

Outline(s) of Courses:

Syllabus: Western Philosophy: From Hegel to Nietzsche, the Maelstrom of 19th Century Thought

Outline: Nineteenth century philosophy began with Hegel's *Phenomenology of Spirit* (1804) that envisioned the possibility of absolute knowledge based on the unfolding of reason in history. Towards its end, Nietzsche's *Genealogy of Morals* (1884) made a strong case that human beings not only lacked absolute knowledge but were virtually without a clue – that humanity's most precious gifts such as Christian morals, conscience, and altruism were an illusion based on the turning of aggressive drives against the self. The master-slave is first articulated in Hegel, providing a model of self and self-identity that begins a new era in philosophy, inspiring Marx and Sartre. Hegel attempts to integrate autonomy and contingency, ancient philosophy and tragedy, Byronic Romanticism, German poetry, the Enlightenment, the French Revolution, and science. When content is constellated and philosophically described phenomenologically [in Hegel's sense of "phenomenology"], then it spontaneously transforms. In contrast, to absolute knowledge, Nietzsche unmasks the morality of the middle class as a slave morality, inaugurating a school of suspicion carried forward by Marx and Freud in the context of economics and psychology. The images of Nietzsche's cipher and alter ego, Zarathustra, take indirect communication to a new level and prepare the way for the possibilities and risks of the twentieth century.

By the end of this course, students will be able to

- Distinguish different methods of philosophical inquiry into knowledge, history, and morality including traditional logic, empirical science, hermeneutics, and dialectics
- Be able to formulate a basic philosophical inquiry (process of reasoning) using these methods
- Engage in a critical inquiry into a wide variety of content-laden problems in epistemology (knowledge), ontology (metaphysics), and morality (ethics)
- Identify, make explicit, and disentangle content and method, myth and history, narrative and spirituality, theory and practice

Text: G. F. W. Hegel, *The Phenomenology of Spirit* (trans. A.V. Miller. Oxford: Oxford University Press). F. Nietzsche, *The Genealogy of Morals*. F. Nietzsche, *Thus Spake Zarathustra*.

Course requirements: A short paper (five pages) and a longer paper (ten pages) will be required. Alternatively for one of the papers, a take home midterm or final consisting of essay questions.

Schedule

Week one: Hegel's Phenomenology of Spirit: The impossibility of beginning philosophy – yet it begins. The systematic nature of philosophical sentence, knowledge, truth, and science.

Week two: Consciousness: sensation and sense certainty; perception and intelligibility; understanding and the world of appearances. Analytics and dialectics. When content is constellated and philosophically described phenomenologically [in Hegel's sense of "phenomenology"], then it spontaneously transforms.

Week three: Self-consciousness: the master-slave dialectic: struggle for power, freedom, and self-expression in the context of history. The desire to control the other's desire.

Week four: : The ladder to the absolute standpoint as the appearance of absolute spirit in religion, art, language

Week Five: Language as the medium in which Spirit or social subjectivity exists. Consciousness goes through a long process of first enriching its object and conceptually reabsorbing all that it has thus enriched to get to what Hegel calls "the absolute".

Week six: Transition to Nietzsche's *Genealogy of Morals*: Good and bad distinguished from Good and Evil. How did the first transvaluation of values occur? Moral spin and the invention of metaphysical "clip ons".

Week seven: One can empathize with the motive of the slave moralists and even admire their skill, but the result is a sick mediocrity, namely, contemporary Western humanity.

Week eight: The origins of bad conscience is the turning of aggression against the self. The transformation of ancestor-debt into undischageable debt, into guilt before the Christian God.

Week nine: The development of self-hatred on the part of the warrior nobles forced into peace. Why did they not develop sublimated aggression, such as the Olympic games, as did the Greeks? Ascetic ideals in science, religion, and philosophy.

Week ten: Reading Nietzsche's Zarathustra: The metamorphoses of the Spirit: how the spirit becomes a camel; the camel, a lion; the lion, a child.

Week eleven: Nietzsche's idea of the "eternal return of the same" as a criteria for conduct and judgment..

Week twelve: Zarathustra's (Nietzsche's) critique of modernity. The higher man, the last man, the over-man and the relationship between them clarified. The recovery of the classical Greek and of the literary Giant(s) such as Goethe, Schiller, and the early romantics.

Week thirteen: The limitations of pity (*Mitleid*) and Schopenhaurian compassion leads to empathic over-identification with the woes of other people – the poetic conceit that God died from compassion for the awfulness of human existence

Week fourteen: Spiritual development – the *Bildungsroman* (educational narrative) of the hero's life and adventures through a going down and ultimate rebirth.

Week fifteen: Catch up, flex time, and review

Syllabus: Logic: Reasoning, Fallacies, and Arguments

Outline: Logic is a computer you carry in your head. Believe it or not, you already know how to think (or you would not have lasted this long) – this class will make explicit, refine, and develop your natural ability to reason. Using a calculus of amazing power and simplicity - natural language - this class will explore the way in which the form of our language constrains what can be represented symbolically in thought. A subset of language that was first formalized by Aristotle (in 350 BCD in a book called *Prior Analytics* (available on-line for free) provides distinctions such as the difference between the contrary and the contradictory, the altern and subaltern, soundness and validity. This class will cover categorical statements (propositions), immediate inferences, syllogisms, Venn Diagrams (“decision methods), truth tables, propositional logic, deduction, formal and informal arguments, and more. This class will focus on traditional logic in natural language; but the class will also make a start on symbolic (propositional and predicate) logic. Understand when someone is trying to control, dominate, or manipulate you through inaccurate and unsound reasoning. This is one of the two most useful classes that an individual can complete in the course of their college education. What makes reasoning persuasive is how it exemplifies integrity, diligence, and character. Don’t be fooled again!

By the end of this course, students will be able to

- Distinguish different methods of logical inquiry including immediate inferences, syllogisms, formal fallacies, informal fallacies
- Be able to formulate a basic argument (process of reasoning) using these methods
- Engage in a critical inquiry into a wide variety of content-laden problems in business, philosophy, politics, and other special areas
- Identify, make explicit, and disentangle informal and formal fallacies for fun and for enhanced argumentative power and persuasion
- Engage an logical text of above-average difficulty with velocity and success

Text: *A Rulebook for Arguments* by Anthony Weston (\$6.95; *Logic: A Very Short Introduction* by Graham Priest (\$9.56) and *Being Logical: A Guide to Good Thinking* by D.Q. Mcinerny (\$10.36) will be supplemented by handouts and exercises from the instructor based on a text (not required) such as I. Copi’s *Introduction to Logic* and an *Introduction to Reasoning* by Stephen Toulmin. As noted, since Aristotle’s *Prior Analytics* is available for free download on-line, the class will spend time with selections of this text once the class has mastered the notation for categorical statements, immediate inferences, and syllogism to be assigned by the professor.

Course requirements: This class has home work exercises in which logical problems of various kinds are engaged and solved. A mid-term and a final, based on the homework problems are required. One or two short quizzes may also be given. Note: This is a semester (15 week long) class.

Schedule

Week one: The logical FORM of language – overview of reasoning, argumentation, part of speech, categorical statements, square of opposition [Being Logical: A Guide to Good Thinking: Part I: Preparing the Mind for Logic: pp. 1-22]

Week two: Arguments in ordinary language – informal fallacies [Being Logical: A Guide to Good Thinking: Part I: Basic Principle of Logic: pp. 23-43]

Week three: Informal fallacies (concluded); categorical statements (propositions); quality, quantity; square of opposition [Hand out(s)]

Week four: The square of opposition as a computer (“inference engine”) that can be carried with you in your head; the uses of notation (Venn diagrams) and decision procedures [Hand outs(s)]

Week Five: The uses of notation (continued) – Venn diagrams [A Rulebook for Arguments (Anthony Weston): Deductive Arguments: pp. 40f.]

Week six: Categorical syllogisms [Being Logical: A Guide to Good Thinking: Part III: pp. 45-67]

Week seven: Categorical syllogisms continued [Being Logical: A Guide to Good Thinking: Part III: pp. 67-88]

Week eight: Translating arguments in ordinary language into syllogisms – reduction of terms

Week nine: Midterm exam

Week ten: Proposition (symbolic) logic – truth tables – more uses of decision procedures [*Logic: A Very Short Introduction*: Validity, Truth Functions, Names and Quantifiers, pp. 1-17]

Week eleven: Rules of inference; rules of replacement

Week twelve: Rules for deduction (replacement); validity and proving validity

Week thirteen: Quantification

Week fourteen: Review for final exam and final (week fifteen)

Syllabus: Introduction to Philosophy

Outline: The introduction to philosophy will inspire students in engaging in philosophical inquiry. The paradigm will be the example of intentionality and the conceptual thicket of issues around consciousness. One of the many times philosophy is supposed to have gone “off the rails” is with Descartes’ discovery of the subjective “I think” (*cogito*) using a method of “arm chair” meditation as the source of necessary and universal truths. This class will read Descartes *Meditations* very, very carefully as an example of a hermeneutic inquiry into a philosophical text. Notwithstanding Descartes’ alleged train wreck, the class will then fast forward to two modern thinkers who were inspired by Descartes philosophical project. In Husserl’s *Cartesian Meditations*, the phenomenological method is used to build the meaning of the world and other individuals (persons) without having access to God or other extra natural mechanisms, that is, wholly from consciousness. In John Searle’s *Intentionality*, the method of natural language analysis (“performatives”) as a way of getting access to intentionality. The class will compare and contrast, assess and evaluate, the results of these three methods in driving philosophical inquiry into basic questions of philosophy.

Required readings: R. Descartes, *Meditations on First Philosophy*, E. Husserl, *Cartesian Meditations*, J. Searle, *Intentionality*

By the end of this course, students will be able to:

- Distinguish different philosophical methods of inquiry
- Be able to formulate a basic philosophical inquiry using these methods
- Engage in a critical inquiry into basic philosophical questions
- Engage a philosophical text of above-average difficulty with velocity and success

Course requirements: Short quiz on each, separate reading. A midterm exam and a final exam consisting of short essay questions. The exams may be “take home.”

Syllabus: Introduction to the Philosophy of Computing

Outline: This course will guide the students into a philosophical inquiry into the relationship between philosophy and computing. The basis for the mind's new science – cognitive science – is the target of inquiry. Students will explore how and why: as soon as we humans can specify an unambiguous series of steps for producing a physical or intellectual result (i.e., a program), then that result is considered to have been “explained.” An alternative approach, “embodied intelligence,” to the symbolic and connectionist methods will be engaged and assessed. Issues of what computers can and cannot do and why loom large here as a *method* of accessing what is human in the mastery we human hold in relation to language, translation, understanding of context (background), affectivity (emotions), and one another. Results that go beyond serial, symbolic rule-governed procedures in parallel processing, neural networks, learning algorithms will be assessed and evaluated. Classical distinctions in what Haugeland calls “good old fashioned AI” will be updated with more modern problems based in neural networks, parallel distributed processing, and embodied mind. The class will work together to compare and contrast, assess and evaluate, different computational methods in driving philosophical inquiry engaging cognitive issues and challenges.

Required readings: P. N. Johnson-Laird, *The Computer and the Mind: An Introduction to Cognitive Science*; H. L. Dreyfus, *What Computers Still Can't Do: A Critique of Artificial Reason*; A. Clark, *Microcognition: Philosophy, Cognitive Science, and Parallel Distributed Processing*; M. Wheeler, *Reconstructing the Cognitive World*;

Prerequisites: None – this is *not* a technical course.

By the end of this course, students will be able to

- Distinguish different methods of computational inquiry
- Be able to formulate a basic cognitive inquiry using these methods
- Engage in a critical inquiry into basic computational, cognitive questions
- Engage a computational cognitive text of above-average difficulty with velocity and success

Course requirements: Two short (two page, double spaced) papers and a short (four page, double spaced) paper. A midterm exam and a final exam consisting of short essay questions.

Syllabus: Heidegger's Special Hermeneutic of Empathy

Outline: When properly engaged and cleared, empathy deserves to go from a footnote to a foundation of human relations. This position takes distinctions that articulate the structure of human existence in its totality—especially being in the world with other human beings [*Dasein*]*--and show how these structures map provide a clearing for empathy as the foundation of human interrelations. This will result in a rehabilitation of the uses of empathy and an authentic Heideggerian definition of empathy. This definition must be wrested from what Heidegger says as well what is understood in the everyday meaning of empathy as coming to appreciate what another feels because I feel it too. It will also revise Heidegger's dismissal of empathy; and indicate that, in effect, a chapter on authentic human being with one another is missing from *Being and Time*. Since it was Heidegger that dismissed empathy as *not* the "ontological bridge" between individual human beings--rather human being with one another is [*Mitdasein*]*--the position of this chapter must reinterpret Heidegger's explicit statement. The matter is complicated in that human being with one another [*Mitdasein*] is an orphan structure, even in *Being and Time*, and arguably falls off the map, i.e., is neglected. Once Heidegger's Turn ("*Kehre*") from human being to the event of being occurs, human being with one another is never fully developed. The result of a fundamental analysis of human being with one another as empathy will restore the balance between "human being" and "being" (the latter as that which is ultimately worthy of thinking); so that both the early and the late Heidegger are able to make a contribution to the foundation of human interrelations.**

Course requirements: Students must have completed at least one other philosophy course – an interview with the instructor is recommended

Required readings: M. Heidegger, *Being and Time*

By the end of this course, students will be able to

- Grasp Heidegger's "design principles" for human being
- Apply Heidegger's method of hermeneutic explication to real world problems
- Engage one of the most difficult texts in philosophy with velocity and success

Course requirements: One short paper (five pages) and one long paper (ten pages) on topics suggested or approved by the instructor

Schedule: Selected, weekly readings in *Being and Time*.

Syllabus: Empathy in the Context of Philosophy

This is an interdisciplinary class that will apply different methods of inquiry to empathy. It will use neurology, hermeneutics, social psychology, ethics, and animal studies as different methods of inquiry into empathy. Each topic will take two to three weeks of lecture and discussion. There will be about one hour of lecture for every two hours of discussion of the reading. Beginning with the philosophical infrastructure of neurological research on mirror neurons, this course will explore the complex architecture of empathy, including empathy and ethics, psychoanalytically informed empathy in intersubjectivity, and the human being's grasp of the intentionality of the other human as the cultural origin of human understanding. The consequences of empathy are exposed through the argument from analogy, empathy and other minds, altruism, and the formation of the self. Drawing on the multi-method approaches of hermeneutics, phenomenology, psychoanalysis, and cognitive science, this course inquires into empathy as the foundation for intersubjectivity and community in ways not clearly seen before. The result is an exposure of the deep structure of empathy as a fundamentally human capability for creating possibilities of community and human relations.

Readings: Reading are grouped into five units corresponding to the topics of empathy and neurology and the diseases of empathy, empathy and philosophical ethics, psychology (with a psychoanalytic slant), and cultural studies. There will also be one or two short, supplementary readings such as Thomas Nagel. (1974). "On what it's like to be a bat" in *The Mind's I*, eds. D. R. Hofstadter & D. C. Dennett. New York: Bantam Books, 1981.

Jean Decety, Philip L. Jackson, and Eric Brunet. (2007). "The cognitive neuropsychology of empathy," in T. Farrow and P. Woodruff, eds. (2007). *Empathy in Mental Illness*. Cambridge UK: Cambridge University Press, 2007: 239-260. [Note: this article will be a photocopy handout or on reserve in the library.]

Simon Baron-Cohen. (1995). *Mindblindness: An Essay on Autism and Theory of Mind*. Cambridge, MA: MIT Press, 1997.

Michael Slote. (2007). *The Ethics of Care and Empathy*. London: Routledge.

Robert D. Stolorow and George Atwood. (1992). *Contexts of Being: The Intersubjective Foundations of Psychological Life*. New York: The Analytic Press, 2002.

Michael Tomasello. (1999). *The Cultural Origins of Human Cognition*. Cambridge, MA: Harvard University Press.

Frans de Waal. (2009). *The Age of Empathy*.

Learning (method) goals: by the end of this course, students will be able to

- Distinguish different methods of inquiry into empathy

- Be able to formulate a basic empathic inquiry using these methods
- Engage in a critical inquiry into basic empathic, cognitive questions
- Engage a philosophical text of above-average difficulty with velocity and success
- Respond coherently in writing and verbally to inquiries engaging empathy and philosophy with promptness and clarity as compared with the student's ability at the beginning of the semester

Content goals: the student will be able to engage and answer the following questions:

- What are the philosophical consequence of neurology (mirror neurons) for empathy
- What is the definition of empathy as a multi-step function, implemented as an experiential information supply chain cutting across emotional, sensory, and cognitive information channels
- Why enhancing an individual's aesthetic sensibility also improves the individual's empathy (and vice versa)
- Why enhancing an individual's empathy also improves the individual's ability to make ethical distinctions
- How does vicarious experience, affects, emotion, function in empathy
- How to empathize with a bat (the flying mammal)
- How empathy is validated

Schedule:

Week 1: Introductions, logistics, an introductory lecture and road map of our journey

Week 2: The neurological significance of empathy -Mindblindness

Week 3: The neurological significance of empathy – Mindblindness (continued)

Week 4: The ethics of caring and empathy

Week 5: The ethics of caring and empathy (continued)

Week 6: The ethics of caring and empathy (wrap up)

Week 7: Thomas Nagel on [empathy with] what it's like to be a bat

Week 8: Summary and review, midterm

Week 9: Contexts of being: empathy and intersubjectivity

Week 10: Contexts of being: empathy and intersubjectivity (continued)

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Week 11: Contexts of being: empathy and intersubjectivity (wrap up)

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Week 12: The age of empathy

Week 13: The age of empathy (continued)

Week 14: The age of empathy (wrap up)

Week 15: Summary and review, final

Office Hours: As posted and announced on the first day of class.

Course requirements (grading): One short paper (three pages) and one long paper (seven pages) on topics suggested or approved by the instructor. A midterm and a final will also be given. In order to encourage the students to do the readings in a timely way and to attend class, unannounced quizzes of simple questions may be given at any time. In other words, if the group does the reading and participates in the discussion, then no quiz will be given; otherwise, one or more will occur. The grade consists of 40% credit for the two papers; 40% for the exams; 20% for class participation and quizzes.

This syllabus and schedule is subject to change without notice. All the usual disclaimers apply. Questions and comments are welcome. Please contact Lou Agosta (LAgosta@UChicago.edu) with questions, comments, and suggestions.

Syllabus: Aesthetics of Film

This is an interdisciplinary class that will apply different methods of inquiry to the aesthetic of film. It will use neurology, hermeneutics, social psychology, ethics, and animal studies as different methods of inquiry into film. Each topic will take two to three weeks of lecture and discussion. There will be about one hour of lecture for every two hours of discussion of the reading. Student will be asked to view a number of different films. If campus resources support us, we will try to watch them together during class or conveniently scheduled weekend or evening times. Neurology will be covered by any of the film versions of the novellas of Philip K. Dick as *Blade Runner* or *Total Recall* (or *Minority Report*, a non P.K. Dick film). Hermeneutics will engage a film such as *Rashomon* or *Ran* (Kurasowa's multiple, conflicting, overlapping interpretations). Social psychology will be covered in *Twelve Angry Men* or Fillini's *La Dolce Vita*. Ethics is front and center in *Sophie's Choice* or *Schindler's List*. Animal studies are included in *Animal Crackers* or *Duck Soup* – of course, the latter a Marx Brother's comedies, providing a foil for the aesthetics of jokes and humor.

Readings: Readings are grouped into five units corresponding to the topics of aesthetics and such as Ted Cohen, (2008), *Thinking of Others: On the Talent for Metaphor*. Princeton, NJ: Princeton University Press, 2008; Ted Cohen, (1999), *Jokes: Philosophical Thoughts on Joking Matters*. Chicago: University of Chicago Press; R.G. Collingwood, (1938), *Principles of Art*, Oxford University, 1958; Antonin Artaud's *Theatre of Cruelty*.

Learning (method) goals: by the end of this course, students will be able to

- Distinguish different methods of inquiry into film
- Be able to formulate a basic aesthetic inquiry using these methods
- Engage in a critical inquiry into basic aesthetic, cognitive questions
- Engage a philosophical (aesthetics) text of above-average difficulty with velocity and success
- Respond coherently in writing and verbally to inquiries engaging aesthetics as applied to film with promptness and clarity as compared with the student's ability at the beginning of the semester

Content goals: the student will be able to engage and answer the following questions:

- What are the philosophical consequence of aesthetics for film
- What is the definition of aesthetic experience as a multi-step function, implemented as an experiential information supply chain cutting across emotional, sensory, and cognitive information channels

- Why enhancing an individual's aesthetic sensibility also improves the individual's appreciation of film (and vice versa)
- Why enhancing an individual's aesthetic experience also improves the individual's ability to make other related distinctions in ethical, narrative, and relational distinctions
- How does vicarious experience, affects, emotion, function in aesthetics

Schedule:

Week 1: Introductions, logistics, an introductory lecture and road map of our journey

Week 2: Metaphor

Week 3: Metaphor and narrative (continued)

Week 4: Movie One: *Rashomon*

Week 5: Aesthetics and time travel – narrative transformation of time in film

Week 6: Aesthetics and empathy

Week 7: Movie Two: *Blade Runner*

Week 8: Catch up, review, midterm

Week 9: Art as representation, magic, amusement, expression

Week 10 Art as representation, etc. continued

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Week 11: Film Three: *Twelve Angry Men*

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Week 12: Humor and comedy: what makes us laugh

Week 13: Film Four: *Animal Crackers* (the Marx Brothers)

Week 14: Humor and comedy (continued and concluded)

Week 15: Catch up, review, final

Office Hours: As posted and announced on the first day of class.

Course requirements (grading): One short paper (three pages) and one long paper (seven pages) on topics suggested or approved by the instructor. A midterm and a final will also be given. In order to encourage the students to do the readings in a timely way and to attend class, unannounced quizzes of simple questions may be given at any time. In other words, if the group does the reading and participates in the discussion, then no quiz will be given; otherwise, one or more will occur. The grade consists of 40% credit for the two papers; 40% for the exams; 20% for class participation and quizzes.

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Syllabus: The Religious Philosophies of Kant and Hegel

Outline: Kant famously proposed to limit knowledge (cognition) in order to make room for faith. In contrast, Hegel transfigures faith into philosophy. For Kant, the Highest Good – that moral behavior would be joined with happiness – cannot be guaranteed to finite human beings, but is the source of hope. The Highest Good becomes the target of narrative transformation in the archetype of the good (Jesus) in Kant's *Religion within the Limits of Reason Alone*. The key set of issues is – what remains of religion within reason and what kind of reason allows for a rich religious sensibility – good and evil, freedom and sin, faith and redemption? For Hegel, the philosophy (phenomenology) of spirit (*Geist*) is much broader than a critique of practical reason. It is rather the concrete actualization in deeds, works, and institutions. The relation between human beings (consciousness) and the divine (the holy) unfolds in history in a way that Kant could not have imagined. The key set of issues – what is the religious basis of absolute philosophy and how is faith transformed into philosophy.

By the end of this course, students will be able to

- Distinguish different methods of philosophical inquiry into religion including ethics, hermeneutics, and dialectics
- Be able to formulate a basic religious inquiry (process of reasoning) using these methods
- Engage in a critical inquiry into a wide variety of content-laden problems in worship (faith), dogmatics, and ecclesiastics
- Identify, make explicit, and disentangle ethics and religion, myth and history, narrative and spirituality, theory and revelation

Text: I. Kant, *Critique of Pure Reason* (selections), *Critique of Practical Reason* (selections), *Religion within the Limits of Reason Alone*; G. F. W. Hegel, *The Phenomenology of Spirit*

Course requirements: A short paper (five pages) and a longer paper (ten pages) will be required

Schedule

Week one: Limiting knowledge (cognition) to make room for faith; Kant's philosophy of finitude, theory of limits, the analytic and the dialectic [Selections from Kant's *Critique of Pure Reason*]

Week two: The antinomies of pure practical reasons – the finite and infinite world; simple and complex substances (the soul), freedom and necessity, the absolutely necessary being [Selections from Kant's Critique of Pure Reason]

Week three: The impossibility the cosmological, teleological, and ontological proofs of the existence of God. [Selections from Kant's Critique of Pure Reason]

Week four: Transition to practical reason – the freedom of the will as the basis for morality – Kant's theory of action – the necessity of the moral law [Selections from Critique of Practical Reason]

Week Five: The postulates of pure practical reasons – God, freedom, the immortality of the soul – if these necessary practical laws presuppose any objects as their conditions, these objects must be postulated – the postulates of pure, practical reason [Selections from Critique of Practical Reason]

Week six: The Highest Good – the reconciliation of duty and rewards – something that was expelled from considerations of ethics is brought back in to support religious sensibility [Selections from Critique of Practical Reason]

Week seven: The God of Philosophy versus the God of the people – an example in experience is required – the Archetype of the Good (Kant's language!) is required – the historical Jesus [Kant's Religion within the Limits of Reason Alone]

Week eight: Evil – the problem is not to establish its fact, but to interpret its meaning – the location of evil in the maxim. [Kant's Religion within the Limits of Reason Alone]

Week nine: The law is good, the maxim is either good or evil – the dramatic dimension of human history (within the limits of reason alone) is the resolution of the moral conflict produced by evil – an austere concept of history in Kant [Kant's Religion within the Limits of Reason Alone]

Week ten: Transition to Hegel: The ladder to the absolute standpoint as the appearance of absolute spirit in religion [Selections from Hegel's Phenomenology of Spirit]

Week eleven: Characterization of the Christianity of history [Selections from Hegel's Phenomenology of Spirit]

Week twelve: The Christian Understanding of the human condition: creation and fall [Selections from Hegel's Phenomenology of Spirit]

Week thirteen: The meeting of Jewish east and the Greek-Roman west in the ripeness of time for Christ [Selections from Hegel's Phenomenology of Spirit]

Week fourteen: The philosophical significance ("system meaning") of the incarnation [Selections from Hegel's Phenomenology of Spirit]

Week fifteen: The transformation of faith into philosophy [Selections from Hegel's Phenomenology of Spirit]

Summary of Student Evaluations: How to Read: The average score is noted. Comments are collected and transcribed.

Course: Philosophy 103: Introduction to Philosophy [Philosophy of Man]

Loyola University Chicago

Spring Semester 1982

Number of responses: 38

Instructions to students stated: On a scale from 1 to 5 where 5 means “strongly agree” and 1 means “strong disagree,” please respond to the follow statements.

The instructor communicated dedication to education and commitment to knowledge.
Score: 4.3

This instructor was helpful with student questions in class.
Score: 4.4

The instructor was impartial and fair.
Score: 4.1

This instructor was on time for class, office hours, and by appointment.
Score: 5.0

This instructor’s lectures were useful in attaining the goals of the course.
Score: 4.7

The course materials supported the goals of the course.
Score: 4.5

The assignments, exams, and papers supported the learning goals of the course.
Score: 4.4

The syllabus contained clear and measurable learning goals and objectives.
Score: 4.2

The criteria for grading were reasonable given the goals of the course and consistently implemented.
Score: 4.1

The level of difficulty of the course supported the goals of the course.
Score: 4.5
Comments

This is going to sound strange, but when I signed up for his class I was scared mostly because of what a friend told me about him, but wow was my friend wrong! Agosta is a wonderful professor, he is so careful in his explanations and he is available and really helps you out if you need it. You will learn SO much from him about philosophy!

What a great guy! I enjoyed the class a lot, intimidating at first, but a fair grader, and you quickly learn that he's got a mind that would look like Arno Schwarzeneger in his prime if brains were biceps. Amazing to behold him take what seems to be an irrelevant, even silly question from a student and show it has meaning and depth. A performance not to be missed.

He explained things fairly well but was sometimes vague about what he wanted from written assignments.

Great teacher. Made it a point to learn the names of all his students, and helped as much as he could.

Prof. Agosta brings a vast knowledge of philosophy, analysis and humor to his classes. Most of all, I respected the fact that he engaged students as individuals - even those who seemed lost and annoyed. I was inspired by how he left them whole and complete with respect and integrity.

Some students seem to like him – I did not. Too much work. Too hard. Turned into a slog
Sorry I signed up for this one.

Smart and funny. - you have to work to keep up with him or you miss out. However, it is worth the effort.

Wants the student to succeed – will go the extra mile if you approach him.

I had never taken a day of philosophy in my life before this class, and it was an easy A...he makes the material easy to get, and there are no surprises on his exams. Go for Agosta!!!

Very good professor.

Overall – okay.

Nice guy – nice teacher.

Care about the student in the class and will not let you fail if you go to class and make an effort.

Works at student pace – not some schedule “out there” – no student left behind!

This guy is hilarious

Creates some suspense with the readings – you wonder what is going to happen next – my friends and I never wanted to miss class

High entertainment value to this class – but not a total piece of cake

Overrated. He knows his stuff. But he is too concerned with looking good. Most of the class did not do that well. Do not take if you want an easy B or A.

Once he knows your name – watch out – this was a fairly large class but he called on people by name. If you want to know what he is like on a bad day, thing of Kingfield from The Paper Chase. “You come in here with your heads full of mush. You teach yourself philosophy. I teach you how to think”

Scatterbrained, but then it could also work to your advantage. Nice guy, knew his stuff. He entertains people's questions too much, and we often only got to go over a little bit of the readings.

Class was rarely boring – he starts out tough – but ends up being fairly easy if you do the work

He is fun and engaging – and he can be loud – but not to be taken for granted as an easy grade.

Previous philosophy teachers I had were up there talking to themselves – this teacher talks to the students and connects the dots between philosophy and the real world

All around, he was a great professor.

If this guy does not success as a teacher, then it is straight into stand up comedy for him. It was not so much what he said but how he said it.

High expectations disappointed. The good news is you'll get a decent grade on a paper even if it is complete nonsense, since he, too, is BS-ing his way through this stuff.

Good!

Amaging.

May seem like he gets sidetracked, but when you think about it afterward, you realizes that everything he says is totally applicable to the subject. Take this teacher.

Summary of Student Feedback
Roosevelt University
430 S. Michigan Ave
Chicago, IL 60605

Course: Philosophy 210: Logic

Autumn Semester 1981

Number of responses: 15

Instructions: Please express agreement or disagreement with the statement. A "1" means strongly disagree. A "5" means strongly agree. "N/A" means "not applicable to this class."

The syllabus was clear and was consistently implemented.
Score: 4.2

The tests, papers, and grading system was fair and consistently implemented.
Score: 3.9

The level of difficulty of the class was appropriate for the course catalog description.
Score: 4.7

The amount of homework was proper for the goals of the class.
Score: 4.4

The readings, handouts, and lectures were appropriate to support the learning goals.
Score: 4.3

This teacher presented material in a clear and coherent way.
Score: 4.5

This teacher was responsive to student questions in class.
Score: 4.9

This teacher was available in office hours and when help was needed.
Score: 4.8

The teacher was fair and impartial in leading class discussion.
Score: 4.6

The teacher was committed to learning and inspired it by his or her methods.
Score: 4.8

Comments:

Dr, Agosta knows his stuff, he is way smart, and is happy to tell you so. I was really worried at first because he comes on like a tough instruction. And he is no push over. But he lightens up towards the backend and the usual amount of hard work gets the job done with a quality grade. Seems arrogant at first; but he really has a great sense of humor.

This is one of the best classes I ever had – especially for something like logic that has potential to be boring. The connections between language and logic were really amazing. Ditto with computing and computers. I think the study of formal logical processes raised my score fifty points on standard tests like the GRE.

Caution – this is not a fluff subject – there are right and wrong answers! Do the homework assignments and you won't have any trouble with the tests as many of the same problems tend to show up.

Make sure to do the assignments and exercises – they tend to show up on the exams, and make the time to study for the tests and you'll do fine.

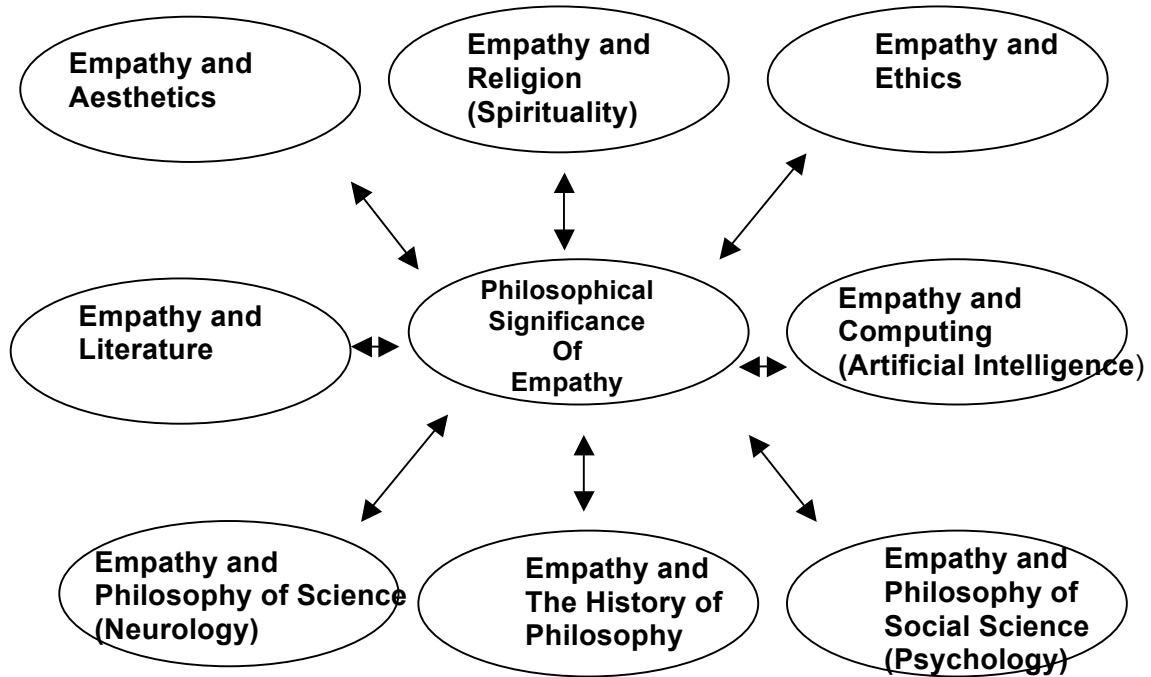
Nothing to write home about – but he will talk with you if approached.

Has regular quizzes, which are usually easy, the point is to check on attendance. So if you're looking for a class that you can skip all the time, forget about this one. There's no reason not to take Agosta.

Gets the job done. Okay.

Agosta is very considerate and accessible. He will stay after class to meet with you if you are working and cannot make it to his office hours (which are usually before class). He will work it out so you can succeed.

A Model Curriculum on the Philosophical Significance of Empathy - graphic



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