

UNIVERSITY HONORS PROGRAM
LOYOLA MARYMOUNT UNIVERSITY

BEYOND GOOD AND EVIL

Honors (HNRS) 3110, Sections 1 (CRN 47334) & 2 (CRN 48930)
Fall 2017, 4 Units

Instructor: **Prof. Andrew Dilts**
Office: University Hall 4134
Office Hours: M/W 1:00p – 2:30p
 <http://dilts.org/officehours>

Class Meetings:
Section 01: M/W, 4:20p-5:45p
Section 02: M/W, 5:55p-7:20p
University Hall 4442

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Course Websites:
<https://bgelmu2017.wordpress.com/>

COURSE INFORMATION

What does it mean for “morality” to have a history? What about freedom? Equality? The Self? The Psyche? The Soul? How are we to orient ourselves toward the task of living if we take seriously Nietzsche’s assertion that it is precisely “we knowers” who are “unknown to ourselves?” *Beyond Good and Evil* is a course in critical ethical and moral theory, taking up the cultural and ideological formations that have shaped our understandings of ethical, social, political, and economic questions in our contemporary moment. In this small and reading-intensive seminar, we will focus on the fraught relationships between three definitive modern terms: self, society, and freedom, asking these hard questions which are meant to *disorient* ourselves from the certainty we have, so that we may be able to think more ethically, freer, and more honestly about our actions and reactions to the world in which we find ourselves. We will organize this discussion through the work of three quintessentially “modern” social theorists—Friedrich Nietzsche, Karl Marx, and Sigmund Freud—and reinterpretations of their thought in twentieth century social theory. By tracing their theories of the self and society—in the work of Herbert Marcuse, Simone de Beauvoir, Frantz Fanon, and Michel Foucault—we will ask: how can we be free as individuals and collectively as a society in these first decades of the twenty-first century.

STUDENT LEARNING OUTCOMES:

1. Students will develop a grounding in the major concepts and arguments in the work of Nietzsche, Marx, and Freud.
2. Students will learn to think critically about moral and ethical systems and their histories.
3. Students will learn how 19th century social and political thought have shaped key movements in 20th century critical social theory.
4. Students will develop an appreciation for how theory helps us to think about our contemporary condition, especially the “tensions” between difference and unity, between the “self” and “society.”
5. Students will improve their skills of deliberation and logical argumentation.
6. Students will develop an appreciation for close reading and textual analysis.
7. Students will improve their critical, argumentative, and interpretive writing skills.
8. Students will improve their skills at oral presentation, discussion leading, and collaborative research.
9. Most importantly, students will develop their critical thinking skills and apply them to their political and social lives, allowing them to grow as persons and as critical citizens.

PREREQUISITES/RECOMMENDED BACKGROUND: This is a course for students in the LMU Honors Program only.

COURSE REQUIREMENTS

- (1) You will submit **three writing assignments** during the semester. Each assignment must be formatted and submitted properly in order to receive full credit, as documented in the course paper assignments (which will be posted online).

- (2) **Twenty-four hours before** each class meeting, you must post a **prepared reading question** online. Be prepared to present your question at the beginning of class.
- (3) You will give one **in-class presentation** with another student during the second half of the semester. Presentations will last no longer than 15 minutes and will follow the presentation requirements distributed by the instructor.
- (4) You must **attend class** and be an **active participant** in discussion having **completed each day's assigned reading**. This is a text-driven course, and as such, you must bring your copy of the day's reading to class. If you are more than 5 minutes late to class, you will be marked as absent. If you do not bring your copy of the reading with you to class, you will be marked as absent.

GRADE BREAKDOWN:

Essay 1 (Nietzsche)	15%
Essay 2 (Marx / Freud):	20%
Essay 3 (20th Century):	25%
Presentation:	15%
Reading Questions:	15%
Class Participation:	5%
Attendance:	5%

GRADING SCALE:

A	93-100
A-	90-92
B+	88-89
B	83-87
B-	80-82
C+	78-79
C	73-77
C-	70-72
D	60-69
F	0-59

****Any student who receives a failing grade for attendance and participation will receive a failing grade for the class. Any student who has not turned in all writing assignments and given an in-class presentation will receive a failing grade for the class.****

READING QUESTIONS:

A good reading question is one that directly and explicitly engages with the text. Your question should **cite** a specific passage, term, or concept that you are puzzled about, and it should offer your interpretation of the passage at hand. It should be focused on something that genuinely puzzles you in the reading, and which you can probably assume that others find puzzling or confusing as well.

You will submit one question per class meeting. Questions must be **submitted twenty-four (24) hours before** class meets. Late questions will be accepted for partial credit. Questions posted after class meets will receive no credit. Questions will be graded on a three-point scale: Excellent = 2, Satisfactory (or late) = 1, Unacceptable (or not submitted) = 0.

In the unlikely event that students are not keeping up with the reading, the instructor reserves the right to add short reading quizzes without notice.

REQUIRED TEXTS

Please acquire **these editions of the texts** so that we are all literally on the same page during class. You will be expected to come to class with the text in hand. Some readings will be made available via electronic reserve in PDF format. You must **print** hard copies of these readings, i.e. do not bring your computer or e-reader in order to refer to the texts.

- Friedrich Nietzsche, *On the Genealogy of Morality*, trans. Clark & Swensen (Hackett). [ISBN: 9780872202832]
- Karl Marx & Friedrich Engels, *The Marx-Engels Reader*, 2nd ed. (W.W. Norton & Co). [ISBN: 9780393090406]
- Sigmund Freud, *Introductory Lectures on Psychoanalysis*, trans. Strachey (W.W. Norton). [ISBN: 9780871401182]

- Herbert Marcuse, *Eros and Civilization* (Beacon Press). [ISBN: 9780807015551]
- Frantz Fanon, *Black Skin, White Masks*, trans. Philcox (Grove Press). [ISBN: 9780802143006]
- Michel Foucault, *History of Sexuality, Vol. 1*, trans Hurley (Vintage). [ISBN: 0679724699]

Strongly Recommended:

- Simone de Beauvoir, *The Second Sex*, trans. Borde & Malovany-Chevallier (Vintage). [ISBN: 9780307277787]
- Sigmund Freud, *Civilization and its Discontents*, trans. Strachey (W.W. Norton). [ISBN: 9780393301588]
- Anthony Weston, *A Rulebook for Arguments*, 4th ed. (Hackett, 2008). [ISBN: 978-0872209541]
- Michael Harvey, *The Nuts and Bolts of College Writing* (Hackett, 2003) [ISBN: 0872205738]

Required Films (online and/or on reserve at Library)

- *Modern Times*, Dir. Charlie Chaplin, 87 min, 1936. (on Kanopy)
- *Killer of Sheep*, Dir. Charles Burnett, 83 min, 1979.
- *David Harvey's Crisis of Capitalism*, Dir. RSA Animate, 12 min, 2010.
- *Waltz with Bashir*, Dir. Ari Folman, 90 min, 2008.
- *The Philadelphia Story*, Dir. George Cukor, 112 min, 1940.
- *Battle of Algiers*, Dir. Gillo Pontecorvo, 121 min, 1966.

TENTATIVE COURSE SCHEDULE

*e-reserve readings are marked with an * | approx. number of pages are given in brackets*

Week 1:

- M Aug 28: *Course Introduction and Overview* (come having read the preface to Nietzsche's GoM)
W Aug 30: NO CLASS MEETING (*Instructor Absence*)

During the 10 days between our first and second meeting, I'll ask you to do the following:

- Read the entirety of Nietzsche's GoM through once (this is a book that requires multiple readings to make any sense of it, and even then it is difficult. You will be well served by reading it through once, and then re-reading it again section by section as before the days we discuss it.
- Review these three classic works in ethical philosophy (which you have likely read in other courses at some point):
 - *Judeo-Christian Ethics*: Leviticus 24:13-22 & Matthew 5-7.*
 - *Catholic Ethics*: Pope John XXIII, *Pacem in Terris*.*
 - *Deontology*: Immanuel Kant, *Groundwork of the Metaphysics of Morals*, Selections.*
 - *Consequentialism*: Jeremy Bentham, *The Principles and Morals of Legislation*, Chs. 1 and 4 & J. S. Mill, *Utilitarianism*, selections*

Week 2:

- M Sep. 4: NO CLASS MEETING (*Labor Day*)
W Sep. 6: Friedrich Nietzsche, *On the Genealogy of Morality*, 1st Essay.

Week 3:

- M Sep. 11: Nietzsche, *On the Genealogy of Morality*, 2nd Essay.
W Sep. 13: Nietzsche, *On the Genealogy of Morality*, 3rd Essay.

Week 4:

- M Sep. 18: Marx, "On the Jewish Question" (MER, pp. 26-52).
W Sep. 20: (1) Marx, "Economic and Philosophic Manuscripts of 1844" (MER, pp. 70-93);
(2) Film: *Modern Times*, Dir. Charlie Chaplin, 87 min, 1936.
(<http://lmu.kanopystreaming.com/video/modern-times>)

Week 5:

- M Sep. 25: (1) Marx & Engels, "The German Ideology" (MER, pp. 149-175);
(2) Marx & Engels, "The Communist Manifesto" (MER pp. 473-483);
(3) Film: *Killer of Sheep*, Dir. Charles Burnett, 83 min, 1979.
W Sep. 27: Marx, *Capital*, Volume 1 (MER, pp. 302-312, 319-336).

Week 6:

- M Oct. 2: Marx, *Capital*, Volume 1 (MER, pp. 336-384).
W Oct. 4: (1) Marx, *Capital*, Volume 1 (MER, pp. 384-438).
(2) Film: *David Harvey's Crisis of Capitalism*, Dir. RSA Animate, 12 min, 2010.
(http://youtu.be/qOP2V_np2c0)

Week 7:

- M Oct. 9: Freud, *Introductory Lectures*. Chapter I, V-VI (pp. 17-28, 101-137). [47]
{1: *Introduction*; 5: *Dreams: First Approaches*; 6: *Dreams: Premises and Technique of Interpretation*}

- W Oct. 11: (1) Freud, Chapters VII, IX-XI (pp. 138-153, 167-226); [76]
 {7: *Manifest and Latent Content*; 9: *Censorship of Dreams*; 10: *Symbolism in Dreams*; 11: *Dreamwork*}
- (2) Film: *Waltz with Bashir*, Dir. Ari Folman, 90 min, 2008. (link TBD)
- Week 8:**
- M Oct. 16: Freud, Chapters XVII-XIX (pp. 318-374). [57]
 {17: *Sense of Symptoms*; 18: *Fixation to Traumas*; 19: *Resistance & Repression*}
- W Oct. 18: NO CLASS MEETING (*Instructor Absence*)
- Week 9:**
- M Oct. 23: Freud, Chapters XX-XXII (pp. 375-444). [70]
 {20: *Sexual Life of Human Beings*; 21: *The Development of the Libido and the Sexual Organizations*; 22: *Some Thoughts on Development and Regression – Aetiology*}
- W Oct. 25: Freud, Chapters XXIII, XXVII (pp. 445-468, 536-556). [45]
 {23: *The Paths to the Formation of Symptoms*; 27: *Transference*}
- Week 10:**
- M Oct. 30: (1) Herbert Marcuse, *Eros and Civilization*, Introduction & Chapters 1-4.
 (2) Selections from Freud, *Civilization and its Discontents*. *
- W Nov. 1: Marcuse, *Eros and Civilization*, Chapters 6, 10-11.
- Week 11:**
- M Nov. 6: Simone de Beauvoir, *The Second Sex*, pp. 3-17, 49-68.*
 W Nov. 8: Beauvoir, *The Second Sex*, pp. 638-664, 721-751.*
- Week 12:**
- M Nov. 13: (1) Beauvoir, *The Second Sex*, pp. 266-274, 753-766; *
 (2) Film: *The Philadelphia Story*, Dir. George Cukor, 112 min, 1940. (Link TBD)
- W Nov. 15: Frantz Fanon, *Black Skins, White Masks*, Introduction, Chapters 1 & 5.
- Week 13:**
- M Nov. 20: Fanon, *Black Skins, White Masks*, Chapters 4 & 6.
 W Nov. 22: NO CLASS MEETING (*Thanksgiving*)
- Week 14:**
- M Nov. 27: (1) Fanon, *Black Skins, White Masks*, Chapters 7 & 8;
 (2) Film: *Battle of Algiers*, Dir. Gillo Pontecorvo, 121 min, 1966.
 (<http://lmu.kanopystreaming.com/video/battle-algiers-0>)
- W Nov. 29: Michel Foucault, *The History of Sexuality, Vol. 1*, pp. 1-50. (skim pp. 51-73)
- Week 15:**
- M Dec. 4: Foucault, *The History of Sexuality, Vol. 1*, pp. 76-133.
 W Dec. 6: Foucault, *The History of Sexuality, Vol. 1*, pp. 133-159.

COURSE POLICIES

ACCESSIBILITY: Students with special needs who require accommodations in this course should promptly direct their request to the Disability Support Services (DSS) Office. Any student who currently has a documented disability (ADHD, Autism Spectrum Disorder, Learning, Physical, or Psychiatric) needing academic accommodations should contact the DSS Office (Daum Hall 2nd floor, 310-338-4216) as early in the semester as possible. All discussions will remain confidential. Please visit www.lmu.edu/dss for additional information. All students are invited and encouraged to discuss with me any questions and suggestions you might have about how to ensure that our class is supportive of difference and welcoming to all modes of learning, thinking, and interacting.

OFFICE HOURS: I look forward to meeting with you during regularly scheduled office hours or by appointment (when meeting during office hours is not possible). Students who would like to discuss issues raised in the course further than class discussions will permit, or students who encounter difficulties with the course or the assigned material, are especially encouraged to attend office hours. Students should schedule office hour appointments in advance and keep those appointments promptly.

POLICIES CONCERNING CONFIDENTIALITY: While I will always work to ensure an atmosphere of trust and respect in which you feel you can come talk to me, there are university policies (pursuant to Title IX and the Clery Act) that may limit my ability to maintain confidentiality with regard to some topics. These include allegations of sexual harassment, sexual violence or assault, dating or domestic violence, stalking, and other misconduct involving students, faculty, or staff. These may trigger contact with a campus official who will want to speak with you about the incident you shared, and conduct an investigation. While I can assure some degree of confidentiality, counselors at Student Psychological Services and doctors and nurse practitioners at the Student Health Center can ensure more. For more information about this, please consult the Community Standards, the LMUCares website, or come and chat with me about it.

If at any time you need someone to talk with, you can always contact Sojourn Services (in Santa Monica) at 310-264-6644 or the Rape, Abuse, and Incest National Network (RAINN) 24-hour hotline at 1-800-656-HOPE or online at <https://rainn.org/>.

To file a report of sexual or interpersonal misconduct, contact the Department of Public Safety (DPS) in person, or by calling 222 from any campus phone or (310) 338-2893 from any phone. If you are unsure about who to talk to, please ask me or another faculty member that you trust. Just be aware that faculty members (and many LMU staff) are potentially obligated to report incidents on your behalf.

RESPECT FOR OTHERS: Given the nature of the topics explored in this course, a spirit and active practice of mutual respect is crucial for classroom discourse. Students must respectfully listen to others' critiques and articulate responses in a thoughtful manner. As always, you will be held to the standards defined in the LMU's *Community Standards Student Conduct Code*: (<http://studentaffairs.lmu.edu/administration/judicialaffairs/studentcodespolicies/>)

GENDER NEUTRAL & GENDER SPECIFIC LANGUAGE, NAMES & ACCENTS: Academics no longer use the pronoun "he" to apply universally to all persons, nor do we use the term "man," when we are referring to humanity or people in general. In our writing, when we are making generalizations we should use gender neutral pronouns such as sie and hir, s/he, him or her, they/their, etc. Where this is not possible (either because the claim you are making is gendered, or because you are relying on a text that uses gender-exclusive pronouns), you must explain why this is the case. Usually, this requires no more than a footnote (e.g. Kant uses "he" or "mankind" as universals. Add a footnote at your first usage of his language, directly quoted or not, and say that you are following Kant's usage here, and do not mean to endorse his usage). You aren't necessarily required to solve these problems, but you are required to make note these problems and signal your awareness of them.

When referring to a specific person or group of people, we should use the language and pronouns *that they prefer* if we know them. Further, we should be attentive to the spelling and accents of author's names. Finally, all authors must be referred to by their entire names, or only their last names, *not by their first names*, orally and in writing.

ATTENDANCE: Timely, prepared, and engaged attendance is required. Absences will only be excused in the case of documented illness or emergency. If there is a conflict between course participation and religious observance, please contact me in advance. It is not necessary to obtain prior approval from the instructor when missing a meeting is unavoidable, but note that students bear the *entire responsibility* for the decision to miss class and for whatever effect that may have on their course grade and their learning experience. Repeated absences and lateness will directly affect the discussion and attendance portion of a student's grade. Participation in class discussions will be evaluated on quality, quantity, and appropriateness of student questions and comments. Please note: it is just as possible to talk *too much* as it is to talk too little in class. Likewise, there is such a thing as active listening, and yes, your professors are capable of distinguishing this from passive listening. If you are worried about the level and/or quality of your participation, the best thing to do is to come to office hours, where the professor can give you direct feedback throughout the semester, rather than at the end (when it is too late to improve your practices!).

WRITING ASSIGNMENT SUBMISSIONS AND LATE PENALTIES: Submission requirements and formatting details will be posted with each assignment. I accept assignments when they are due. Assignments must be turned in at the designated time and place. Failure to turn in an assignment on time is unacceptable except with the prior agreement of the instructor (which will be given only in exceptional circumstances). Except in documented cases of illness or emergency, a penalty of up to a **full letter grade** may be assessed for each day (24hrs) the assignment is late. When assignments are submitted electronically, this includes weekend days.

PLAGIARISM & ACADEMIC HONESTY: Academic dishonesty will be treated as the extremely serious matter that it is. Proven plagiarism of any kind may result in automatic failure of the course and will be referred to the University for further disciplinary action without exception. I reserve the right to submit your electronic document to plagiarism detection websites if necessary. It is **never** permissible to turn in any work that has been copied from another student or copied from a source (including the Internet) without properly acknowledging the source. It is your responsibility to make sure that your work meets the standard of academic honesty set forth in the "LMU Honor Code and Process" which appears in the LMU *Community Standards*. It is not permissible to turn in work for a class that has been previously submitted in part, or in whole, for credit in another course. Any doubts or questions related to this policy should be brought to your instructor as soon as they arise and before you turn in the work. You should also refer to the additional statement on academic honesty in the writing requirements posted on the course website.

COURSE COMMUNICATION: I will communicate with the entire class using campus email systems, so it is essential that you regularly check your lion.lmu.edu email address or forward your lion account email to your preferred email address. I encourage you to contact me via email with questions about the course, the material we cover in class, and assignments. I will also post announcements and updates to the course website. It is your responsibility to monitor this website as you will be held responsible for information posted there even if I don't email you about it.

You are expected to be professional in all communication with the instructor. Email communication should be use complete sentences with a proper salutation and conclusion. Treat the email more as a letter and less like a text message. Include a comprehensible subject heading (e.g. "BGE assignment question"), address and sign the email, making sure to identify what class you are in (usually instructors are teaching more than one class) and explain clearly what it is that you are inquiring about. Failure to do these will guarantee that you will not get a response. Unless I've explicitly stated otherwise, I generally check my university email only during normal business hours (weekdays, more or less until 5pm).

Finally, here is a short list of things to which **I will probably not respond**:

- Questions that can be answered by checking the course syllabus or looking online. (*cough*)
- A request to know **if** you missed anything in class. (The answer is yes.)
- A request to know **what** you missed in class. (Instead of asking this through email, take the appropriate next steps to catch up: ask a classmate for notes, meet with me in my office hours, etc.)

TECHNOLOGY USE DURING CLASS: The purpose of *any* technological tool is to apply scientific or abstract knowledge to practical applications. *Digital* technologies may often seem like they will aid in this project, but this is not obviously or automatically true. To that end, you may bring a laptop computer or tablet to class *provided that it enables you to engage more* in the class discussion than without it. You may also use a computer or tablet to help you take notes. Email, Twitter, Facebook, or anything at all that is not directly related to the *conversation* we are having will not be tolerated. Using a computer in this way during a seminar is rude and disrespectful to your classmates. **If you need to use a computer in class, you will be expected to post copies of your class notes immediately following the class session to share with others.** If you are not willing to do this, do not bring a computer with you. The same applies to e-readers/tablets/phones of any kind, etc. Use of any technology in class that does not *directly* contribute to our discussions will not be tolerated.

In short: you should only have computer/tablet in class if you **need** it, and the entire burden of proof that you need it is on you. (In case I'm not being clear: I am very skeptical that you'll be able to meet this burden of proof.)

Moreover, compelling evidence indicates that note taking on a computer or tablet is actually **not a good way to learn things**, to remember things, or to enhance comprehension.¹

E-Reserve texts should be *printed* and brought to class. Electronic/digital editions of the texts are not acceptable for this course. E-Reserve readings will be made available as PDFs prior to the start of the course (and my suggestion is to head to a copy shop to print and bind those readings).

Your **phone must be turned off and put away** (unless you have received prior permission from the instructor, which will only be given in truly *exceptional* circumstances). If your phone rings during class, you will be marked absent for the session.

TENTATIVE NATURE OF THE SYLLABUS: If necessary, this syllabus and its contents are subject to revision; students are responsible for any changes or modifications distributed in class or posted on the course website.

¹ Don't believe me? See <http://pss.sagepub.com/content/early/2014/04/22/0956797614524581> (this study is written up here: <http://ww2.kqed.org/mindshift/2015/08/18/taking-notes-is-the-pen-still-mightier-than-the-keyboard> and here: <http://www.vox.com/2014/6/4/5776804/note-taking-by-hand-versus-laptop>. And also see this study: <http://journals.sagepub.com/doi/abs/10.1177/0956797616677314>. Oh, and how about this one as well, which used an field experiment at West Point to find that having laptops and tablets in the classroom actually drove down final exam scores by almost two standard deviations (which is a LOT): <http://www.sciencedirect.com/science/article/pii/S0272775716303454>