Course Change Request Form

Date: ____8/28/13______  Department: **History, Philosophy, Political Science**

Purpose and nature of change: updating catalog description to match the actual content of the course and appropriate prerequisites

Old Prefix: PHL  Old Number: 3340  Old CIP: ____________
New Prefix: PHL  New Number: 3340  New CIP: ____________

Old Course Title: **Ethics**  New Course Title: **Ethics**

Abbreviated Title (for Master Schedule), Maximum 20 spaces

**ETHICS**

Complete only items below being changed

Credits and Clock Hours

N/A

For variable credits, list Minimum Credit _____ Maximum Credits _____

To repeat for additional credit (not repeat of previously earned grade), list maximum hours of credit that may be earned over multiple semesters _____ semester hours.

Course Description for Catalog (limit to four sentences):

An analysis of philosophical concepts and arguments presupposed in ethical discourse. Topics include: values, virtues, rights and responsibilities, what makes "the good life," and liberty. Emphasis is on evaluating philosophical theories from both contemporary and historical sources, including (but not limited to) virtue ethics, utilitarianism, natural law, Kantian ethics, care ethics, egoism, and Stoicism.

This course has been approved as a General Education course in the Ethics & Civic Responsibility Block.

Prerequisites: (Courses which MUST be completed prior to taking this course) 30 credits completed

Co-requisites: (Courses which must be taken prior to or simultaneously with) ____________

If taught dual-level or cross-listed with another department, list:

Prefix _____   Number _____ Support Signature ____________________________

If dual-level, attach a document that indicates content, assignments and assessments for graduate and undergraduate courses.

New faculty resources needed? _____ Yes  ____x__ No

Requested date of offering (Must meet new catalog deadline of March 1) 8/2013

Estimated Frequency of Offering: every other fall

List all programs that require this course. **Provide support from affected departments.**

New Library Resources Needed? ____ Yes  ____x__ No

New Technology Resources Needed? ____ Yes  ____x__ No

New Equipment resources needed? ____ Yes  ____x__ No

List 1 – 3 sample textbooks for this course: **Ethics: The Essential Readings; The Moral Life; Ethical Theory**

Describe any student enrollment restrictions

**No restrictions.**

Request that Course be considered for General Education Credit. **Ethics & Civic Responsibility – rational attached.**

Does this course impact any Education Programs? _____ Yes  ____x__ No

Attach a topical outline. **Syllabus attached**

Describe Evaluative Techniques **syllabus attached**

Special Needs, if any: N/A

Recommendation Dates and Signatures:

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Application for Course Inclusion as a General Education Course (not including FYS)

Course number __PHL_3340____________ Title: Ethics

Catalog description:
An analysis of philosophical concepts and arguments presupposed in ethical discourse. Topics include: values, virtues, rights and responsibilities, what makes “the good life,” and liberty. Emphasis is on evaluating philosophical theories from both contemporary and historical sources, including (but not limited to) virtue ethics, utilitarianism, natural law, Kantian ethics, care ethics, egoism, and Stoicism.

Instructor name(s): (if more than one instructor teaches)
   1. Dr. Adrianne McEvoy

For which area are you requesting your course approval?
   _____X______ Ethics and Civic Responsibility
Please include course syllabi and relevant related course documents to support your request for inclusion.

(1) Describe how your course will advance the overall mission of the GE Program. The general education program promotes character, scholarship, culture, and service through broad-based study in the liberal arts disciplines. Attributes we seek to foster include an inquiring mind, effective communication, use of varied means of seeking truth and acquiring knowledge, a sense of global connectedness, understanding and evaluation of multiple perspectives, ethical reasoning, the exercise of civic responsibility, and the lifelong pursuit of personal growth.

Philosophy is foundational to the liberal arts. As a discipline, it examines the ways in which knowledge is acquired and how knowledge may be distinguished from belief. It also examines the various tests of truth. The tools of philosophy are critical and analytical thinking as well as effective communication. A basic course in philosophy exposes students to a variety of approaches to understanding reality, truth, knowledge, the nature of ethics, the good life and the good society. Students in this specific course are exposed to a critical reading of rigorous primary texts in ethical philosophy that give them a solid foundation for understanding fundamental ethical concepts, principles and theories and then using ethical approaches effectively when making moral decisions. They are required to examine ethical concepts in both the individual and political realms, and are required to regularly communicate orally and in writing their perspectives on the issues and interpretations of the assigned texts.

(2) Describe (when appropriate) how the course will include any or all of the following: a) substantial opportunities for oral and/or written communication, b) encourage active and participatory learning, or c) promote application of general education knowledge, skills, and dispositions to students’ lives outside of and beyond the university experience.

a) Classes encourage oral discussion through in-class examination of the issues and concepts fundamental in the western ethical traditions. These are charged, yet appropriately modulated, discussions about the relationship between values and preferences, rights and responsibilities, and the nature of justice, virtue, wisdom and care. The level of student understanding is assessed through reading summaries and short papers totaling no less than 15 single spaced pages and learning is expected to be displayed at the application and analysis level.

b) Classes are conducted through lively question-and-answer dialectic, where reasoning for and against positions are examined, assessed, and contrasted with opposing arguments. This will never be a lecture course. Short readings from ethicists and classic ethical dilemmas are the basis for the classroom discussions. Students are expected have read the materials prior to class, and in-class students are asked to apply, analyze and give a basic evaluation of what they have read. Students are frequently divided into groups dedicated to small-group discussions, but each class session sees the class as a whole following a discussion format designed for the entire group.

c) Since the problems examined are prevailing issues in traditional and contemporary ethical discourse, the sophisticated understanding of the reasoning that can be used both for and against various positions on these issues can be extended beyond the classroom and into the everyday world of contemporary moral problems and individual decision-making. Since discussions of these issues in the everyday world are generally fraught with bias, emotionalism, and point-scoring (often cast in terms of degrading one’s opponent as an immoral or dangerous threat to stability), the introduction of rational and fair-minded analyses of both sides of a dispute should generate a disposition of tolerance and impartiality in students. One learns it is not the loudest or most pompous voice that should carry the day, but the position that has the strongest rational support, among a set of competing candidates. From the perspective of democratic values, good citizenship requires responsible decision making by each of us on many of these issues. It also requires an understanding of the foundations for the democratic values championed.
today, which are based on the fundamental ethical principles of justice, autonomy, non-\nmaleficence, and beneficence.

(3) There are a number of goals of the GE Program (see instructions). Which will your
course promote?

2. Students will acquire knowledge of the foundations and characteristics of educated
discourses.
7. Students will acquire knowledge of the approaches of the liberal arts disciplines.
8. Students will exhibit skills in critical and analytical thinking.
9. Students will exhibit skills in effective written and oral communication.
14. Students will develop dispositions to form a coherent, independent philosophy of life.
15. Students will develop dispositions to make socially responsible and personally fulfilling
life choices.
17. Students will develop dispositions to value knowledge and continuing growth.
18. Students will develop dispositions to form opinions and modify positions based on
evidence.
19. Students will develop dispositions to reason ethically and act with integrity.
20. Students will develop dispositions to promote social justice and peace.

(4) Describe how your course meets the relevant course objectives for the chosen area (these
can be found in the middle column of the General Education Plan on pages 6 – 21).

• engage students in real world ethical or civic situations and

• provide students with an understanding of basic ethical theories and principles as they apply to social
and political problems

This course is an intensive study on primary texts in ethical philosophy. Students will be
studying the concepts of values, preferences, virtues, vices, justice, wisdom, selfishness,
sovereignty, and “the good life” (among other things). One can’t possibly engage students
in meaningful discussions about such concepts without using contemporary, real world
examples for them to relate to. For example, the start of the course sees a discussion on
lesser-evil scenarios and real-world contemporary ethical dilemmas to act as a
springboard to the ethical theories.

• require students to read texts and engage in writing that totals at least 1500 words.

The course is text-based, with an attention to analyzing the deeper interpretations of the
concepts and arguments that serve as the logical skeleton for various arguments. The
best analogy is case-study method in law school, where the learning format is not sheer
memorization of descriptive statements extracted from a text, but a reworking of the text
to analyze its logical structure. Reasoned defenses of interpretations of texts is key to the
course. Between text-based homework assignments and the final paper, students will
write in excess of 15 pages of single-spaced papers over the course of the semester. This
well exceeds the 1500 word minimum.

• examine forms of social decision making and the institutions that govern it.

To the extent that this course focuses on ethical theory, it necessarily examines the political
institutions that govern us (the polis is, after all, merely a collection of individuals) and ethical
ideals that our political and social institutions are based upon (e.g. justice, rights and
obligations, values, freedom) and that mold our ethical decision-making processes.

(5) Describe the types of activities and assignments students will complete to demonstrate the
relevant desired student learning outcomes (e.g. in-class discussion, reflection paper,
homework assignments, exam, etc). In other words, how will you be assessing students’
competencies in the relevant learning outcomes?
• articulate theories or concepts related to such matters as liberty, responsibility, morality, ethics, justice, and living well;
  
  and
• explain the ethical basis of their public duties as citizens.

daily in-class discussion about the concepts and principles underlying the assigned readings and web-assignments; 12 1-3 page reading summary assignments that accompany each new reading (e.g. selections from the Republic, Nichomachean Ethics, the Enchiridion, the Leviathan, The Groundwork for the Metaphysics of Morals, the Second Treatise on Human Government, Utilitarianism, and Existentialism is Humanism as well as 3 readings chosen by the student and not discussed in class); four 5-7 page single spaced papers that expect the students to provide a deeper analysis of the assigned texts, relate texts to each other, and apply texts to real world civic situations, and an 8-10 page single spaced final paper. Each reading summary will address the given philosopher’s explanation for the foundation of our rights and responsibilities as members of a polis. This will be augmented by regular in-class discussions that ask the students to apply the philosophers’ conceptualizations to real-world situations.

______  Approved by GES
______  Approved by GES, pending minor change
______  Not Approved by GES

Recommendation Dates and Signatures:  Signature
Date

Department:  __________________________  __________
Gen'l Education Subcomm.  __________________________  __________

Academic Affairs Committee:  __________________________  __________

University Senate:  __________________________  __________

President:  __________________________  __________
PHL 3340: Ethics TTh 1 – 2:15 Belknap 104  
Professor: Dr. Adrienne Leigh McEvoy email: amcevoy@mansfield.edu  
On-line Office Hours (via D2L or Yahoo IM) W 8-11pm yahooIM: adriannemcevoy

Assume you are the driver of a trolley that has lost control of its brakes. On the track in front of you are five workmen, who will surely die because you cannot get off the track in time and you are unable to stop the trolley. Off to the left is another track, on which a lone workman is busy at his task. While you cannot stop the trolley, you can change to the track that has the one worker. If you do so, you will certainly hit and kill the one workman. If you do nothing, you will hit and kill the five workmen. Either way, someone dies. What would you do? Or … Let’s suppose you are on a lifeboat. There’s enough food and provisions on the boat to last 10 people 2 weeks. There are five of you on the boat. There are 50 people swimming in the freezing water, who will certainly die within hours if they are not let aboard the life-boat. You have no idea where land is or how to get there. You have no way to know whether help is on the way. Do you let anyone else aboard the boat? If so, how do you choose whom to be allowed in and whom to be left to drown or freeze to death?

Ethics answers the questions: How should we live? How should we act? What kind of person should we be? This course offers a foundation in the ethics of 9 seminal Western philosophers: Aristotle, Epictetus, Epicurus, Hobbes, Hume, Kant, Locke, Mill, and Sartre. You’ll also examine 3 – 4 other moral philosophers, either Eastern or Contemporary, of your choosing.

While this course satisfies a General Education Humanities block requirement (and focuses on communication and both critical and analytical thinking skill development), it is expected that students in this course have some background in philosophy. The assigned readings are not the kinds of things that can be skimmed through and easily digested. You’re going to have to engage with them on multiple occasions and in several different ways. You will be doing some pretty heavy textual analysis in some places and you’ll be expected to participate regularly and meaningfully in class. This is a theory course and, as such, has a very different flavor than other philosophy courses I’m also putting higher expectations on the students, including the extent to which I expect your active engagement with the course material – both in and out of class.

This is not a lecture – it is a seminar style course. This presupposes that the class will be populated with interested and motivated learners who don’t need a carrot or a stick to navigate and engage successfully in a college course. If you aren’t a motivated learner or you really aren’t interested in the course material, you might want to consider dropping the course to save yourself some pain and suffering. You will not pass if you frequently decide to forgo the reading, skip assignments, fail to come to class, or refuse (or, worse, be unprepared) to participate in discussion.

Ethics is one of my specializations and was the framework for my Master’s Thesis, which, by the way, examined Trolley Problems as a way to flesh out our most fundamental -or at least most aligned with common sense – moral approach. Ethics is also the natural springboard from my dissertation, which dealt with the ontology of pain and of empathy. Ethical theory is something I get really excited about and I love facilitating others in their path toward increased understanding of the complexities of ethics, meta-ethics, and ethical dilemmas. I’m really looking forward to this semester’s journeys. I hope you are too.

**Required Materials:** Gordon Marino, *Ethics: The Essential Writings*. (Available at MU bookstore for less than I paid on Amazon.) In addition, there will be articles/on-line readings assigned. Any articles will be available electronically through the MU library. This course will use the Desire2Learn platform: https://mansfield.desire2learn.com/

I recommend, but do not require, that you purchase Zeuschner’s *Classical Ethics: East and West – Ethics From a Comparative Perspective*. This gives a good secondary source accounting of the major ethicists we’ll be covering in class as well as a number of ethicists you can choose to write your assignments on. Your grade will not suffer if you do not have this text, but if you’re interested in knowing more about the philosophers and their theories, it’s one of many avenues for you to pursue. Your grade will suffer if you choose not to examine any secondary sources and rely only on the text and tertiary sources.
Special Services:

Any students with documented psychological or learning disorders or other significant medical conditions that may affect their learning should work with Mr. William Chabala in our Counseling Center (143 South Hall/ Phone: 662-4695; e-mail wchabala@mansfield.edu) to provide me with an appropriate letter so that I may serve their particular needs more effectively. If you have an exceptionality that requires class or testing accommodations, Mr. Chabala will work with us to identify and implement appropriate interventions. If personal problems are keeping you from completing coursework, you may find it beneficial to visit the Counseling Center, which is located in 141 South Hall (phone: 662 – 4695). All students are entitled to free, confidential, professional counseling.

Instructor’s Course Objectives:

- Develop students’ comfort with and success in close, critical reading of major Western philosophical texts.
- Expand students’ analytical skills in both written and oral contexts.
- Extend students’ understanding of the fundamental concepts, principles, and theories within the area of ethics as well as typical assumptions behind and implication for ethical claims.
- Reinforce students’ abilities to discover and critically examine evidence for, assumptions behind, and implications
- of a variety of ethical claims
- Foster significant engagement between the students and their peers, their professor, and the texts.

Desired Student Learning Outcomes:

Upon successful completion of this course, through their written assignments and oral interactions with each other, students will have demonstrated each of the following:

- Correct explanation, suitable analysis, and at least a basic evaluation of 5 of the 9 major approaches to ethics focused on in the course. This will include the fundamental concepts, principles, and conclusions of each of the 5.
- Ideally, but not necessarily, this will also include an analysis of the arguments and evidence used to support and refute the ethical claims.
- Clear explanation of the major assumptions, arguments, and implications of holding 5 of the fundamental ethical claims.
- Production -not mere repetition – of a cogent philosophical argument both against and in support of at least 2 of the fundamental ethical claims.
- All of the above for at least one ethical theory, approach, or set of principles not discussed as a part of class.
- Recognition of the most flagrant logical fallacies seen in ethical discourse and a mature appreciation for cogent reasoning appropriate in ethical arguments.
- Regular, productive, and insightful participation in class discussion of the points of view, assumptions, concepts, questions, evidence, reasoning, conclusions, and implications of 5 of the 9 ethical approaches assigned in the course.

Requirements for course:

Grades:
A: 94% – 100%  A-: 90% – 93%  B+: 80% – 82%
B+: 87% – 89%  B: 83% – 86%
C+: 77% – 79%  C: 73% – 76%  C-: 70% – 72%
D+: 65% – 69%  D: 60% – 64%
F: < 60%

Distribution
20% reading summaries, 25% participation and collaborative work, 40% short papers, 15% final project (includes a self-assessment).

In assigning your grades, I will examine your work and match it against the criteria below, which will be explained in greater detail in a file labeled “McEvoy’s Grading Criteria” and posted under Content on D2L after Labor Day.
You should read and re-read these criteria throughout the semester in order to ensure that you are clear about what you are striving to achieve and how to achieve the grade you desire. In Course Documents there will also be a number of evaluation rubrics to help aid you in understanding what my expectations are for your work.

**Written Work**

Yeah. There’s a lot of it. This is because it is important to the philosophy faculty that you know how to write, regardless as to whether you’re a major or minor. The best way to learn how to write well in a discipline is to write regularly. Some of you come in writing better than others, which is great. Some of you are not the strongest of writers. Provided you pass the course, all of you will be better writers when you leave this course than you were when you came in. This will take effort and time on your part.

Take a look at the last page of the syllabus. These are the objectives the philosophy faculty believe to be most important for our classes and the skills we endeavor to foster or instill in our students. All of your assignments – everything you do in this course – relates back to these objectives. There will be zero busy work. All of it has meaning.

**Reading Summaries**

Please see directions for reading summaries available on D2L.

**Short Papers:**

We will be covering at least 9 traditional Western ethicists: Aristotle, Epictetus, Epicurus, Hobbes, Hume, Locke, Kant, Mill, and Sartre. Some are much more difficult than others and, thus, will require that we spend more time with them: Aristotle, Kant, and Sartre. Others, like Epictetus, Hume and Locke, are less intense and less difficult but may present some significant conceptual challenges. Still others are (for philosophy students, anyhow) really pretty straightforward once you get used to their style: Epicurus, Hobbes, and Mill. With the exception of Epicurus and Hume, all of these philosophers are in the Marino book. You’ll be expected to write short papers on a principle ethical concepts and/or theories of 4 of these 9 philosophers. These papers will be 3 – 5 pages, single spaced. More detailed criteria for the papers will be available on D2L.

Written feedback: I’m not going to give a lot of it. And I will give very little substantive feedback. That’s not what happens in this kind of a course. It’s your responsibility to figure these puzzles out. It’s my responsibility to help you learn, not solve the puzzles for you. It’s my responsibility to give you some information relevant to the tasks at hand, the necessary tools and opportunities to learn, and facilitate your learning process. It is not my responsibility to give you the answers or the solutions to the problems. I’ll try to point out where you’re wrong and I’ll help you figure out how you can address your mistakes, but I am not going to go into great detail in my comments on your written work other than things like: “good,” “YES!!!” “NO!!!” “this is wrong,” “have you taken into consideration …” “why?” “follow your conclusions where they lead” “reorganize” and “proofread”

**Reading summary and short paper assessment:** I will be asking myself the following questions as I read your written work: Did you follow directions? If you didn’t, I’ll stop reading right there and record a zero. Do you understand what you’re writing about? Are you clear -do I understand you? Do you take the time to go over the mechanics before submitting the assignment (specifically: proofread for spelling, grammar, organization)? When appropriate, how original are you in your analysis? Do you include textual support for relevant concepts and ideas from readings for class and do you use additional sources (scholarly work, credible websites, etc.)? As the semester progresses, are you growing intellectually and utilizing the knowledge you have gained through your analyses of your responses?

**Participation and Collaborative Work:**

There’s a lot of this, too.

This is a seminar. For those of you who have not been in a seminar course, there are a couple of fundamental features of a seminar that you need to understand: http://en.wikipedia.org/wiki/Seminar

You are expected to engage in regular, productive classroom discussions. There will be precious little lecture on my part. Any talking I do will be in response to questions that were (or should have been) raised in reference to the
assigned readings and their associated ethical concepts and theories. Most of class time will be spent working through the readings (and the elements of thought relevant to them) in small groups. This means that you have to be in class and come prepared to discuss the assigned readings. If you miss too many classes or regularly do not read (and reread) the texts before class, you will have a difficult time actively participating and your course grade will suffer significantly.

I am endeavoring to provide and facilitate an open-minded and engaged learning space. In order to do this at the level appropriate for a seminar style course, I’m setting some ground rules that can be easily summed up: seriously engage in the material and play well in the sandbox.

- When you make a claim, whether it is about the readings, something discussed in class, or something you want to bring to the table, provide credible evidence to support it. Opinions without evidence are worthless.
- I’ve stated this multiple times already, but it bears repeating: you have to be sufficiently prepared to engage with the text and with other students every class period. I’ll give you a couple of byes; I’d rather have you come to class and learn something than skip it because life got in the way and/or you aren’t prepared. But don’t take advantage.
- Read the assigned texts several times before discussed in class and then again as necessary after class.
- Search out secondary and tertiary sources relevant to the concepts, etc. presented in class. Read them, take notes on them, share them (at least their citations) with others in class, and bring them if appropriate.
- Come to class prepared to ask and work through answers to questions with me and with your peers.
- Come to class with your text(s), notes, and reading summaries.
- It’s essential that you play well with others. I cannot emphasize enough how important this is.
  - Turn off your cell phones as soon as you sit down. Seriously. Don’t text in class. EVER.
  - Please do not interrupt other people when they’re talking. Please try to refrain from side conversations when they aren’t appropriate.
  - Remember, discourse is essential in philosophy. Intellectual discussions can get loud. They can get heated and animated. They should not get mean, abusive, or intimidating. The point is not to win – the point is to understand and make yourself understood. Never belittle another student, even if s/he is clearly incorrect or obviously annoying.
  - Leave your ego at the door. There are very few easy problems in philosophy. If they were easy, we wouldn’t waste our time on them. If you’ve read something once and you think you understand it, chances are you’re wrong. One of the most important character traits a person can attain is intellectual humility. It is a true sign of intelligence to understand – and acknowledge – that there’s much you don’t know. I’m far more impressed with someone who admits s/he doesn’t know the answer or who holds off passing immediate judgment. I don’t have tolerance for intellectual arrogance. If you’re the kind of student who is typically the first one to answer a question or post a response to a discussion board, recognize that other people have something valuable to add to the discussion. Do not monopolize the conversations.
  - Leave your fear of being wrong or looking foolish at the door. We all have ideas or answers that are wrong. That’s the point of the class – to learn. It’s okay not to understand something – chances are several other people don’t understand it either. You can’t learn if you don’t engage. You can listen most of the time – but you need to put your ideas out there for other people to hear and critique. Criticism is a good thing. It’s important. We can’t grow without it I am much more impressed by someone who puts an idea out there for examination than one who keeps their thoughts to themselves. If you’re the kind of student who tries to hide and be quiet in the classroom or who is the least likely person to be heard talking in a group, recognize that you have something valuable to add to discussions. You have to put your ideas out there.
  - Don’t expect me to give you answers. I’ll help you find them; I’ll point you in the right direction(s) when you go astray. But you’re going to have to work through the readings on your one few times first. “I have no idea what he’s talking about” might be true, but isn’t a statement I can do anything with. You have to give me something. Try this instead: “It seems to me that what Aristotle’s trying to do here is …. Am I getting close?” There are right and wrong answers in philosophy. What makes them right or wrong, generally, is the reasoning behind them. When you’re wrong, and I recognize it, I’ll let you know. This is not a criticism of you as a person. It’s a criticism of your reasoning process (or lack thereof). Sometimes I’ll point out where your flaws in reasoning are. Other times, I won’t. You need to develop your ability to
catch problems in your reasoning and correct them before other people recognize you’ve made them. Hopefully, this will happen in this course.

- When you respond to another student’s statement or writing, you should never belittle that student. There will be many, many times that you do not agree with what someone believes. When you respond in these situations, explain that you do not agree with his position and explain why you do not agree. When your own position is questioned or rebutted by another student, do not take this as a personal attack. It is either (1) an attack on the reasoning you give (which is good because it makes you think about how to make a stronger argument next time) or (2) a different perspective then your own (which is important because it makes you think about ideas and opinions that are much different than your own). The people with the most skill at thinking and writing critically understand that it is as important (if not more so) to understand positions and arguments different then their own as it is to understand their own argument. For example, the people who have achieved solid critical thinking skills will be able to argue effectively both pro-choice and a pro-life perspectives on euthanasia in a way that shows they truly understand several sides of the debate. This is called intellectual empathy – it means being able to put yourself in the shoes of a person with different beliefs than your own and learn to understand (although not necessarily accept) their perspectives and the reasons they give to support their perspectives. A student who practices intellectual empathy can think “outside the box,” and effectively play devil’s advocate. Intellectual empathy is one of the most important traits a person can have because without it we cannot effectively communicate with other people. This is why one of the most important things I want you all to gain as a result of this course is a strengthening of your ability to perspective shift – to put yourselves into the shoes of another.

Quizzes and exams:

There are none. The only point of quizzes, in my mind, is to force students to read the assigned texts. I expect you’re all past that.

Final Project:

This can be a final exam, a 10 page paper, or some other project that the student chooses based on his or her own interests, abilities, and learning styles. More information about the final project will be given in class and made available on D2L. The project is due on or before Thursday, December 15th at 11 am.

If you are a senior philosophy major, you will need to complete a senior thesis. You can use the final paper in this course as your capstone project. If you are interested in doing so, please let me know sometime in September so we can get you on the right track.

Contacting the Professor:

Whether it’s to ask for help or clarification, to let me know you’ll be missing class, or because you are feeling overwhelmed with school (this class and/or others) – please do not hesitate to contact me.

My office is 110 Pinecrest Manor. It’s halfway down the hall on the west side. My office hours are listed above but I will be in my office at other times as well. Feel free to come to my office hours or, if those hours are inconvenient to you, we can make an appointment for a better time. You can also call my office, but this is the least reliable way to reach me.

There are several ways you can contact me electronically: via email, YahooIM, and through a “page” in D2L*. If I am on-line at any time during the week and you IM me, I will respond to your instant message within 10 minutes of receiving it. Monday through Friday, I will respond to “pages” via D2L within 2 days and I will respond to emails within 3 days. I may not respond on weekends. I will hold on-line office hours from 8 – 11 on Wednesdays. During this time I will be accessible via D2L and YahooIM.
*Note: to page in D2L: click on “classlist at the upper right hand of the main page,” check the box next to the person’s name you want to page, then click on the second icon at the top or the bottom of the list (looks like a little beacon). When you have received a page, the little box in the far top right will light up green (and, for some, a doorbell noise will sound). If you do not have an IM account/handle (either yahoo, AIM, or some other) you can download yahoo IM at http://messenger.yahoo.com/

**Academic Integrity:**

Integrity is the most important character trait a person can develop. I expect all work submitted to me to be your original work. Make certain you give appropriate credit when you use the words or ideas of another. Plagiarism and other severe cases of academic dishonesty will be rewarded with a penalty, up to and including failure in this course. I will also document all cases of academic dishonesty with the Provost’s Office.

PLAGIARISM is the inclusion of someone else’s words, or data or ideas as one’s own work.

When a student submits work for credit that includes the words, ideas, or data of others, the source of that information must be acknowledged through complete, accurate and specific criteria of sources and, if verbatim statements are included, through quotation marks as well. By placing his/her name on work submitted for credit, the student certifies the originality of all work not otherwise identified by appropriate acknowledgements.

A student will avoid being charged with plagiarism if there is an acknowledgement of indebtedness:

- whenever you quote another person’s actual words;
- whenever you use another person’s idea, opinion or theory, even if it is completely paraphrased in your own words;
- whenever one borrows facts, statistics, or other illustrative materials unless the information is common knowledge (“found on the internet” is *not* common knowledge.

Failure to acknowledge study aids such as Cliff Notes, encyclopedias, on-line references and materials, or other common reference texts also constitutes plagiarism.

**The above is taken from standard definitions of academic dishonesty, seen in the 2006 MU Academic Honesty & Dishonesty Pamphlet.**

As your instructor, I have the prerogative to determine which of these repercussions is appropriate: a ZERO on the assignment; failure of course and charges of academic dishonesty; University academic disciplinary action (including the possibility of suspension, revoking of scholarship and expulsion from the university).

As your first homework assignment, please send me an email indicated that you have read the syllabus, understand what is expected of you and what you can reasonably expect from me, and that you understand and will abide by my statement of academic integrity. Please send this email to me no later than September 15th. This is a requirement of passing this course. Students who fail to send this email will fail this course.
ALL OF THE FOLLOWING CONSTITUTE ACADEMIC DISHONESTY. VIOLATIONS WILL RESULT IN FORMAL CHARGES BEING MADE TO THE PROVOST’S OFFICE.

- Lying to the professor.
- Submitting another student’s paper or project as one’s own (either bought, borrowed or stolen)
- Submitting the same assignment to fulfill requirements in two courses without permission of the instructors (even high school assignments)
- Cheating during an examination, either by copying from another student or by letting another student or by letting another copy of one’s own work, or by using any other illegitimate source of information.
- Helping to coach or edit another student’s assignment, including papers, projects, computer programs, etc., in ways that go beyond the instructor’s expectations or beyond the student’s statement of sources.
- Impairing library resources so as to deprive others of their use – such as removing them from the library without checking them out, or tearing out pages, or hiding books, etc., with the intent to thereby gain an academic advantage.
- Collaborating with another student in the planning or writing of a theme, project or computer program without the knowledge of the instructor.
- Inserting into a paper phrasings or paragraphs from journals or books without rewriting to demonstrate one’s own synthesis of ideas and of course, fully crediting the original source [this also includes all audio, visual and internet resources].
- Obtaining general background for an assignment from a book, article or other source, which is not acknowledged.
- Using a specific idea, detail or illustration drawn from a particular source without a reference in the text or a footnote. ALSO : Paraphrasing without footnotes [or other acceptable citation style].
- Using even a brief phrase exactly quoted from a source without: Putting it within quotation marks or indenting it, and Providing an appropriate citation
- Using data collected by other students on problems similar or identical to one’s own.
- Using materials from the residence hall files (OR Greek files) and turning it in as one’s own work.
- Taking an exam in one section of a course and then discussing the nature and content of that exam with students who have yet to take an exam with another section of the course.
- Acquiring or possession of an examination before it was given, unless the instructor grants permission. Searching waste containers for it.
- Submitting contrived or altered data, quotations or documents with an indent to mislead or deliberately misattributing material to a source other than that from which the student obtained it.

**Above criteria adapted from St. Bonaventure University Student Handbook 2002 -2003**
Philosophy Department Objectives and Desired Student Learning Outcomes
Successful completion of this course means students will have demonstrated basic competency in each of the following:

• Comprehend arguments presented in a written text
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that all students will attain at least an introductory comprehension of the arguments presented in the assigned ethical writings.

• Comprehend arguments presented orally
  student competence will be demonstrated through classroom discussion and, in some cases, short papers. It is expected that all students will attain at least an intermediate comprehension of oral arguments.

• Recognize the assumptions and implications of varied positions
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that students will have at least an introductory grasp of the assumptions and implications of 4 important ethical theories/approaches and at least an intermediate grasp of the assumptions and implications of egoism, utilitarianism and at least 2 additional important ethical theories/approaches.

• Analyze concepts and intellectual problems
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that students will give at least an intermediate analysis of the following concepts: autonomy, duty (obligation), rights, value (as opposed to preference), virtue, and utility. It is expected that students will present at least a basic analysis of: the golden mean and the categorical imperative. They will not confuse metaphysical questions or claims with epistemological ones.

• Produce cogent philosophical arguments
  student competence will be demonstrated via classroom-discussion and the final project.

• Critically evaluate relevant information and issues
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project.

• Rationally consider alternative points of view
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project.

• Articulate views clearly and effectively
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project.

• Identify logical fallacies
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that students will refrain from using logical fallacies most of the time.

• Distinguish weak from strong arguments and the difference between valid and invalid reasoning
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that students will refrain from using weak and invalid reasoning most of the time.

• Understand major ethical theories and their applications
  student competence will be demonstrated via reading summaries, short papers, classroom-discussion and the final project. It is expected that students will have at least an introductory grasp of 4 important ethical theories/approaches and at least an intermediate grasp of some forms of egoism, utilitarianism and at least 2 additional important ethical theories/approaches.