

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number _____
Action _____
Date _____

UWUCC Use Only
Number 41
Action _____
Date _____

I. TITLE/AUTHOR OF CHANGE

COURSE/PROGRAM TITLE PH 232 Philosophical Perspectives on Love, Marriage, and
DEPARTMENT Philosophy and Religious Studies Divorce
CONTACT PERSON Dr. Carol Caraway

II. THIS COURSE IS BEING PROPOSED FOR:

_____ Course Approval Only
X Course Approval and Liberal Studies Approval
_____ Liberal Studies Approval only (course previously has been
approved by the University Senate)

III. APPROVALS

Sharon Montgomery
Department Curriculum Committee

Sharon Montgomery
Department Chairperson

Robert Jones
College Curriculum Committee

Robert Jones
College Dean*

Director of Liberal Studies
(where applicable)

Provost
(where applicable)

*College Dean must consult with Provost before approving curriculum changes. Approval by College Dean indicates that the proposed change is consistent with long range planning documents, that all requests for resources made as part of the proposal can be met, and that the proposal has the support of the university administration.

IV. TIMETABLE

Date Submitted
to LSC _____
to UWUCC _____

Semester/Year to be
implemented _____

Date to be published
in Catalog _____

Revised 5/88

[Attach remaining parts of
proposal to this form.]

I. CATALOG DESCRIPTION

PH 232 PHILOSOPHICAL PERSPECTIVES ON LOVE, MARRIAGE, AND DIVORCE 3c-01-3sh

Prerequisites: None

Examines the philosophical foundations of contemporary Western institutions and ideologies of romantic love. Considers major positions in both the history of philosophy and contemporary philosophy. Investigates the concepts, problems, and philosophical theories central to understanding romantic love, marriage, and divorce.

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II. COURSE OBJECTIVES

A. Introduce students to some of the major ideologies of love and marriage.

B. Investigate the concepts, theories, and problems central to understanding romantic love, marriage, and divorce. Explore questions such as the following. What is romantic love? Should we seek it or avoid it? Should it be the basis for marriage? Can it continue after marriage? When is divorce justified? What roles and images of women and men are involved in love, marriage, and divorce?

C. Consider major positions in the history of philosophy. Read works by such historical figures as Plato, Aristotle, Augustine, Aquinas, Kant, Rousseau, Wollstonecraft, Engels, and Mill as well as works by such contemporaries as Robert Solomon and Shulamith Firestone.

III. COURSE MATERIAL: The following is only a sample. Outlines will vary from instructor to instructor. Organization may be topical or historical.

- A. The Classical Tradition in Ancient Greece: Plato & Aristotle
- B. The Christian Tradition in Medieval and Modern Europe: Augustine, Aquinas, Luther, Hume & Kant
- C. The Modern Age in Europe: The Attack on the Christian Tradition: Stendhal, Rousseau, Schopenhauer, Wollstonecraft, Mill & Engels
- D. Toward a Contemporary Theory of Love: Sartre, de Beauvoir, Firestone, Solomon, Caraway

IV. EVALUATION METHODS: varies with instructor and includes at least some of the following:

- A. Tests: objective or essay
- B. Papers: short or long; critical essay or research paper
- C. Final Examination
- D. Oral Reports
- E. Group discussions
- F. Philosophical Journal
- G. Position cards

V. **REQUIRED TEXTS:** varies with instructor. Texts listed are illustrative only.

- 1. **Book-Length Work:** At least one such work must be used.
 Robert Solomon, *About Love [Reinventing Romance for our Times]*. Simon & Schuster Inc., 1989.
 Mark Feigen Fasteau. *The Male Machine*. New York: Dell, 1975.
 Susan Moller Okin. *Women in Western Political Thought*. Princeton University Press, 1979.

2. **Selected Readings** [an anthology or our collection from Kinko's].

a. **Anthologies:**

- David L. Norton and Mary F. Kille, editors. *Philosophies of Love*. Rowman & Allanheld, 1983.
- Martha Lee Osborne. *Women in Western Thought*. New York: Random House, 1979.
- Alan Soble, *Philosophy of Sex [Contemporary Readings]*. Littlefield, Adams and Co., 1980.
- D. P. Verene, editor. *Sexual Love and Western Morality (A Philosophical Anthology)*. New York: Harper & Row, 1972.

b. **Sample readings:** selections from:

- Plato, *Symposium, Meno & Republic*, V
- Aristotle, *Politics*, V & *Ethics*, V
- Augustine, *Confessions, On the Trinity, & City of God*
- Aquinas, *Summa Theologica*
- Rousseau, *Emilius*
- Wollstonecraft [a woman], *Vindication of the Rights of Women*
- Mill, *Subjection of Women*
- Engels, *Origin of the Family, Private Property and the State*
- Sartre, *Being and Nothingness*
- de Beauvoir [a woman], *The Second Sex*
- Rapaport [a woman], "Rousseau & the Radical Feminists"
- Firestone [a woman], *The Dialectic of Sex*
- Solomon, *Love: Emotion, Myth and Metaphor*

BIBLIOGRAPHY:

- [1] Aristotle. *Nicomachean Ethics*. Trans. W. D. Ross. London: Clarendon Press, 1954.
- [2] Atkinson, Ti-Grace. *Amazon Odyssey*. New York: Links Books, 1974.
- [3] Bishop, Sharon. "Love and Dependency," in Bishop, S., and Weinzweig, M., ed. *Philosophy and Women*. Belmont, CA: Wadsworth, 1979.
- [4] Bushnell, Dana. "Love without Sex: a Commentary on Caraway," *Philosophy & Theology* I#4 (1987), 369-373.
- [5] Cherry, Christopher. "When is Fantasizing Morally Bad?" *Philosophical Investigations* II #2 (1988), 112-132.
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- [7] de Rougemont, Denis. *Love in the Western World*. Princeton, 1983.
- [8] Firestone, Shulamith. *The Dialectic of Sex*. New York: William Morrow & Company, 1970.
- [9] Freud, Sigmund. *On Narcissism*. London: Hogarth Press, 1957.
- [10] Hunter, J. F. M. *Thinking about Sex and Love*. Toronto: MacMillan of Canada, 1980.
- [11] Johnson, Rolf. "Love, Passion, and the Need to be Loved," The Society for the Philosophy of Sex and Love, Philadelphia, PA, 1981.
- [12] Newton-Smith, W. "A Conceptual Investigation of Love," in Montefiore, A. ed. *Philosophy and Personal Relations*. Montreal: McGill-Queen's University Press, 1973.
- [13] Oakes, Guy, ed. and trans. *Georg Simmel: On Women, Sexuality, and Love*. New Haven: Yale University Press, 1984.
- [14] Peck, M. Scott. *The Road Less Traveled*. New York: Simon and Schuster, 1978.
- [15] Plato. *Symposium*. Trans. W. Hamilton. New York: Penguin Books, 1951.
- [16] Rapaport, Elizabeth. "On the Future of Love: Rousseau and the Radical Feminists," *The Philosophical Forum* V #1-2 (1973-1974), 185-205.
- [17] Rousseau, Jean-Jacques. *Emile or On Education*. Trans. Allan Bloom. New York: Basic Books, 1979.
- [18] Rousseau, Jean-Jacques. *La Nouvelle Heloise*. Trans. by Judith McDowell. University Park: Pennsylvania State University Press, 1968.
- [19] Santayana, George. *The Life of Reason*. New York: Charles Scribner's Sons, 1954.
- [20] Sartre, Jean Paul. *Being and Nothingness*. Trans. H. E. Barnes. New York: Philosophical Library, Inc., 1956.
- [21] Schopenhauer, Arthur. "The Metaphysics of Sexual Love," in *The World as Will and Representation*. New York: Dover, 1958.
- [22] Seckel, Al, ed. *Bertrand Russell on Ethics, Sex, and Marriage*. Buffalo: Prometheus, 1987.
- [23] Singer, Irving. *The Nature of Love, Vol. I. Plato to Luther, Second Edition, Vol. II. Courtly and Romantic*. Chicago: University of Chicago Press, 1984.
- [24] Soble, Alan. "The Unity of Romantic Love" [a commentary on Caraway] , *Philosophy and Theology* I#4 (1987), 374-397.
- [25] Solomon, Robert C. *Love: Emotion, Myth, and Metaphor*. Garden City, NY: Anchor Press/Doubleday, 1981.
- [26] Stendhal (Henri Beyle). *On Love*. Trans. supervised by C. K. Scott-Moncrieff. New York: Grosset and Dunlop, 1967.
- [27] Van de Vate, Dwight, Jr. *Romantic Love, A Philosophical Inquiry*. University Park: Pennsylvania State University Press, 1981.
- [28] Wittgenstein, Ludwig. *Philosophical Investigations*. 3rd ed. Trans. by G. E. M. Anscombe. Cambridge: M.I.T. Press, 1967.

LIBERAL STUDIES COURSE APPROVAL FORM

About this form: Use this form only if you wish to have a course included for Liberal Studies credit. The form is intended to assist you in developing your course to meet the university's Criteria for Liberal Studies, and to arrange your proposal in a standard order for consideration by the LSC and the UWUC. If you have questions, contact the Liberal Studies Office, 353 Sutton Hall; telephone. 357-5715.

Do not use this form for technical, professional, or pre-professional courses or for remedial courses, none of which is eligible for Liberal Studies. Do not use this form for sections of the synthesis course or for writing-intensive sections; different forms will be available for those.

PART I. BASIC INFORMATION

A. For which category(ies) are you proposing the course? Check all that apply.

LEARNING SKILLS

- First English Composition Course
- Second English Composition Course
- Mathematics

KNOWLEDGE AREAS

- Humanities: History
- Humanities: Philosophy/Religious Studies
- Humanities: Literature
- Fine Arts
- Natural Sciences: Laboratory Course
- Natural Sciences: Non-laboratory Course
- Social Sciences
- Health and Wellness
- Non-Western Cultures
- Liberal Studies Elective

B. Are you requesting regular or provisional approval for this course?

- Regular Provisional (limitations apply, see instructions)

C. During the transition from General Education to Liberal Studies, should this course be listed as an approved substitute for a current General Education course, thus allowing it to meet any remaining General Education needs? yes no

If so, which General Education course(s)? PH 120 Introduction to Philosophy
PH 222 Ethics

PART II. WHICH LIBERAL STUDIES GOALS WILL YOUR COURSE MEET? Check all that apply and attach an explanation.

All Liberal Studies courses must contribute to at least one of these goals; most will meet more than one. As you check them off, please indicate whether you consider them to be primary or secondary goals of the course. [For example, a history course might assume "historical consciousness" and "acquiring a body of knowledge" as its primary goals, but it might also enhance inquiry skills or literacy or library skills.] Keep in mind that no single course is expected to shoulder all by itself the responsibility for meeting these goals; our work is supported and enhanced by that of our colleagues teaching other courses.

	Primary	Secondary
A. Intellectual Skills and Modes of Thinking:		
1. Inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process.	<input checked="" type="checkbox"/>	<input type="checkbox"/>
2. Literacy--writing, reading, speaking, listening	<input type="checkbox"/>	<input checked="" type="checkbox"/>
3. Understanding numerical data	<input type="checkbox"/>	<input type="checkbox"/>
4. Historical consciousness	<input type="checkbox"/>	<input checked="" type="checkbox"/>
5. Scientific inquiry	<input type="checkbox"/>	<input type="checkbox"/>
6. Values (ethical mode of thinking or application of ethical perception)	<input checked="" type="checkbox"/>	<input type="checkbox"/>
7. Aesthetic mode of thinking	<input type="checkbox"/>	<input type="checkbox"/>
B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person	<input checked="" type="checkbox"/>	<input type="checkbox"/>
C. Understanding the Physical Nature of Human Beings	<input type="checkbox"/>	<input type="checkbox"/>
D. Certain Collateral Skills:		
1. Use of the library	<input type="checkbox"/>	<input type="checkbox"/>
2. Use of computing technology	<input type="checkbox"/>	<input type="checkbox"/>

PART III. DOES YOUR COURSE MEET THE GENERAL CRITERIA FOR LIBERAL STUDIES? Please attach answers to these questions.

- A. If this is a multiple-section, multiple-instructor course, there should be a basic equivalency (though not necessarily uniformity) among the sections in such things as objectives, content, assignments, and evaluation. Note: this should not be interpreted to mean that all professors must make the same assignments or teach the same way; departments are encouraged to develop their courses to allow the flexibility which contributes to imaginative, committed teaching and capitalizes on the strengths of individual faculty.

What are the strategies that your department will use to assure that basic equivalency exists? Examples might be the establishment of departmental guidelines, assignment of responsibility to a coordinating committee, exchange and discussion of individual instructor syllabi, periodic meetings among instructors, etc.

- B. Liberal Studies courses must include the perspectives and contributions of ethnic and racial minorities and of women wherever appropriate to the subject matter. If your attached syllabus does not make explicit that the course meets this criterion, please append an explanation of how it will.

- C. Liberal Studies courses must require the reading and use by students of at least one, but preferably more, substantial works of fiction or nonfiction (as distinguished from textbooks, anthologies, workbooks, or manuals). Your attached syllabus must make explicit that the course meets this criterion.

[The only exception is for courses whose primary purpose is the development of higher level quantitative skills; such courses are encouraged to include such reading, but are not expected to do so at the expense of other course objectives. If you are exercising this exception, please justify here.]

- D. If this is an introductory course intended for a general student audience, it should be designed to reflect the reality that it may well be the only formal college instruction these students will have in that discipline, instead of being designed as the first course in a major sequence. That is, it should introduce the discipline to students rather than introduce students into the discipline. If this is such an introductory course, how is it different from what is provided for beginning majors?

E. The Liberal Studies Criteria indicate six ways in which all courses should contribute to students' abilities. To which of the six will your course contribute? Check all that apply and attach an explanation.

- 1. Confront the major ethical issues which pertain to the subject matter; realize that although "suspended judgment" is a necessity of intellectual inquiry, one cannot live forever in suspension; and make ethical choices and take responsibility for them.
- 2. Define and analyze problems, frame questions, evaluate available solutions, and make choices
- 3. Communicate knowledge and exchange ideas by various forms of expression, in most cases writing and speaking.
- 4. Recognize creativity and engage in creative thinking.
- 5. Continue learning even after the completion of their formal education.
- 6. Recognize relationships between what is being studied and current issues, thoughts, institutions, and/or events.

PART IV. DOES YOUR COURSE MEET THE CRITERIA FOR THE CURRICULUM CATEGORY IN WHICH IT IS TO BE LISTED?

Each curriculum category has its own set of specific criteria in addition to those generally applicable. The LSC provides copies of these criteria arranged in a convenient, check-list format which you can mark off appropriately and include with your proposal. The attached syllabus should indicate how your course meets each criterion you check. If it does not do so explicitly, please attach an explanation.

Knowledge Area Criteria which the course must meet:

- Treat concepts, themes, and events in sufficient depth to enable students to appreciate the complexity, history, and current implications of what is being studied; and not be merely cursory coverages of lists of topics.
- Suggest the major intellectual questions/problems which interest practitioners of a discipline and explore critically the important theories and principles presented by the discipline.
- Allow students to understand and apply the methods of inquiry and vocabulary commonly used in the discipline.
- Encourage students to use and enhance, wherever possible, the composition and mathematics skills built in the Skill Areas of Liberal Studies.

Liberal Studies Elective Criteria which the course must meet:

- Meet the "General Criteria Which Apply to All Liberal Studies Courses."
- Not be a technical, professional, or pre-professional course.

Explanation: Appropriate courses are to be characterized by learning in its broad, liberal sense rather than in the sense of technique or professional proficiency. For instance, assuming it met all the other criteria for Liberal Studies, a course in "Theater History" might be appropriate, while one in "The Craft of Set Construction" probably would not; or, a course in "Modern American Poetry" might be appropriate, while one in "New Techniques for Teaching Writing in the Secondary Schools" probably would not; or, a course on "Mass Media and American Society" might be appropriate, while one in "Television Production Skills" probably would not; or, a course in "Human Anatomy" might be appropriate, while one in "Strategies for Biological Field Work" probably would not; or, a course in "Beginning French" might be appropriate, while one in "Practical Methods for Professional Translators" probably would not.

11

LIBERAL STUDIES CHECKLIST
PHILOSOPHY 232 PHILOSOPHICAL PERSPECTIVES ON LOVE, MARRIAGE, AND DIVORCE

II. LIBERAL STUDIES GOALS

A. INTELLECTUAL SKILLS & MODES OF THINKING:

1. Students will develop the skills of inquiry, abstract logical thinking, critical analysis, synthesis, decision making, and other aspects of the critical process through the close analysis and evaluation of fundamental issues. Students confront such fundamental questions as "What is romantic love?" "What is the relationship between love and marriage?" "What is the purpose of marriage?" "What is a good marriage?" "When is divorce justified?" Conflicting answers to such questions are explored and evaluated. Students are then encouraged to formulate their own answers, and they will do so because these issues affect their lives. PRIMARY

2. Students will develop literacy through active, critical reading and listening, and through speaking and writing when class size permits. Primary philosophical sources are difficult and require several close readings. Students will be coached in how to read philosophy. The instructor may provide outlines and study questions. Discussion in class is encouraged and may occur either with the entire class or in small groups. Oral reports and essays may be required when class size permits. SECONDARY

3. Numerical data. NO

4. Students will develop historical consciousness through acquaintance with some of the great philosophers of Western civilization, e.g., Plato, Aristotle, Augustine, Aquinas, Hume, and Kant. SECONDARY

5. Scientific inquiry. NO

6. Through the study of philosophical discussions about love, marriage, and divorce, students will enhance their ability to make responsible decisions about these fundamental value issues. Indeed, the study of these issues within a philosophical context is an excellent way to include the normative study of values within any curriculum. PRIMARY

7. Aesthetics. NO

B. ACQUIRING KNOWLEDGE OR UNDERSTANDING: PRIMARY. Issues of perennial concern are explored within their historical and contemporary contexts. The course will contribute to the students' understanding of fundamental issues and to their awareness of the philosophies that have shaped traditional positions on those issues. This knowledge is of the utmost importance to all students. It will help them to understand themselves and provide them with the background and tools to make important decisions affecting their own lives and the lives of others.

A. The department will use the following strategy to assure basic equivalency. All instructors who have taught this course during the previous academic year and summer and all who intend to teach it the following academic year will meet at the conclusion of the spring semester. They will review this document, including the generic syllabus. They will exchange individual syllabi and then will discuss whether they are meeting the specific goals and criteria outlined in this document. Any problems or conflicts will be brought before the entire department for resolution.

B. The course will include the perspectives and contributions of ethnic and racial minorities and women wherever appropriate. This will be done on several levels. First, through the use of nonsexist, nonracist language. Second, through the inclusion of readings by women and minorities. Third, through references to and discussions of their perspectives and contributions. The course will also explore the ideological roots of sexism and racism in Western society. It will include topics such as Male-vs-Female virtue, misogyny, racism, and feminism.

C. Students will read some primary philosophical works including at least one philosophical monograph such as Susan Moller Okin's *Women in Western Political Thought* or Robert Solomon's *About Love [Reinventing Romance for our Times]*.

D. Philosophy courses are not sequential as are courses in math or chemistry. There is no special course designed to introduce our majors into the discipline of philosophy. This course is equally suitable for majors or non-majors. It provides a broad based introduction to its subject matter rather than focusing more narrowly on particular aspects of the subject.

E. 1. Students will enhance their ability to make responsible decisions about fundamental issues of value by reading and critically evaluating the views of various philosophers on such issues as love, marriage, and divorce. The course begins where the students are and teaches them the stance of the critical evaluator. The stance is one of informed commitment to truth; it does not leave them in skepticism.

One example might be that students would read and discuss the views of Plato, Aristotle, Mill, and Wollstonecraft on the role of women in society. They might, then, be asked to write a philosophical letter to one of those philosophers explaining and critically evaluating his or her views. This would force the students to develop their own views on the issue.

2. Students will see how philosophers define and analyze fundamental problems, frame questions, evaluate available solutions, and make choices. They will be expected to evaluate solutions studied to determine which are most reasonable. For instance, students might study various definitions of love and then evaluate them to determine which are most reasonable. Can "romantic love" be defined as including concern for the other's welfare? Or is romantic love inherently selfish?

3. Students will be encouraged to communicate knowledge and exchange ideas through discussions. These may be with the entire class or in small groups. The instructor may pose several questions for discussion or simply ask the students about the assigned readings. Discussions may either relate readings to current events and issues or compare various positions on an issue. When class size permits, students may also make oral presentations and write papers.

4. Students will gain an appreciation of creativity through studying the works of philosophers. "Creativity" involves criticism of the status quo or "accepted solution" and reaching out for possible solutions as yet untried. One example of this is Plato's *Republic*. The study of philosophy will help both in the questioning of the all-too-obvious and in the imagining of new alternatives.

5 & 6. Students will be shown connections between the fundamental issues studied and current issues, ideas, institutions, and events. For example, students might discuss what aspects of Plato's *Republic*, if any, they find in our society and what aspects they would put in their own utopia. The need to make crucial decisions throughout life will be emphasized. Guidance for continued reading and reflection will be provided.

IV. *KNOWLEDGE AREA CRITERIA:*

- 1, 2 & 3. The first three are obviously met. *SEE SYLLABUS.*
4. Should class size be sufficiently small, composition might be required.

V. *LIBERAL STUDIES ELECTIVE CRITERIA:*

1. The course meets the general criteria for all liberal studies courses.
2. The course is not a technical, professional or pre-professional course.

14

COURSE ANALYSIS QUESTIONNAIRE
PH 232 PHILOSOPHICAL PERSPECTIVES ON LOVE, MARRIAGE, AND DIVORCE

A. Details of the Course

- A1 This course will count toward the philosophy major and minor although it will be required for neither. It fits into the program of the department as an additional 200 level course in a value area. Existing courses at this level are PH 221 Introduction to Symbolic Logic I, PH 222 Ethics, and PH 223 Philosophy of Art. The course will also count toward the proposed Women's Studies Minor as one of several 200 level courses. The course is designed for all undergraduates and is proposed for inclusion as a liberal studies elective.
- A2 This course does not require changes in any other courses or programs in the department.
- A3 The course will be a mixture of lecture, class discussion, and small group discussion as is typical of other courses in the department.
- A4 The course was offered in Fall 1988 as PH 481 Special Topics: Philosophical Perspectives on Love and Marriage. 33 students finished the course and rated it high on their course evaluations despite some complaints that the readings, papers, and examinations were too difficult. [Syllabus attached.]
- A5 This course is not intended to be dual level.
- A6 This course is not to be taken for variable credit.
- A7 Similar course are offered at Edinboro University of PA, Duquesne University, Pennsylvania State University, University of Wisconsin-Oshkosh [Missner syllabus], University of New Orleans [Soble syllabus] and University of Texas. Dr. Caraway has taught similar courses at Chatham College and Converse College.
- A8 A national professional society, the Society for the Philosophy of Sex and Love [description attached], recommends such courses and provides sample syllabi and bibliographies to its members.

B. Interdisciplinary Implications

- B1 The course will be taught by one instructor.
- B2 No additional or corollary courses are or will be needed.
- B3 EN 360 Romanticism and EN 362 Chivalry and Courtly Love study literature rather than philosophy and focus on specific literary genres. The proposed course would study philosophical writings from the ancient, medieval, modern, and contemporary periods. It will include little or no discussion of chivalry and courtly love and will view romanticism through its philosophical manifestations rather than its literary works. It will also give special emphasis to gender and gender related issues.
PC 379 Psychology of Human Sexuality is an overview of psychological

issues of sexuality based on current psychological research. SO 251 Sociology of Human Sexuality and Sociology 336 Sociology of the Family use current social scientific research. The proposed course uses historical and contemporary philosophical writings rather than contemporary scientific research. The Women's Studies curriculum committee has approved both PC 379 and the proposed course for the Women's Studies Minor.

HE 224 Marriage and Family Relations focuses on principles of human relations, not on philosophical theories. It is practical while the proposed course is theoretical and philosophical. Both types of courses are valuable and should compliment one another.

B4 No seats in this course will be made available to students in continuing education.

C. Implementation

C1 Resources

- a. No new faculty are needed.
- b. Current space allocations are adequate.
- c. No equipment is necessary.
- d. No lab supplies are needed.
- e. Library holdings are adequate.
- f. No travel funds are needed.

C2 No resources are funded by a grant.

C3 The course will probably be offered every third or fourth semester.

C4 One section of the course will be offered at a time unless demand seems to require more.

C5 25-30 students will be accommodated in a section. This number is not limited by available resources.

C6 No society recommends enrollment limits.

C7 This course will not be a curriculum requirement.

D. Miscellaneous

The contact person for the proposed course, Dr. Caraway, has taught the course at both Chatham College and Converse College. She is a member of the national professional Society for the Philosophy of Sex and Love which provides sample syllabi and bibliographies for such courses. Dr. Caraway has chaired, presented, and commented at the society's professional meetings. In 1987 the prestigious national journal, *Philosophy and Theology*, published Dr. Caraway's "Romantic Love: neither Sexist nor Heterosexist" with two commentaries. The subsequent volume included "Romantic Love: a Patchwork" in which she explains her theory in more detail and responds to her critics.

16

PHILOSOPHY 481 SPECIAL TOPICS: PHILOSOPHICAL PERSPECTIVES
on
LOVE and MARRIAGE

Dr. Carol Caraway
Sutton Hall 449
x2310 x5617

Fall 1988
T R 11:30-1:00
Three Credits

Office hours: T & R 9:20-11:30 A.M., 4:30-4:50 P.M., and by appointment.

COURSE DESCRIPTION: What is romantic love? Many have experienced it, and much has been written about it, but few if any of us understand it. Should we seek it or avoid it? Should it be the basis for marriage? Can it continue after marriage? What roles and images of women and men does it involve? The course examines the philosophical foundations of contemporary Western institutions and ideologies of romantic love. Views on love, sex, and marriage in ancient, medieval, and modern Western thought are examined. Readings include works by Plato, Aristotle, Augustine, Aquinas, Hume, Kant, Rousseau, Wollstonecraft, Engels, Mill, Sartre, and de Beauvoir.

TEXTS: required:

D. P. Verene, editor. *Sexual Love and Western Morality (A Philosophical Anthology)*. New York: Harper & Row, 1972.--BUY NOW!
Martha Lee Osborne. *Women in Western Thought*. New York: Random House, 1979.
--BUY NOW!

recommended: [Mark Feigen Fasteau. *The Male Machine*. New York: Dell, 1975.]--WAIT.
Susan Moller Okin. *Women in Western Political Thought*. Princeton University Press, 1979.

Readings from this text will be on reserve in the library.
The text is also available in the book store.

OUTLINE AND FILMS (Subject to revision.):

Th 9-8 Organizational meeting. First group report assigned.

I. Images in Myths, Fairy Tales, and Contemporary Media

Tu 9-13 Film: *Beauty and the Beast*. (1946) Chocteau.
Th 9-15 Discussion of Film and Readings: V. ix-xxvi. [Genesis c. I & II.] Plato, "Myth of Aristophanes," V. 10-15.*
Tu 9-20 Oral presentations in groups on images of love and marriage in myth, fairy tales, and contemporary media.

II. The Classical Tradition in Ancient Greece

Th 9-22 V. 1-9. O. 1-14. Plato, "Platonic Love," *Symposium*, V. 16-28;
Meno, "The Sameness of Virtue," O. 15-17.
Tu 9-27 Plato, "Women's Rights," *Republic*, V. 29-47.
[Okin, Part I: Plato, 15-72. Annas, "Plato's Republic and Feminism," O. 24-33.]
Th 9-29 Aristotle, O. 34-39; "Politics & the Sexes," *Politics*, V. 48-54. [Okin, Part II: Aristotle, 73-98.]

*[] indicate recommended readings. V.= Verene; O.= Osborne.

- 17
- Tu 10-4 Aristotle, "Types of Love," *Ethics*, V. 55-65; *Politics*, O. 39-44. [Allen, "Can a Woman be Good in the Same Way as a Man?" O. 45-48.]
 [Assignment of optional written philosophical dialogue between Plato and Aristotle: due Tu 10-18.]
- Th 10-6 Group Presentation: Debate between Plato & Aristotle
- Tu 10-11 Objective examination [true/false and matching] on the positions of Plato and Aristotle (or written philosophical dialogue between Plato and Aristotle).

III. The Christian Tradition in Medieval and Modern Europe

- Th 10-13 V. 85-94. Augustine, from *Confessions*, *On the Trinity*, & *City of God*, O. 51-61. "Sexual Lust & Original Sin," V. 95-118. [Ruether, "Mysogynism and Virginal Feminism in the Fathers of the Church," O. 62-65.]
- Tu 10-18 Aquinas, from *Summa Theologica*, O. 66-75. "The Divinity of Marriage," V. 119-133; [Optional dialogue due.] [McGaughlin, "Equality of Souls, Inequality of Sexes: Women in Medieval Theology," O. 76-86.]
- Th 10-20 Luther, "The Natural Place of Woman," V. 134-143.
- Tu 10-25 Hume, "The Advantages of Monogamous Marriage," V. 144-153.
- Th 10-27 Kant, "Duties to the Body and Crimes against Nature," V. 154-164. *Philosophical letter to Augustine, Aquinas, Luther, Hume, or Kant assigned.*
- Tu 11-1 Group reports on contemporary laws on marriage and divorce and views of marriage and divorce in contemporary religions.

IV. The Modern Age in Europe: The Attack on the Christian Tradition

- Th 11-3 Film: *Tales from Hoffman*.
- Tu 11-8 Stendhal, "The Crystallizations of Passion-Love," handout.
- Th 11-10 Rousseau, *Emilius*, "Sophia," O. 105-120. [Okin, Part III: Rousseau, 99-196] *Philosophical letter due.*
- Tu 11-15 Schopenhauer, "Love Affairs and the Aim of the Species," V. 174-185.
- Th 11-17 Rapaport, "On the Future of Love: Rousseau and the Radical Feminists," O. 121-128.
- Tu 11-22 Wollstonecraft, from *Vindication of the Rights of Women*, O. 129-137. [Korsmeyer, "Reason and Morals in the early Feminist Movement: Mary Wollstonecraft," O. 138-150.]
- Th 11-24 Thanksgiving Holiday: NO CLASS.
- Tu 11-29 Mill, from *Subjection of Women*, O. 264-282. [Okin, Part IV. Mill, 197-232.]
- Th 12-1 Engels, from *Origin of the Family, Private Property and the State*, O. 287-294. [Leacock, "Introduction to Engels' Origin of the Family, . . .," O. 295-297. Okin, Part V: Functionalism, Feminism, and the Family, 233-304.]
- Tu 12-6 Sartre, "The Self-Alienation of the Lover's Freedom," V. 254-271.
- Th 12-8 de Beauvoir, *The Second Sex*, O. 323-331; "Women's Liberation," V. 318-327.

Tu 12-13 {Fasteau, *The Male Machine*, c. 1-4--may be changed.}
 Th 12-15 {Fasteau, *The Male Machine*, c. 5-8--may be changed.}
 Review for final examination.

Sat 12-17--Th 12-22 **FINAL EXAMINATION.**

REQUIREMENTS AND GRADING:

(percentage of
semester grade)

- A. *Group Oral presentations*: Select one: -----(20%)
 1. contemporary media, myth, and fairy tales,
 2. debate between Plato and Aristotle,
 3. marriage and divorce in contemporary institutions.
 Documented typed summaries must be submitted. When giving your presentation, you may use note cards, but should not read your report. Prepare to answer questions. Generally, all group members will receive approximately the same grade. These should be a *group* presentations, not a series of unrelated individual presentations.
- B. *Objective test on or written dialogue* between Plato and Aristotle. (22%)
 [Paper mechanics same as in C below.]
- C. *Philosophical letter* to Augustine, Aquinas, Luther, Hume or Kant. (22%)
 Mechanics: 2-3 typed, double-spaced pages.
 [NOTE: You may rewrite and resubmit any paper except the final. Rewrites are due one week after I return your original paper. Rewrites will be graded only if accompanied by the original paper containing my comments and the original grade. After grading your rewrite, I will average your rewrite grade and your original grade.
 Papers are due at the beginning of class on the due date. Late papers will be accepted; however, unless you have a documented excuse, one percentage point will be deducted from your grade for each day past the due date.]
- D. *Final Examination*: (36%)
 1. One essay: a written philosophical defense of your view on one of the issues discussed in class.
 2. Objective test: True-False and matching on the readings in parts III. and IV.
- E. *Class Attendance and Participation*: strongly encouraged. Will be considered in determining borderline semester grades.

Instructor - Marshall Missner

Office hours - MWF 1-3 Polk 318

Texts - Verene (ed.), SEXUAL LOVE AND WESTERN MORALITY

Plato, SYMPOSIUM

Reading List

Historical Background

In Verene

- 1) Epictetus - "Sex and Self-Denial" p. 66
- 2) St. Augustine - "Sexual Lust and Original Sin" p. 95
- 3) Kant - "Duties to the Body and Crimes Against Nature" p. 154
- 4) DeSade - "The Libertine--Absolute Sexual Freedom" p. 295
- 5) Schopenhauer - "Love Affairs and the Aim of the Species" p. 174
- 6) Sartre - "The Self-Alienation of the Lover's Freedom" p. 254
- 7) Russell - "Reason in Sexual Ethics" p. 306
- 8) Fromm - "Love and Economic Competition" p. 272

Classical View

Plato SYMPOSIUM

Contemporary Views

(On Reserve)

- 1) W. Newton-Smith, "A Conceptual Investigation of Love"
- 2) Robert Ertman, "Personal Love"
- 3) Sharon Bishop, "Love and Dependency"
- 4) Shulamith Firestone, "Love and Women's Oppression"
- 5) Virginia Held, "Marx, Sex and the Transformation of Society"
- 6) Sara Ann Ketchum and Christine Pierce, "Separatism and Sexual Relationships"

Grading: A short paper will be assigned every other week. In the second half of the semester, you will have a choice of continuing to write the short papers, writing one long paper, or doing both and just having the higher grade be counted. Your final grade will be the average of the papers you have chosen to write.

Inter-term Course, May 15 through June 1, 1979

Philosophy 3333: Love and Human Eros: A Philosophical Approach

Description

Conceptual and normative issues surrounding human love, human emotional responses, and human eros will be explored in great detail in this course. We shall spend some time trying to understand the four major philosophies of human love and eros: the Platonic, the Christian, the Romantic and the Freudian. We shall also discuss the many connections between our love relationships and other aspects of our society: the economy, politics, religion and education. Scholars whose thought we shall learn about include: Freud, Havelock Ellis, Wilhelm Reich, Geza Roheim, Herbert Marcuse, Masters and Johnson, and Alfred Kinsey.

Requirements: No prerequisites. Grades will be based on a final exam consisting of a handful of essay questions, and an optional short book review.

Texts:

1. Plato, The Symposium
2. Douglas Morgan. Love: Plato, The Bible and Freud.
3. Robinson, Paul. The Freudian Left and The Modernization of Sex.
4. Irving Singer, The Goals of Human Sexuality.
5. Baker, R. and Elliston F. Philosophy and Sex.

Format: Lectures, with some discussion of assigned readings.

Location: Hyer Hall (room to be announced)

Time: Either 9-12 daily or 1-4 daily depending on the desires of class members.

Instructor: Alan Sohle, Assistant Professor, Dept. of Philosophy
692-2118, 692-3364; Hyer Hall 306.

THE SOCIETY FOR THE PHILOSOPHY OF SEX AND LOVE

The Society for the Philosophy of Sex and Love was organized in February, 1977, to meet a need for communication among philosophers and other scholars interested in the philosophical dimensions of human sexuality and love (and related topics such as the family, marriage and sex-roles).

The major function of The Society has been to sponsor sessions at the meetings of the American Philosophical Association. The Society's first meeting took place in December, 1977, in conjunction with the Eastern Division meeting in Washington, D.C. Jerome Shaffer of the University of Connecticut read his paper "Sexual Desire" and Ellen Shapiro read "The Epistemological Significance of Homosexuality in Plato." Shaffer's paper has recently appeared in the Journal of Philosophy.

The Society's second meeting was again in Washington with the Eastern Division in December, 1978. Donald Levy (CUNY/Brooklyn College) read his paper on the definition of love in The Symposium, and Jacqueline Kinderlehrer spoke on the subject of philosophical analyses of sexuality, masturbation, and women. The most recent meeting of The Society (San Diego, March, 1979, with the Pacific Division of the APA) featured a paper on the ethics of seduction by H.P. Hamlin (U. of Tennessee) and a discussion of the relevance of the thought of Derrida for understanding sexuality as language, by Hugh Wilder (Miami U., Ohio).

Members of the Society are engaged in assembling bibliographic material; and one member is currently putting together for publication a collection of syllabi from courses in the philosophy of sex and love. Other members are involved in starting a new journal, to be called The Journal for the Philosophy of Sex and Love.

Membership is over fifty. Most members teach philosophy in the U.S., although several members live in Canada and in other foreign countries. There are also some members who are not philosophers; psychology, education, sociology, and medicine are four of the fields represented.


Membership is open to anyone. Dues are \$5.00 per year (\$3.00 for students). Members receive advance copies of all papers and comments to be read at meetings, plus an annual report. To join, or for more information, write to:

Professor Alan Soble
Department of Philosophy
~~Southern Methodist University~~
~~Dallas, TX 75275~~

Wheaton College
Norton MA 02766

Date: December 5, 1989

To: Dr. Carol Caraway,
Philosophy Department

From: Jim Gray, Chair
English Department 


Re: PH 232

PH 232 Philosophical Perspectives on Love, Marriage, and Divorce does not overlap or conflict any courses in the English Department.

January 2, 1990

SUBJECT: Philosophy 232, Philosophical Perspectives on Love,
Marriage, and Divorce

TO: Ron Juliette, UWSCC

FROM: Doug Ross, Chairperson
Psychology Department 

The Psychology Department reviewed the proposal for the new course, Philosophy 232 and finds that while there may be some psychological content in the course that there is absolutely no reason to in any way object to its presentation from the philosophical perspective. Therefore we stand fully in support of the adoption of this new course.

cc: Dr. Carol Caraway ✓
Philosophy and Religious Studies

COMMONWEALTH OF PENNSYLVANIA

December 20, 1989

SUBJECT: Proposed New Course, Philosophy 232

TO: Dr. Carol Caraway
Philosophy & Religious Studies Department

FROM: Dr. Kay Snyder, Chair
Sociology-Anthropology Department



The Department of Sociology-Anthropology has no problems with granting approval for the proposed course, Philosophy 232 (Philosophical Perspectives on Love, Marriage, and Divorce). While Philosophy 232 is related to two courses that our department teaches (Sociology 251 "Sociology of Human Sexuality" and Sociology 336 "Sociology of the Family"), it does not duplicate the content of our department's courses. Both of our courses rely heavily on contemporary social scientific research, rather than on historical and contemporary philosophical writings. We certainly wish you well in obtaining approval for Philosophy 232.

If I can be of any further assistance, please do not hesitate to contact me.

KAS:s1r

HOME ECONOMICS EDUCATION DEPARTMENT
113 Ackerman Hall

December 12, 1989

TO: Dr. Carol Caraway
Philosophy and Religious Studies Department

FROM: Ruth Browning, Chairperson R.B.
Home Economics Education Department

RE: Proposed New Course--Philosophy 232

Our faculty has several concerns relative to your proposed course, PH 232, Philosophical Perspectives on Love, Marriage and Divorce. First, we are concerned that the catalog description may be easily misread or misunderstood, particularly the second sentence, indicating that the course is a marriage and family studies or family sociology course. This minor "complaint" comes about in light of the fact that HE 224, Marriage and Family Relations, has been approved by the Senate to be put on the Liberal Studies electives list and that your course, also a 200-level course, may be misinterpreted. We simply suggest that the catalog description of your course be more precise as to its philosophical foundation, content and approach.

With regard to that approach, several faculty members had individual concerns. First, as described in the syllabus, from a philosophical perspective the concept of ideologies is appropriate for the content of the course. However, there is some very minor overlap with HE 224, as you describe your course in the Liberal Studies checklist under Section II A. To some extent HE 224 attempts, through value clarification and other techniques, to challenge the student to define the relationship between love (intimacy) and marriage as well as to understand the process of getting from attraction to marital commitment.

Secondly, and perhaps most importantly in terms of the two courses supplementing one another, the course seems a bit weak on contemporary feminist perspectives on approaches or ways of thinking about the topic. Despite one reference to women in western thought, the course content might benefit with the addition of contemporary material from recent feminist scholars who both philosophize (theorize) and study marriage and the family. These scholars offer perspectives which we have been attempting to integrate into our teaching of marriage and family processes and believe that a philosophy Liberal Studies course related to our own might incorporate these feminist perspectives. In fact, it is somewhat difficult to introduce and devote time to these issues in HE 224, and we have been adding these perspectives in more depth in our advanced courses in Family Dynamics and Family Issues. Because 2,500-4,000 years of androcentric thought on the status of women, love, marriage and the family has resulted in concerns which we all face as contemporary social issues, we would find the inclusion of other philosophical thought than those considered as traditional a welcome addition and support.

Please take these comments as a set of reflections upon our reading of your proposal and not as a negative critique. We believe that done appropriately, your proposed course (more explicitly, a more clearly delineated catalog description) and our Liberal Studies course (HE 224) should complement one another nicely.

Date: 23 January 1990

Subject: new course: PHILOSOPHY 232

To: Dr. Ruth Browning, Chair, Home Economics Education Department

From: Dr. Carol Caraway, Assistant Professor of Philosophy

26

Thank you for your department's support for my new philosophy/women's studies course: PHILOSOPHY 232 PHILOSOPHICAL PERSPECTIVES on LOVE, MARRIAGE, and DIVORCE. I will respond to each of your concerns.

First, I am uncertain why you wrote that the second sentence of my original catalog description indicates "that the course is a marriage and family studies or family sociology course." The word "family" is not used. Nonetheless, since you interpreted the description in this way, students might do so as well. I have, therefore, followed your suggestion and modified the catalog description to make the philosophical content and approach of PH 232 more explicit:

I. *CATALOG DESCRIPTION [original]*: Examination of the philosophical foundations of contemporary institutions and ideologies of romantic love. Particular attention paid to issues of romantic love, marriage, and divorce.

I. *CATALOG DESCRIPTION [revised]*: Examines the philosophical foundations of contemporary Western institutions and ideologies of romantic love. Considers major positions in both the history of philosophy and contemporary philosophy. Investigates the concepts, problems, and philosophical theories central to understanding romantic love, marriage, and divorce.

Second, I see no problem with both PH 232 and HE 224 attempting to challenge students to think critically about love and marriage, especially since different types of readings and assignments are used. Ethics is a primary area of philosophy.

Third, I am puzzled by your criticism that PH 232 "seems a bit weak on contemporary feminist thought." Under Syllabus III.D. Toward a Contemporary Theory of Love, I mention 5 authors, 3 of whom are feminists. Under V. REQUIRED TEXTS, 1 of 3 monographs and 1 of 4 anthologies are by contemporary feminists; sample readings include 4 by female feminists and several by male feminists, such as Mill and Engels. My Bibliography includes works by at least 7 contemporary feminists (it is not always clear who counts as a feminist). My Sample Syllabus includes both an anthology and a monograph by contemporary feminists. Nine articles by contemporary feminists are listed in the readings. I may not include some authors you find particularly interesting and useful, e.g., Carol Gilligan. Some of these are covered in other PH courses. Gilligan, for example, is studied in some of our ethics courses. I am always eager for suggestions as to additional relevant readings. I strive to give adequate attention to the feminist perspective in all my courses. I believe that PH 232 gives ample attention to the contemporary feminist perspective. Indeed, if I am guilty of anything in this regard, it may be of giving too much attention to that perspective (some students have made this criticism).

Thank you for examining my course proposal and for your suggestions and criticisms. I believe our courses will complement one another and be of great benefit to IUP students.