum enrollment for this course is 35 or 45 with a graduate assistant.

Criteria for Arts and Humanities Courses:

1. Courses must be offered at the 100/200 level in an arts and humanities discipline including but not limited to English, History, Philosophy, Art History, Music History, Religious Studies, or Modern Languages. Courses offered in other disciplines may be approved if they meet the other conditions indicated below.
2. Courses must provide students with background knowledge and analytical skills that will allow them to:
 - Demonstrate understanding of how human beings interpret, translate, and represent diverse experiences of the world through language, literature, the historical record, philosophical systems, images, sounds, and performances.
 - Apply that understanding to the study of the human condition, cultural heritage, cultural artifacts, creativity, and history.
- ****Additional criterion for courses NOT specifically focused on Asia, Latin America, Africa or the Middle East:**
 - Courses must be survey courses that provide an overview of a broad topic or field of knowledge.
- ****Additional criteria for courses focused on Asia, Latin America, Africa and/or the Middle East:**
 - The primary focus of the course must be on a society or societies in Asia, Latin America, Africa and/or the Middle East. Courses that compare these societies to those of North America and/or Europe may be approved only if the majority of the course material concerns the first group of societies and the principal purpose of the course is to improve students' understanding of those societies.
 - Content must be presented from the perspective(s) of the societies being studied, not simply European and/or American perceptions of those societies.

Criteria for the “Writing” skill area:

To qualify in the skill area of writing a course must:

1. Designate that at least 15% of the student's grade in the course is based on an evaluation of writing.
2. Include writing assignments that directly relate to the course goals.
3. Include instruction in writing-to-learn and/or writing-to-communicate . While writing-to-learn emphasizes the student's experience, writing-to-communicate highlights the reader's experience. Both are necessary to produce a thoughtful text that observes academic writing's conventions. [4](#)
4. Require that students write a total of 2,000 words (8 pages, double-spaced, in 12-point font, with 1" margins) in multiple assignments.
5. Assign writing throughout the semester.

Criteria for the "Critical Thinking" skill area:

To qualify in the skill area of critical thinking a course must:

1. Designate that at least 15% of the student's grade in the course is based on an evaluation of critical thinking.
2. Require students to attain skills beyond lower-level knowledge, thereby requiring:
 1. higher-order thinking (analysis, synthesis, evaluation); **OR**
 2. skills that involve the use of content knowledge (e.g. finding information to solve a problem); **OR**
 3. the recognition of the importance and usefulness of knowledge and skills gained in the course (e.g. recognize the ability to and importance of working with others to solve intellectual problems).
1. [\[back\]](#)The word count may only include one preliminary draft for each final draft.
2. [\[back\]](#) Exceptions to this criterion may be granted in disciplines or courses where students do a substantial amount of writing, but the course structure and/or content does not create opportunities for an assignment of this length.
3. [\[back\]](#) Writing-to-learn helps students use writing to explore many aspects of the course as well as their own reflections; these activities should foster learning at deeper levels than memorization or recitation. Writing-to-communicate emphasizes aspects of writing (style, grammatical correctness, coherence, focus) that allow a reader to navigate the writing as he or she wishes.
4. [\[back\]](#) Writing-to-learn helps students use writing to explore many aspects of the course as well as their own reflections; these activities should foster learning at deeper levels than memorization or recitation. Writing-to-communicate emphasizes aspects of writing (style, grammatical correctness, coherence, focus) that allow a reader to navigate the writing as he or she wishes.