

## **LOCATION**

**Fayetteville State University  
College of Arts and Sciences  
Department of Government & History  
Dr. Blanche Radford Curry  
Philosophy 212, African American Philosophy**

3 Credit Hours On Line Course

## **COURSE DESCRIPTION**

This course is a critical examination of concepts and issues pertaining to African American experience in historical and contemporary periods. Concepts and issues such as oppression, resistance, justice, liberation, separatism, integration, affirmative action, identity, self-respect, race, class, gender, the universality of Western Philosophy, and cultural features of philosophy. These concepts and issues will be addressed through an analysis of writings by major figures such as: Sojourner Truth, Frederick Douglass, W.E.B. DuBois, Alain Locke, Martin Luther King, Jr., Malcolm X, William Jones, Cornel West, Angela Davis, Leonard Harris, and Bernard Boxill. Pre-requisite: Philosophy 110.

## **COURSE OBJECTIVES AND GOALS**

1. To analyze extended, involved arguments about alternative conceptual schemes, culturally complex topics, and philosophical issues.
2. To evaluate these arguments in writing and orally with special attention to the evidence presented pro and con.
3. To develop and refine skills in reading, writing, speaking, analyzing, and evaluating.
4. To develop an understanding of African American perspectives on important philosophical questions.

## **COURSE COMPETENCIES**

1. Demonstrates Knowledge of the Nature of Philosophy
  - 1.1 Understands the debate over the character of philosophy
  - 1.2 Understands issues of contextuality in philosophy

- 1.3 Understands the debate concerning Black philosophy
- 2. Comprehends Major Themes in African American Philosophy
  - 2.1 Understands important concepts and issues
  - 2.2 Understands historical and contemporary African Americans' perspectives of philosophical inquiry
- 3. Demonstrates Knowledge of Major African American Philosophers
  - 3.1 Understands non-traditional philosophy figures and gender
  - 3.2 Recognizes different perspectives among African American philosophers
- 4. Demonstrates Analytical, Verbal, and Written Skills
  - 4.1 Develops clear and evaluative thought about African American Philosophy

## **TEACHING STRATEGIES**

Group work, chat room discussions, oral presentation, and audio-visuals.

## **COURSE TOPICS AND READING ASSIGNMENTS**

**Unit 01 Concerning The Character Of Philosophy**    **Readings:** — Bruce Kucklick, "The Changing Character of Philosophizing in America," — Lucius T. Outlaw, "Philosophy, African-Americans, and The Unfinished American Revolution," — Outlaw, "The Future of Philosophy in America," — Alain Locke, "Good Reading," — Cornel West, "Philosophy, Politics, and Power: An Afro-American Perspective." **Journal #1 Due**

**Unit 02 Debate Concerning Black Philosophy**    **Readings:** — William Jones, "The Legitimacy and Necessity of Black Philosophy," — Paul Jefferson, "The Question of Black Philosophy," — Johnny Washington, "What is Black Philosophy," — Outlaw, "Black Folk and the Struggle in ?Philosophy" — Outlaw, "Philosophy, Hermeneutics,

Social-Political Theory: Critical Thought in the Interest of African-Americans." **Journal #2 Due**

Unit 03 **African American Philosophy: Transformative Philosophy of Frederick Douglass** **Readings:** — Broadus N. Butler, “Frederick Douglass: The Black Philosopher in the United States: A Commentary,” —Lectures on Liberation,” Angela Y. Davis, *Narrative of the Life of Frederick Douglass* (Selected Chapters) Film: "When The Lion Wrote History" **Journal #3 Due**

Unit 04 **African American Philosophy: Transformative Philosophy of W.E.B. Dubois** **Readings:** — Robert C. Williams, “W.E.B.Dubois: Afro-American Philosopher of Social Reality, *The Souls of Black Folk* (Selected Chapters) **Sojourner Truth, Ain’t I A Woman** **Journal #4 Due**

Unit 05 **Malcolm X: Personal, Political, and Economic Transformation** **Readings:** ♦ *Malcolm X* (Selected Chapters) **Journal #5 Due**

Unit 06 **Alain Locke: Unity Within Diversity** **Readings:** — Washington, Alain Locke, Yesterday and Today, ♦ *Locke, Unity through Diversity*

Unit 07 **Martin Luther King, Jr. : Spiritual and Moral Transformation** **Readings:** ♦ King, *Where Do We Go From Here:Chaos or Community?* (Selected Chapters) **Journal #6 Due**

Unit 08 **Angela Davis: Transformative Philosophy** **Readings:** Judith M. Green and Blanche Radford Curry, “Notorious Philosopher: The Transformative Life and Work of Angela Davis” **Journal #7 Due**

Unit 09 **The Politics of Commonalities and Differences** **Readings:** — Outlaw, “Against the Grain of Modernity: The Politics of Difference and the Conservation of Race,” — Outlaw, “Life-Worlds, Modernity, and Philosophical Praxis: Race, Ethnicity, and Critical Social Theory,” — Bernard Boxill, “Self Respect,? Blacks and Social Justice, — Boxill, “The Color-Blind Principle,” — Boxill, “Affirmative Action” **Journal #8 Due**

Unit 10 **More Dimensions of African American Philosophy** **Readings:** ♦ "Foundations," "Moral and Political Philosophy," "Philosophy and Related Disciplines." **Journal #9 Due**

Unit 11 **Synthesis**

**Final Exam**

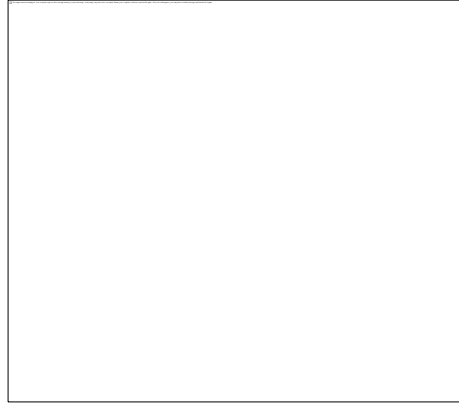
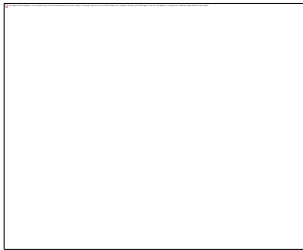


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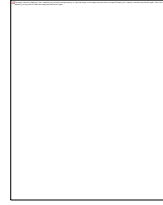
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**AFRICAN AMERICAN PHILOSOPHY: TRANSFORMATIVE  
PHILOSOPHY OF FREDERICK DOUGLASS**

◆ "Slavery, Freedom, and Self-Identity" ◆ "Lifetime of  
Struggle: Frederick Douglas," ◆ "No Rest 'Til Freedom," ◆  
What is your provocative title? ◆ What is your provocative  
title?

OVERVIEW OF ESSAYS, BOOK, AND VIDEO



Essential philosophical themes examined in these selections include the nature and meaning of freedom, dynamics of the slave/master relationship, self-identity, the paradoxical role of religion, human equality, resistance, struggle, non-traditional philosophical genres, and the grounding of these philosophical themes from an African American perspective. ♦ In "Frederick Douglass: The Black Philosopher in the United States: A Commentary," Broadus N. Butler maintains that the role of the Black Philosophers is both "formidable and paradoxical;" because once taken into account it generally has been either co-opted or denied full status and recognition." Butler reminds us that the genre for Black American philosophical inquiry consisted of oral, literary and political work with a focus on the transformation of social and legal systems into a democratic ideal of justice. This focus, Butler explains is philosophical inquiry which combines ontological analysis and moral prescription. In so doing, he adds that Black American thinkers have provided cogent insights into what the quality of existence of all people is and ought to be, underscoring the contradictions between America's ideals and the institution of slavery.

Angela Y. Davis in ♦ "Lectures on Liberation," examines the philosophical nature of human freedom, the metaphysical idea of identity, the problem of self-knowledge, the concept of liberation, and the dynamic active struggle for freedom. Her philosophical analysis of these issues is centered in *The Life and Times of Frederic Douglass*. Davis points out that the history of Black Literature provides us with an illuminating account of these philosophical issues, that is not available as such in traditional philosophical discourses. Similarly, Davis explains the shortcomings of Sartre and Marx regarding freedom and religion accordingly.

From Frederick Douglass' ♦ *Narrative of the Life of Frederick Douglass, An American Slave* we are provided with an extensive reflection of the text itself, and given a vivid first person account of the institution of slavery from the hands of the victim, Frederick Augusta Washington

Bailey Douglass through childhood to freedom and death. Reflections on the text cover the following: William Lloyd Garrison's description of Douglass as an individual, an eloquent and brilliant speaker, a survivor of slavery; Wendell Phillips' letter to Douglass congratulating him on the writing of the *Narrative of The Life of Frederick Douglass, An American Slave, Written by Himself*, liking it to the fable "The Man and the Lion," "when the lions wrote history," and his ground breaking account of the peculiar institution of slavery; references by Arna Bontemps and Henry Louis Gates, Jr. about the slave narrative as an American genre, its historical, political, and physical value.

Douglass' account of his experience from childhood to freedom address begins with a description of family memories prior to discovering his status as a slave. In his description of the horror of slavery, he begins to raise the question of equality, lamenting why he was "less than" his white counter part. He proceeds with explaining the value and importance of learning to read and write, while discussing the conflicting challenges of bliss and ignorance intertwined with the struggle for freedom. In conclusion, Douglass offers an analysis of Christianity "proper" which was important to him and sword against slavery as compared with a "white" Christianity.

In general the video, ♦ *"When the Lion Wrote History"* provides a provocative reiteration of the *Narrative Of the Life of Frederick Douglass, an American Slave*. Additionally, it highlights the following: Douglass account of what bondage does to the human spirit, the Columbus Orator as a philosophical and teaching tool for Douglass, his differences with the anti-abolionist Garrison on the issue ending slavery through moral consciousness, his difficult dilemena with John Brown, the 13<sup>th</sup>, and 15<sup>th</sup> amendments, the women's movement, his two wives, and his friendship with Harriett Tubman.



READING GUIDE ♦ THEME OBJECTIVES

1. Philosophical discourses occurs in genres other than academic philosophy and by others than trained philosophers. Elaborate on these other genres, identify these other thinkers, and their contributions.
2. Explain the contradictions between the American ideals and the institution of slavery.
3. Describe the sense in which Black Americans were excluded from the Americans governing doctrines and name these doctrines.
4. Elaborate on the paradox of Christianity as a justification for the institution of slavery and as a vehicle against slavery by African Americans.
5. Explain Davis' remarks that Marx's notable interpretation of the role of religion is not applicable with respect to slavery.
6. Describe the schizoidic use religion by slaveowners to justify their superior position and that of slaves being subhuman as "a natural order of things."
7. In so far as knowledge itself is a social construct which does not necessarily relate to what is actually true, elaborate on the issues of what is actually true or real, ways of knowing, and a valid source of knowledge, when religion is viewed as fundamental to how knowledge is acquired.
8. Describe the transformation from a slave to a free person, highlighting the concepts of consciousness, property, identity, and resistance.
9. Explain why learning makes one unfit to be a slave.
10. .Explain the point that Davis makes of Sartre's clinical and abstract approach towards freedom.
11. .Explain the dialectical relationship between the master and the slave, outlining the following: a form of alienation for both the master and the slave, the master's

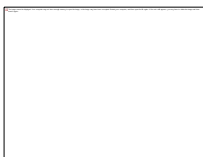
dependency on the slave for his personhood and superiority, the master as not truly free, and the slave's consent of power to his/her master.

12. .Describe the purpose for the brutal treatment of slaves as it relates to the scernior of slaves as inferior, subhman, property, without humanity, and the perpetuation of a reality to support the ideology of slavery.
13. .Explain the importance of Black Studies Programs for Davis, and her idea of philosophy.
14. .Describe the nature of literary narratives as philosophical genres.
15. .Explain the value of slave narratives as philosophical and historical accounts.
16. .Describe how Frederick Douglass was like and unlike the book, *The Narrative of the Life of Frederic Douglass, An American Slave* at the time he wrote it.
17. .Describe some of the harrowing first person account of slavery discussed by Douglass.
18. .Discuss the ramifications of Douglass encounter with Mr. Covey in terms of a turning point for Douglass highlighting the following: Douglass' redefinition of self, the implications of this new identity for Covey, resistance as a necessary step towards freedom, and consciousness of the process of struggle for transformative change.
19. .Explain the following quotes by Douglass: "Agitate, agitate, agitate," and "Without struggle, there is not change."
20. .Describe the similarity between Douglass' resistance and Patrick Henry's admonishment, "give me liberty or give me death," and the slave Demby who resolves to die rather than be flogged again.

21. .Explain the importance of Douglass' persistant search for the date of his birth to his death.
22. .Name and describe the nature of the publications Douglass edited during his life of advocacy against slavery.
23. .Explain the difference between Christianity "proper" and "white" Christianity.
24. .Describe the disagreement between Garrison and Douglass regarding the end of slavery through moral consciousness, and the need for blacks to take a leading voice in the fight against slavery.
25. .Elaborate on Douglass' involvement with the 13<sup>th</sup> and 15<sup>th</sup> amendments, and the women's suffrage.
26. .Explain Douglass' reference to his first wife as the color of his mother and his second wife as the color of his father, and his second marriage as non oppositional to his life time struggle quality of life for blacks.

REFERENCE WEBSITE:

<http://www.nps.gov/frdo/freddoug.html>



**Abstraction** the mental power of separating one part of an entity from its other parts or of inferring the class from the particular instance.

**Analytic philosophy** the dominant school in Great Britain, Australia, and United States, it emphasizes analysis as the proper method for philosophical investigation; ideas must be clarified before we attempt to do anything further with them, such as to investigate the nature of reality.

**Analogy** a comparison; when you reason from analogy, you conclude that because two or more entities share one aspect, they share as well.

**A posteriori** pertaining to knowledge stated in empirically verifiable statements; inductive reasoning.

**A priori** pertaining to knowledge that is logically prior to experience; reasoning based on such knowledge.

**Argument** a group of statements consisting of premises and conclusions of such a type that the premises are intended to prove or demonstrate the conclusion.

**Authority** a common secondary source of knowledge; a source existing outside the person making the claim that the person uses as an expert source of information.

**Axiology** the philosophical study of values undertaken especially in the fields of ethics, religion, and aesthetics.

Behaviorism a school of psychology that restricts the study of human nature to what can be observed rather than to states of consciousness.

Class a group of persons having, in respect to the means of production, such a common economic relationship as it brings them into conflict with other groups having different economic relationship to these means such as in slaves/masters, serfs/lord, and proletariat/capitalists.

Cognition the acquiring of knowledge of something; the mental process by which we become aware of the objects of perception and thought.

Cognitive capacity unable to give up beliefs that play a part in justifying the special advantage we gain from our position in the social order.

Common sense the way of looking at things apart from technical or special training.

Conclusion the statement that an argument is intended to prove or demonstrate.

Contract theory is social philosophy, the doctrine that individuals give up certain liberties and rights to the state, which in turn guarantees such rights as life, liberty, and the pursuit of happiness.

Cosmology the study of the universe world process; the process by which the world unfolds and evolves.

Critical philosophy the analysis and definition of basic concepts and the precise expression and criticism of basic beliefs.

Culture meaning endowed and endowing, socially and personally identity-forming and socializing, socially binding, historicizing, time-and-space configuring order-forming and order-maintaining and - reproducing belief systems, practices, institutions, and structures that provide historically contingent and

dependent beings that we are- who, as individuals, are throughly inept at birth and unable, for more than a decade, to provide for our own survival and well-being - with the means of constructing necessarily meaningfully ordered life-worlds.

Deductive argument an argument in which the premises are intended to show that the conclusion must necessarily be true.

Demythologizing to rid one's self of its nonhistorical, mythical concepts.

Determinism the theory that everything that occurs happens in accordance with some regular pattern or law.

Dialectic in general, the critical analysis of ideas to determine their meanings, implications, and assumptions; as used by Hegel, a method of reasoning used to synthesize contradictions.

Dualism the theory that reality is composed of two different substances so that neither one can be related to the other thus; spirit/matter, mind/body, good/evil.

Duty in ethics, a justified obligation imposed on an individual.

Duty theory in ethics, the position that the moral action is the one that confirms with obligation accrued in the past, such as the obligation of gratitude, fidelity, or justice.

Egoism a consequentialist ethical theory that contends that we act morally when we act in a way that promotes our own best long-term interests.

Empiricism the position that knowledge has its origins in and derives all of its content from happiness.

Enlightenment the era characterized by the emergence in 18<sup>th</sup> century France by progressive and liberal ideas that led to the Revolution and remained influential in Western philosophy.

Epistemology the branch of philosophy that investigates the nature, sources, limitations, and validity of knowledge.

Essentialism a view holding that something can have an essential property in virtue of a definition, or as described in a certain way.

Ethics the branch of philosophy that tries to determine the good and right thing to do.

Ethnocentrism the tendency to judge other groups by the standards and values of one's own; produces a view of one's own group as superior to others; the ways of one's own group (in-group) become "correct" and "natural," and the ways of other groups (out-groups) are seen as "odd," "immoral," or "unnatural."

Existence actuality.

Existentialism a recent movement in philosophy concerned with human beings in their actual life situation, in the "human Condition" of daily life in its anguish, problems, and individual choices.

Extrinsic racism the moral distinctions between members of different races because they believe that the racial ethics entails certain morally relevant qualities; the basis for extrinsic racists' discrimination between people is that their belief that members of different races differ in respects that warrant the differential treatment, respects like honesty or courage of intelligence, that are controversially held to be acceptable as a basis for treating people differently; evidence that are no such differences in morally relevant characteristics should thus lead people out of their racism if it is

purely extrinsic; such evidence often fails to change an extrinsic racist's attitudes, if this racist is sincere what we have no longer is a false doctrine but a cognitive incapacity.

Fallacy an incorrect way of reasoning; an argument that tries to persuade psychologically but not logically.

Freedom the autonomy of self-determination of rational being.

Free will the denial that human acts are completely determined.

Hasty generalizations the fallacy of basing an inductive argument on sufficient observations or an unrepresentative sample.

Hermeneutics the term used to denote the discipline concerned with the investigation and interpretation of human behavior, speech, institutions, etc. as essentially intentional.

Humanism the view that stresses human values and ideals. Human nature what it essentially means to be a human being; what makes us different from anything else.

Hypothesis in general, an assumption, statement, or theory of explanation, the truth of which is under investigation.

Idealism in metaphysics, the position that reality is ultimately nonmatter; in epistemology, the position that all we know are our ideas.

Identity theory the theory that mental states are really brain states.

Ideology of racism a belief system structured around the basic ideas that humans are divided naturally into different physical types, that such physical

traits as they display are intrinsically related to their culture, personality, and intelligence, and that on the basis of their genetic inheritance, some groups are innately superior to others.

Individualism the social theory that emphasizes the importance of the individual, his or her rights, and independence of action.

Innate ideas ideas that, according to some philosophers such as Plato, can never be found in experience but are in born.

Intrinsic racist people who differentiate morally between members of different races, because they believe that each race has a different moral status, quite independent of the moral characteristics entailed by its racial essence; for an intrinsic racist no amount of evidence that a member of another race is capable of great moral, intellectual, or cultural achievements, or has characteristics that, in one's own race, would make them admirable or attractive, offers any ground for treating that person as she would similarly endowed members of her own race.

Intuition a source of knowledge that does not rely on the senses or reason but on direct awareness of something.

Judgement asserting or denying something in the form of a proposition.

Liberalism the social sentiment which welcomes reforming and progressive opinion and action.

Libertarianism in metaphysics, the view that determinism is false and that people are free to choose to act other than they do; in social philosophy, the view that the right to freedom from restraint takes priority over all other rights.

Logic the branch of epistemology that studies the methods and principles of correct reasoning.

Logical positivism the philosophical school of thought associated with Carnap and Ayer that claims only analytic and synthetic statements are meaningful and that because metaphysical and ethical statements are neither, the latter are meaningless.

Materialism the metaphysical position that reality is ultimately composed of matter.

Mechanism the view that everything can be explained in terms of laws that govern matter and motion.

Mechanistic view all things are the result of matter in motions and can be explained by its law, nature and people are machine like, a single function is served by its parts.

Metaethics the study of meanings of ethical words and the sentences in which they appear.

Metaphysics the branch of philosophy that studies the nature of reality.

Morality the standards that an individual or a group has about what is right or wrong or good and evil.

Morals the rules of conduct by which people live.

Mysticism the philosophy of religion contending that reality can be known only when we surrender our individuality and experience a union with the divine ground of existence.

Naturalism a view of ethics that rejects supernatural principles and maintains that morality can be explained only in terms of scientifically verifiable concepts.

Natural law a pattern of necessary and universal regularity; a universal moral imperative, a

description of what ought to happen in all human relationships.

Necessary condition a way to refer to cause; for example when B cannot occur in the absence of A, A is said to be the necessary condition of B.

Nihilism the view that nothing exists, that nothing has value; the social view that conditions are so bad that they should be destroyed and replaced by something better.

Objective a term describing an entity that has a public nature independent of us and our judgements about it.

Objective idealism the position that ideas exist in an objective state, associated originally with Plato.

Objective relativism the value theory that contends that values are relative to human satisfaction but that human needs and what satisfies them are open to empirical examination.

Obligation that which we must or are bound to do because of some duty, agreement, contract, promise, or law.

Omnipotent all-powerful.

Ontological argument an argument for the existence of God based on the nature of God's being.

Ontology a subdivision of metaphysics; the theory of the nature of being and existence.

Ordinary language analysis the philosophical school of thought associated with the later writings of Wittgenstein and with Moore, Ryle, and others that emphasizes the analysis of the meaning of ordinary language and which attempts to correct philosophical confusions created by the misuse of ordinary language.

Paternalism the view that government may legitimately decide what is in the best interests of adults citizens, just as a parent may legitimately decide what is in the best interests of the child.

Perception the act or process of which we become aware of things.

Phenomenology the philosophical school founded by Edmund Husserl, which contends that being is the underlying reality, that what is ultimately real is our consciousness, which itself is being.

Philosophy the love and pursuit of wisdom.

Philosophizing various ways of thinking and discoursing things and matters by various persons variously situated.

Positivism usually refers to the view that our knowledge of reality is limited to what we can know "positively," that is, by concrete experience, mainly sensory or scientific.

Pragmatism the philosophical school of thought, associated with Dewey, James, and Pierce, that tries to mediate between idealism and materialism by rejecting all absolute first principles, tests truth through workability, and views the universe as pluralistic.

Premises the statements presented in an argument as reasons for accepting the conclusion.

Prima facie duties according to William David Ross, duties that generally obligate us but may not in a particular.

Principle of consistency nothing can be said both to be and not to be something at the same time and in the same respect.

Probability the likelihood of an event's happening or of a statement's being true.

Proposition a true or false statement.

Race those divisions of the human family which are biologically considered varieties.

Racialism that there are heritable characteristics, possessed by members of our species, which allow us to divide them into a small set of races in such a way that the members of these races share certain traits and tendencies with each other that they do not share with members of any other race.

Racism the belief that humans are subdivided into distinct hereditary groups that are innately different in their social behavior and mental capacities and that can therefore be ranked as superior or inferior; the presumed superiority of some groups and inferiority of others in subsequently used to legitimate the unequal distribution of the society's resources, specifically, various forms of wealth, prestige, and power.

Rationalism the position that reason alone, without the aid of sensory information, is capable of arriving at some knowledge, at some undeniable truths.

Rationalization a psychological term used to describe the mind fabrication of rational argument to justify conduct of which one is really ashamed.

Realism the doctrine that the objects of our senses exist independently of their being experienced.

Realist view in epistemology, the view that scientific theories are literally true or false and that the unobservable entities postulated in a scientific theory really exist if the theory is true.

Reason the capacity for thinking relatively and making inferences; the process of following relationships from thought to thought and of ultimately drawing conclusions.

Referential theory the theory of word meanings that contends that words refer to things.

Relativism the view that human judgement is conditioned by factors such as acculturation and personal bias.

Religious belief in its broadest sense, the belief that there is an unseen order and that we can do no better than to be in harmony with that order.

Right in ethics, a justified claim or entitlement to something against someone.

Rights those things to which we have just claim.

Romanticism a broad movement of thought in philosophy, the arts, history, and political theory.

Scholasticism philosophical, theological, artistic, intellectual activities of medieval schools, not individual focused as modern philosophy or people focused as ancient philosophy, philosophy of a Christian society, reason and authority grounded in the church, revelation seen as a norm and aid to reason.

Scientific method a way of investigation based on collecting, analyzing, and interpreting sense data to determine the most probable explanation.

Self the individual person; the ego; the knower; that which persists through changes in a person.

Semantics the study of the relationship between words and reality, including their linguistic forms, symbolic nature, and effects on human behavior.

Skepticism in epistemology, the view that varies between doubting all assumptions until proved and claiming that no knowledge is possible.

Social philosophy the application of moral principles to the problems of freedom, equality, justice, and the state.

Solipsism an extreme form of subjective idealism, contending that only I exist and that everything else is a product of my subjective consciousness.

Soul the immaterial entity that is identified with consciousness, mind, or personality.

Subjective that which refers to the knower; that which exist in the consciousness but not apart from it

Subjective idealism in epistemology, the position that all we ever know are our own ideas.

Sufficient condition a way to refer to cause; A is said to be a sufficient condition of B if, without exception, whenever A occurs B occurs.

Teleology the view that maintains the reality of purpose and affirms that the universe either was consciously designed or is operating under partly conscious, partly unconscious purposes.

Theology the rational study of God, including religious doctrines

Transcendent that which, or pertaining to that which, exists beyond what is given; opposed to immanent, though taken correlatively with immanent when speaking of God who is at the same time transcendent-immanent.

Transcendental idealism in epistemology, the view that the form of our knowledge of reality derives from reason but its content comes from our senses.

Universal that which is predictive of many particular entities; thus, "woman" a universe, since it is predictive of individual women.

Utilitarianism in ethics, the theory that we should act in such a way that our actions produce the greatest happiness or pleasure.

Valid in logic, having a conclusion that follows from the premises by logical necessity.

Validity correctness of the reasoning process; characteristic of an argument whose conclusion follows by logical necessity.

Value an assessment of worth.

Verification the proving or disproving of a proposition.

Virtue in ethics, a morally good character trait, such a honesty, courage, or integrity,

Virtue ethics in ethics, the proposition that the moral life should be concerned with cultivating a virtuous character rather than following rules of action.

## JOURNAL GUIDE

A journal can be approached in several ways. For this course, the journal will consist of reflective three-four doubled-spaced typed papers which present a **summary** of the given topic along with an **analytical** and **personal** perspective drawing on the readings, chat room discussions, and supplementary references. It is intended to be a constructive endeavor for further collaboration on the topics of discussion, and evaluation of theory and practice as related to the course topics. The result is a framework for considering conscious and unconscious states in the intellectual process about a variety of experiences, and belief in the possibility of experience; an opportunity to empower ourselves through African American Philosophy theory and practice.

Topics for each journal should reflect the ideas addressed with respect to the given topic. Give each journal entry a **provocative title**. You may choose to separate or integrate the three components of each journal entry -- summary, analytical perspective, personal perspective -- be sure that each component is addressed. You may choose to try both ways for journal #1/#2 to determine which works best for you, as well as continue to use both ways deciding that you prefer to use each depending on the topics. How you choose to approach your journal entry and your specific focus of content means that I receive very different journal entries, although we are reading the same materials and having stimulating discussions in the chat room.

**Completing your summary:** For each week or two weeks topic, I provide highlights of the required readings. I also provide a list of questions and theme (topic) objectives. Reviewing the highlights and questions prior to reading the assigned essays will enhance your understanding of the readings. Similarly, the highlights and questions can be used to guide you in the writing of your journal entries. Ninety percent of the questions are taken sequentially from the readings.

For some weeks when the topic involves more than four essays (e.g. a book, video, etc.) I will provide more specific directions under **Announcement** for writing that particular journal entry.

**Addressing the personal:** You should reflect on the meaning of the readings for you, in what ways were you impacted by the them, any relevance to personal experience.

**Engaging in analysis:** Discuss your thoughts about and critique of the theory, principles, as they relate to application, praxis.

**Journal #1/#2:** I will provide additional assistance with your first two journal entries, allowing you become comfortable with the content and format. There will also be the possibility of reviewing a sample journal entry.

**Provocative title:** The topic of discussion for each week as outlined on the syllabus represents my provocative title. At the beginning of each week's topic, I have provided samples of provocative titles by former students and ask you what will be your provocative title.

## Preparation Suggestions

- \* Take good notes for summary and analysis
- \* Keep weekly notes of ideas you may want to elaborate on
- \* Work in a manner to avoid last minute writing

## **CRITERIA FOR SHORT PAPER, ANALYSIS, ESSAY**

1. Clarity of organization and expression
2. Fairness in considering other points of view
3. Logical quality of argument
4. Appropriate use of examples and evidence
5. Originality and insightfulness

## **COMMON WRITING ERRORS**

Did not proof read before handing work in

Incorrect note or bibliography form

one sentence paragraphs

Poor sentence structure

Incomplete sentences

Run-on sentences

Note needed but omitted

Improper placement of notes

Poor or no introduction

Poor or no conclusion

Written work too long

Plagiarism

Did not deal with the topic

Poorly organized

Poorly written

Written work not double-space and regular type

Student did not show an understanding of the material

Poor sources

Incorrect syllabication

Incorrect information or date

Topic did not cover time period of the course

Sources used in bibliography not in notes

Repetition

Written work out of chronological order

Use of encyclopedias or almanacs as sources

Typographical errors throughout written work

Adopted Spring 1998

## **TRANSITIONAL WORDS ♦ WRITING STRATEGIES**

**DEFINITION:** A word or phrase helping the reader make the step from one paragraph to the next, or from one sentence to the next.

### **Simple Listing**

The following	Like wise	Specifically	In addition
Finally Lastly	Then	As well as	Next
Similarly	Moreover	In particular	Third
For example	First	Furthermore	Another
Especially	End	Besides	Also
Indeed	Second	Or	

### **Cause/Effect Pattern**

For this reason	Unless	In order to	Least
Since	Therefore	Because	On the whole
On account of	So that	Hence	In case
Consequently	Thus	Accordingly	Provided
So	As a result	And so	If
It follows that			

### **Conclusion**

On the whole	As a result	In conclusion	Therefore
All in all	In general	Finally	In summary
In short	To sum up	Consequently	In other words

### **Comparison/Contrast Pattern**

In other words	In comparison	Notwithstanding	Granted (that)
Even if	Yet	No doubt	
Certainly	Otherwise	Not at all	On the contrary
However	Nevertheless	On the other hand	Rather
Although	Not	Despite	Even though
Conversely	Similarly	Different from	Of course
In spite of	Unlike	Just as	As well (as)
The same as	Like	In contrast(to this)	Equally important

### **Sequence Of Time Order**

First	Last	While	Meanwhile
Frequently	Now	Immediately	After
Then	Next	Third	Occasionally

Ago	When	Subsequently	Second
During	Until	At last	Already
Before	Since	Eventually	Finally
Afterward	Soon	At that time	To begin with
As time passed	In the mean time	Not long after	At this point
At the same time			

**To Introduce Examples**

For example	For instance	To illustrate	In one case
As proof	In one example to begin with	In addition	

**To Add Another Point**

Another	Besides	Also	Furthermore
Moreover	A further	In addition (to)	A second (third, fourth, etc.)

**To Signal Results Or Effects**

As a result	Due to	Because (of)	For this reason
Therefore	In response to	Thus	Consequently
In conclusion			

**To Connect Ideas**

Nevertheless	Yet	Yet	Moreover
However	Though	So	

