

History of Philosophy – 19th Century

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SCH 242

PHIL 312 / CRN
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240C MCK

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Course Description:

Hegel, Marx, and Nietzsche can be described as “masters of suspicion.” In different yet equally groundbreaking ways, they call into question perennial philosophical assumptions about reality, knowledge, and value. What they share, however, is a deep suspicion of abstract accounts of the self. In their texts we find accounts of the self as embodied—as bound to desire, need, and affect. We also find accounts of the self as social—other selves, relations of labor and power, and history are constitutive of the self. Albeit in different ways, then, the body, other selves, and socio-historical relations constitute the self.

In this course, we will explore these themes by examining selections from Hegel’s *Phenomenology of Spirit*, Marx’s 1844 *Economic and Philosophical Manuscripts*, *On the Jewish Question*, and *Capital*, and Nietzsche’s *Genealogy of Morals*. Although not exclusively, Hegel, Marx, and Nietzsche were responding to Kant’s Copernican Revolution. Therefore, we will begin the course by examining selections from Kant’s *Critique of Pure Reason*. We will end the course considering Emma Goldman’s work on anarchism and women’s suffrage in the late nineteenth century and early twentieth century. We will ask whether her work further complicates the nineteenth century critique of abstract notions of the self.

Required Texts:

1. Kant, *Critique of Pure Reason* (Abridged) (Hackett)
- *2. Hegel, “Self-Consciousness,” *Phenomenology of Spirit*
3. Karl Marx: Selected Writings
4. Nietzsche, *On the Genealogy of Morality* (Hackett)
- *5. Emma Goldman, *Anarchism and Other Essays*

All texts are available at the Duckstore. Materials marked * are available on Blackboard.

Course Structure, Requirements, and Policies:

Participation:

Lectures will presuppose familiarity with the text. Coming prepared to discuss the assigned text and participating in class and section discussions are requirements.

Attendance:

You are expected to attend class and discussion sections regularly and promptly. More than 3 absences in lecture and 2 absences in section will result in a failing final grade, unless proof of illness or emergency is provided.

Written Work:

You will be required to hand in **3-page response papers** – on Kant, Hegel, Marx, and either Nietzsche or Emma Goldman. The papers must be *exactly* 3 pages in length and must follow the attached guide. See the schedule of readings for due dates. *All papers are due by noon in the Philosophy Department and via SafeAssign.* No late papers will be accepted, unless accompanied by proof of illness or emergency.

Statement on Plagiarism:

Plagiarism is the intentional or unintentional unacknowledged use of someone else’s work as one’s own in all forms of academic endeavor (essays, theses, examinations, research data, creative projects, and so on). Plagiarized material may be derived from books, journals, Internet postings, student or faculty papers, and so on including the purchase or “outsourcing” of written assignments. For more information: <http://www.libweb.uoregon.edu/guides/plagiarism/students/>. *Plagiarism is grounds for failing the course.*

Grading Standard:

A = excellent. No mistakes, well-written, and distinctive in some way or other.

B = good. No significant mistakes, well-written, but not distinctive in any way.

C = OK. Some errors, but basic grasp of the material.

D = poor. Several errors. A tenuous grasp of the material.

F = failing. Problematic on all fronts indicating either no real grasp of the material or complete lack of effort.

Grading:

Class participation	20% (10% lecture, 10% section)
Essays (4)	80% (20% each)

Accommodation for a Disability:

If you have a documented disability and anticipate needing accommodations in this course, please make arrangements to meet with us soon.

Note on Recording Sessions:

You must request permission to record any session. The recording is for personal use and cannot be disseminated – e.g.: posted online, sent as an email attachment to others, etc.

Classroom Etiquette:

Please turn off cell phones for the duration of the class. If you will use a laptop, you must sit in the first or second rows of the classroom. Facebook, Twitter, texting, etc. are not permitted.

Schedule of Readings:

The schedule of readings is subject to change during the quarter. All changes will be announced in advance via email.

Wk. 1

- M 3/31 Introduction to the course and syllabus
W 4/2 Kant's Copernican Revolution – Prefaces to *Critique of Pure Reason*, pp. 1-14
F 4/4 Kant, Introduction to *Critique of Pure Reason*, pp. 15-24

Wk. 2

- M 4/7 Kant, Transcendental Aesthetic, Space and Time, pp. 25-38
W 4/9 Kant, Transcendental Logic, pp. 39-40; Transcendental Analytic - Guide, pp. 39-50
F 4/11 Kant, Transcendental Analytic – Deduction, pp. 51-65 (§§13-20)

Wk. 3

- M 4/14 Hegel, “Self-Consciousness” – Life and Desire, pp. 88-92, ¶¶166-177
Response Paper #1 Due
W 4/16 Hegel, “Self-Consciousness” – Master/Slave Dialectic, pp. 92-98, ¶¶178-196
esp. ¶¶178-184
F 4/18 Hegel, “Self-Consciousness” – Master/Slave Dialectic, esp. ¶¶185-196

Wk. 4

- M 4/21 Hegel, “Self-Consciousness” – Stoicism, pp. 98-101, ¶¶197-201
W 4/23 Hegel, “Self-Consciousness” – Skepticism, pp. 101-103, ¶¶201-205
F 4/25 Hegel, “Self-Consciousness” – Unhappy Consciousness, pp. 102-112, ¶¶206-230

Wk. 5

- M 4/28 Marx, *Theses on Feuerbach*, pp. 98-101
Response Paper #2 Due
W 4/30 Marx, *Economic and Philosophic Manuscripts*, “Alienated Labor,” pp. 59-68
F 5/2 Marx, “Private Property and Communism,” pp. 68-79, from *Economic and Philosophic Manuscript*, and “Free Human Production,” from *Excerpts-Notes of 1844*, pp. 50-53

Wk. 6

- M 5/5 Marx, “On the Jewish Question,” pp. 1-20
W 5/7 Marx, “The Fetishism of the Commodity and its Secret,” pp. 220-230
F 5/9 Marx, “The Fetishism of the Commodity and its Secret,” pp. 230-243

Wk. 7

- M 5/12 Nietzsche, *Genealogy of Morality*, Preface, pp.1-7; Essay 1 §§1-12
Response Paper #3 Due
W 5/14 Nietzsche, *Genealogy of Morality*, Essay 1, esp. §§13-17
F 5/16 Nietzsche, *Genealogy of Morality*, Essay 1 continuation

Wk. 8

- M 5/19 Nietzsche, *Genealogy of Morality*, Essay 2, §§1-10
W 5/21 Nietzsche, *Genealogy of Morality*, Essay 2, §§11-25
F 5/23 Nietzsche, *Genealogy of Morality*, Essay 3 §§1, 11-28

Wk. 9

M 5/26

Memorial Day Holiday – No Class

W 5/28

Nietzsche, *Genealogy of Morality*, Essay 3, continuation

F 5/30

Emma Goldman, *Anarchism and Other Essays*, “What it Really Stands for: Anarchy”

Wk. 10

M 6/2

Emma Goldman, *Anarchism and Other Essays*, “The Traffic in Women”

W 6/4

Emma Goldman, *Anarchism and Other Essays*, “Woman Suffrage”

F 6/6

Emma Goldman, *Anarchism and Other Essays*, “The Tragedy of Woman’s Emancipation”

Response Paper #4 due

Guide to Writing Response Papersⁱ

Response papers must be exactly three double-spaced pages, and must consist of six distinct paragraphs. Each paragraph must include (at least) one quote from the text. Quotes should be no longer than two lines each. Paragraphs should address the following:

1. Identify the central **thesis** of the text.

In one paragraph, state the thesis of the text. What, essentially, is the author claiming? What is the central idea put forth?

2. Identify and evaluate the author's **motivation**.

What motivates the author to make this argument? In other words, what are the worries that have led him/her to write the text? What is the problem that needs to be addressed, and why is it a problem? Do you agree that the issue at hand is an important one? Why or why not?

3. Identify and evaluate **examples** used to explain or support the thesis.

What examples does the author use to support his/her argument? Are the examples relevant and on point? Do they clarify the issue at hand, or do they confuse matters? What do the examples add in explanation or support of the thesis?

4. Identify key **concepts** and assess the relationship and distinction between them.

What key words or concepts are used to put forth the argument at hand (using a dictionary, make a separate list of words you do not understand)? How does the author define the terms used? Does s/he use them in a colloquial way, or is a specific technical meaning attributed to them? How does the author distinguish between and contrast the concepts used?

5. Imagine a possible **counter-position** and assess your own views on the matter.

How might someone else, who does not agree with the author, argue for their position? Imagine relevant objections to the thesis set forth, counter-examples, and a different set of key concepts. Do you yourself agree with the thesis, and if not, how would you put forth your own view in response to the author?

6. **Evaluate** the quality of the argument at large.

Is the argument coherent and consistent? Does the author contradict him or herself? Does he or she make a strong case for the position defended? Does he or she make a strong case against other positions? Does the author rely on mere opinion and an emotional response, or is the argument reasonable and well supported?

Response Papers Grading Rubric

1. Identification of the central thesis of the text.
2. Identification and evaluation of the author's motivation.
3. Identification and evaluation of examples used to explain or support the thesis.
4. Identification of key concepts and assessment of relationship and distinction between them.
5. Identification of possible counter-position(s) and assessment of your own views on the matter.
6. Evaluation of the quality of the argument at large.
7. Productive use of quotes and accurate and consistent citation and bibliographical reference.
8. Eloquence and organization on the level of expression (grammar, syntax, spelling, etc.).
9. Understanding and capacity to clearly communicate the central points and stakes of the text.
10. Originality on the level of thought and expression (independent critical thinking).

All of your work must be typewritten (12 pt. font, Times New Roman, double-spaced). You will be expected to cite texts that you are quoting, paraphrasing, or using as reference appropriately.

ⁱ Written by Fanny Söderbäck, Siena College.