

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number _____
Action Approved
Date 1-19-89

UWUCC Use Only
Number _____
Action _____
Date _____

I. TITLE/AUTHOR OF CHANGE
COURSE/PROGRAM TITLE PH 222 ETHICS
DEPARTMENT Philosophy & Religious Studies
CONTACT PERSON Dr. Sharon Montgomery

II. THIS COURSE IS BEING PROPOSED FOR:
 Course Approval Only
 Course Approval and Liberal Studies Approval
 Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS

Department Curriculum Committee

Department Chairperson

College Curriculum Committee

College Dean*

Director of Liberal Studies
(where applicable)

Provost
(where applicable)

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

IV. TIMETABLE

Date Submitted
to LSC _____
to UWUCC _____

Semester/Year to be
implemented _____

Date to be published
in Catalog _____

COURSE SYLLABUS

I. CATALOG DESCRIPTION

PH ~~120~~²²² ETHICS

3 Credits
3 Lecture Hours

An investigation of efforts to rationally justify moral judgment. Deals with fundamental issues such as: What is morality?; Are moral notions cultural, rational, divine, or innate in origin?; Are they relative or absolute?; Are they freely chosen or determined by genetics and/or environment? Covers a variety of ethical theories significant both historically and contemporarily and applies those theories to current issues which involve moral dilemmas. No prerequisite.

II. COURSE OBJECTIVES

1. To introduce students to some of the great moral philosophers of western civilization (across gender, ethnic and racial boundaries where appropriate and feasible) within the area of ethics. Included would be a variety of relevant epistemological and metaphysical issues. And the material covered has both historical and contemporary significance.
2. To enhance students' abilities to think critically and responsibly about ongoing matters of value by way of an understanding of those philosophical concepts and methods of analysis that are central to the area of ethics and by application of those concepts and methods to selected contemporary moral issues.

III. COURSE OUTLINE*

- A. Values and Human Nature
 1. Epistemological issues such as the nature of proof and evidence, the difference between facts and values, relativism and absolutism.
 2. Metaphysical issues such as the nature of a person, free will and determinism, the nature-nurture controversy.
- B. Ethical Theories
 1. Various theories in the history of ethics which remain significant today such as: egoism, utilitarianism, Kantian ethics, social contact theories.
 2. An examination of the controversy between Lawrence Kohlberg and Carol Gilligan as to whether or not moral development and moral reasoning vary with gender.

C. Application To Contemporary Moral Issues

1. In depth focus on one issue or an examination of several important issues such as sexism, racism, world hunger, abortion, euthanasia, animal rights, war, capital punishment.

*NOTE: The above outline is typical but actual outlines will vary from instructor to instructor.

IV. EVALUATION METHODS

Actual methods of evaluation will vary from instructor to instructor, but will include at least some of the following:

1. Objective Tests (true/false, multiple choice and/or matching).
2. Essay Examinations.
3. Short Answer Examinations.
4. Papers.

V. REQUIRED TEXTBOOKS: varies with instructor and includes at least some of the following but definitely #2:

1. Any one out of a number of currently available anthologies focusing on theoretical selections and/or articles or on a combination of theoretical and applied articles such as VICE AND VIRTUE IN EVERYDAY LIFE, Christina Hoff Sommers (ed.), Harcourt Brace Jovanovich, 1985.
2. Mill, UTILITARIANISM or a similar book-length work.
3. Possible supplemental textbook focusing on applied articles such as WORLD HUNGER AND MORAL OBLIGATION, William Aiken & Hugh LaFollette (eds.), Prentice-Hall, 1977.
4. Possible handouts related to course material.

VI. BIBLIOGRAPHY*

Aristotle, Nicomachean Ethics, The Library of Liberal Arts #75, The Bobbs-Merrill Company, Inc., 1962.

Jeremy Bentham, The Principles of Morals and Legislation, The Haffner Library of Classics #6, Haffner Publishing Company, 1948.

Carol Gilligan, In A Different Voice, Harvard University Press, 1982.

Thomas Hobbes, Leviathan, Penguin Books, 1968.

Immanuel Kant, Fundamental Principles of the Metaphysic of Morals, The Library of Liberal Arts #16, The Bobbs-Merrill Company, Inc., 1949.

Immanuel Kant, The Metaphysical Elements of Justice, The Library of Liberal Arts #72, The Bobbs-Merrill Company, Inc., 1965.

- Immanuel Kant, Prolegomena To Any Future Metaphysics, The Library of Liberal Arts #27, The Bobbs-Merrill Company, Inc., 1950.
- Eva Feder Kittay and Diana T. Meyers, eds., Women and Moral Theory, Rowman & Littlefield, Barnes and Noble Books, 1987.
- Lawrence Kohlberg, Essays on Moral Development, Vol. One: The Philosophy of Moral Development, Harper & Row, 1981.
- Lawrence Kohlberg, Essays on Moral Development, Vol. Two: The Psychology of Moral Development, Harper & Row, 1984.
- C.I. Lewis, An Analysis of Knowledge and Valuation, The Open Court Publishing Company, 1946.
- C.I. Lewis, The Ground and Nature of the Right, Columbia University Press, 1955.
- John Stuart Mill, On Liberty, The Library of Liberal Arts #61, The Bobbs-Merrill Company, 1956.
- John Stuart Mill, Utilitarianism, The Library of Liberal Arts #1, The Bobbs-Merrill Company, 1957.
- Robert Nozick, Anarchy, State and Utopia, Basic Books, Inc., 1974.
- Plato, The Republic, Loeb Classical Library, 1930.
- John Rawls, A Theory of Justice, Harvard University Press, 1971.

*NOTE: The above bibliography is suggestive only and will vary from instructor to instructor. Actually, each instructor will draw on the entire history of ethics as well as on many works in the history of epistemology and the history of metaphysics.

SAMPLE INDIVIDUAL SYLLABUS
PH 222 ETHICS

I. Nature of the Course

This is an elementary course in ethical reasoning. It will explain basic concepts and principles involved in moral deliberation. It will also ask you to consider a particular ethical issue that confronts many humans in the world today, i.e., the problem of world hunger recently made more poignant by the plight of the Ethiopians. The aim is to provide you with tools and a background that will help you make your own reasonable moral decisions rather than being determined by the biases and prejudices of your family, your peers and your immediate political/cultural context. With respect to the particular issue discussed, our emphasis will be on an understanding of varying perspectives rather than on an attempt to come to one unique solution. We shall be guided throughout by the principle that everyone must make their own ethical decisions. However, we shall learn that this does not mean that all of us are right all of the time.

Familiarity with the moral concepts and principles which form part of our own social inheritance should help you deal with ethical issues in a more sensitive and sophisticated fashion, but it will not solve those issues for you. Ethics is not a science. Science may aim at understanding; but it aims more surely and consistently at prediction and control with a view toward changing the world to fit human needs and desires. Science thus deals with the means necessary to realize human ends (i.e., goals, purposes, needs and desires). These human ends are the subject matter of ethics. So ethics cannot be based on science; quite to the contrary, science must be evaluated ethically.

The ability to view the world through a moral perspective may be one of our most distinctive human traits and also may be one of the central factors defining our own personal identity. In a strong sense we are what we value because what we do is an expression of what we value. So in understanding ethics we gain a significant understanding of ourselves. And this understanding flows from a consideration of three closely related questions: (1) What is the good in life -- What ought humans aim at by way of experience and/or accomplishment?; (2) Which actions are right -- How ought humans act to bring about the good in life?; (3) Who is a good person -- What kind of a character ought humans develop in order to have a good life? Humans have asked and answered these questions through all of the centuries of the human species. If you haven't asked or answered them yet, you will. After all, you're human.

Finally, and again, this is an elementary course. It will treat a variety of topics in broad outline but none in great depth. Such is the nature of a beginning course as it must introduce you to the area in general and provide you with as many alternatives as possible for further investigation on your own or in conjunction with a more advanced course.

Should you desire to pursue ethical topics in greater detail after finishing this course, consider the following upper division philosophy courses: PH 400-Ethics and Public Policy; PH 405-Justice & Human Rights; PH 450-Philosophy of Law. This course, while not a prerequisite for those more advanced courses, nonetheless provides an excellent background for any of them.

II. Texts

- (1) VICE AND VIRTUE IN EVERYDAY LIFE, Christina Hoff Sommers (ed.), Harcourt Brace Jovanovich, 1985 (VV).
- (2) WORLD HUNGER AND MORAL OBLIGATION, William Aiken & Hugh LaFollette (eds.), Prentice-Hall, 1977 (WHMO).

III. Grading System

Your course grade will be the average of grades earned on 5 True/False Computer Exams (3 primarily on course Readings and 2 primarily on course Lectures). Exams will be curved, if necessary, to yield an appropriate grade distribution. After curving, the traditional grade cut-offs hold: A=100-90; B=89-80; C=79-70; D=69-60; F=59-0. You are responsible for taking each exam at the specified time as announced in class. You are also responsible for getting that announcement! Make-ups will be given only in extreme circumstances and extreme circumstances are extremely rare. Call me beforehand if you encounter such a difficulty and be prepared to verify it by producing a note from an authoritative source.

IV. Class Absences

Absenting yourself from class is not recommended. Should you find it necessary to do so, you will be responsible for obtaining class notes from another student. Once you have done that, then come see me for further explanation where necessary. Please be generous in sharing your notes with responsible classmates.

V. Course Schedule

- (1) VALUES & HUMAN NATURE:
 1. Nature of Philosophy and Ethics.
 2. Rokeach Value Survey.
 3. Student Questionnaire.
 4. VV Chapter 1: all articles except Trilling.
 5. Absolutism vs. Relativism.
 6. VV Chapter 2: Benedict, Stace, Midgley only.
 7. EXAM #1: Readings (4) and (6) above.
 8. Free Will vs. Determinism (including the Nature/Nurture debate).
 9. VV Chapter 5 / Handouts: a) "Sucker, Grudger and Cheat"; b) "Nice Guys Finish First"; c) "How Dan White Got Away With Murder"; d) "Not a Love Story"; e) Walden Two (excerpts); f) "Sociobiology: A New Approach To Understanding The Basis of Human Nature; g) "Life-Giving Powers of the Yam".

10. EXAM #2: Readings (9) above.
 11. Psychological Egoism.
 12. Review and EXAM #3: All Lectures above.
- (2) ETHICAL THEORIES:
1. Consequentialism (C) vs. Non Consequentialism (NC).
 2. Ethical Egoism (C).
 3. Utilitarianism (C) - Act vs. Rule.
 4. Utilitarianism (C) - Bentham and Mill.
 5. VV Chapter 2: Mill, Rachels only / WHMO: Hardin, Singer / Handouts: a) "Why The Utilitarians Shot President Kennedy"; b) "Climate and Africa: Why The Land Goes Dry" with "Africa's Famine: The Human Dimension".
 6. Kant (NC).
 7. VV Chapter 2: Kant only; VV Chapter 6: Kant only/WHMO: Arthur, Watson, O'Neill.
 8. Social Contract Theory (NC) - Hobbes, Kant, Locke, Rawls.
 9. Critique of Social Contract Theory (NC) - Nozick.
 10. WHMO: Narveson, Aiken, Rachels / Handout: "Give Me Liberty or Give Me Equality: Nozick vs. Rawls".
 11. Review and EXAM #4: All Lectures above in Section (2) ETHICAL THEORIES.
 12. EXAM #5: Readings (5), (7) and (10) above (BLOCK FINAL PERIOD).

NOTE: This syllabus will be modified to ensure gender and racial balancing and to include at least one book length work by a major philosopher.

LIBERAL STUDIES COURSE APPROVAL FORM

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

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

PART I. BASIC INFORMATION

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

LEARNING SKILLS

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

KNOWLEDGE AREAS

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

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

- Regular
- Provisional (limitations apply, see instructions)

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

If so, which General Education course(s)? PH 222 ETHICS

NOTE: This is the same course modified to assure gender and racial balancing and to include at least one book length primary source reading. The number and name remain the same. The catalogue description is slightly revised.

Liberal Studies Form -- 2

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

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

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

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

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

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

See explanation.

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

See explanation.

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

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

See explanation.

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

See explanation.

Liberal Studies Form -- 4

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

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

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

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

CHECK LIST -- HUMANITIES: PHILOSOPHY

Knowledge Area Criteria which the course must meet:

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

Philosophy Criteria which the course must meet:

- Introduce students to some of the great philosophers of Western civilization, avoiding excessive emphasis on one author or period of philosophical development.
- Introduce students to some or all of the major areas of philosophy (aesthetics, epistemology, ethics, and metaphysics). *Logic (omitted by mistake)*
- Courses which choose to emphasize one or more of these areas must do so in such a way as to show students the relationships among the various areas of philosophy.
- Alternately, courses which choose to approach these areas of philosophy historically by examining one or more of the recognized historical periods in philosophy (e. g. ancient/medieval, modern, or contemporary) must do so in such a way as to show students the contrasts and similarities with other periods.
- Provide opportunities, through the close analysis and evaluation of fundamental issues, for student to gain both an understanding of philosophy and an enhanced ability to think critically and responsibly about important issues.
- Investigate relationships with non-Western traditions and cultures where appropriate.
- Give due attention to the philosophical work of women and minorities.
- Use primary sources when feasible and appropriate.

Part II. Liberal Studies Goals:

- A1. Students are introduced to theoretical controversies (e.g., Absolutism Vs Relativism, Utilitarianism Vs Kantianism, etc.) and practical moral dilemmas (e.g., Do the affluent have an obligation to help the hungry?, Is reverse discrimination morally obligatory?, etc.). Important responses to the controversies and dilemmas are explored illuminating their positive and negative aspects. Students are then encouraged to make their own decisions; and they will do so because these issues affect their lives.
- A2. The amount of reading in this course is substantial (usually at least one theoretical anthology, at least one applied anthology and at least one book length primary source reading) and may be, at instructor discretion, supplemented with additional hand-out articles, outlines and study questions. Discussion in class is encouraged and, time permitting, several group discussion exercises may be included in course work.
- A4. Material covered has both historical and contemporary significance. For example, the theories of Hobbes, Bentham, Mill and Kant, among others, may be covered and are applied to issues of contemporary significance such as abortion, animal rights, racism, sexism and world hunger.
- A6. Values constitute the subject matter of the course. In fact, both ethics and aesthetics are the courses within any curriculum for the normative study of values.
- B. Acquiring a body of Knowledge or Understanding Essential to an Educated Person:

Value issues of perennial concern (e.g., abortion and discrimination) are explored within their historical and contemporary contexts. Basic ethical concepts (e.g., right, wrong, positive and negative duties, intrinsic and extrinsic value, etc.) and theories (e.g., utilitarianism and Kantianism, etc.) which constitute the basis for moral deliberation are presented. And this theoretical material is applied to contemporary moral dilemmas (e.g., capital punishment, world hunger, etc.). Related epistemological and meta-physical issues are also discussed (e.g., absolutism/relativism,

freewill/determinism, etc.). To the extent that one is what one values, this course will enable students to gain a significant understanding of themselves and will provide them with the background and tools to help them make their own reasonable moral decisions rather than being determined by the biases and prejudices of their family, their peers and their immediate political/cultural context.

Part III. General Criteria:

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

B. The course will include the perspectives and contributions of ethnic and racial minorities and women wherever appropriate. This will be done on several levels. First, through the use of nonsexist, nonracist language. Second, through the inclusion of readings of women and minorities. Third, through references to and discussions of their perspectives and contributions. Fourth, through inclusion of topics such as equality, preferential hiring, and abortion that facilitate the inclusion of these perspectives.

See syllabus, e.g., for inclusion of issues related to sexism and racism as well as a major section concerning the Kohlberg/Gilligan debate as to whether or not moral development and moral reasoning vary with gender.

C. Most, if not all, readings are primary sources. Some are anthologies containing articles and/or selections by major philosophers. Required readings will include at least one book length work by a major philosopher. See syllabus for examples.

D. Usually students do not encounter philosophy in the high school curriculum hence they have no background in the subject matter or, at least, much less than in other disciplines. Further their decision to major/minor stems from interest elicited by their initial college courses. Hence this course is equally suitable for majors or non-majors. It

provides a broad based introduction to its subject matter rather than focusing more narrowly on particular aspects of the area.

- E1. See syllabus and A1.
- E2. See syllabus and A1.
- E3. See A2: Discussion is encouraged.
- E4. Students will gain an appreciation of creativity through studying the works of philosophers. "Creativity" involves criticism of the status quo or "accepted solution" and reaching out for possible solutions as yet untried. The study of philosophy will help both in the questioning of the all-too-obvious and in the imagining of new alternatives. For example, many students enter the course as individual or societal ethical relativists and they are led to question that. Some enter as absolutists and they are led to question that.
- E5. Lectures emphasize the importance of commitment at any given time, but also of constant reassessment of values. And it is made clear that this reassessment involves continual dialogue with oneself, with others interpersonally and with the ongoing recorded history of human responses to value dilemmas. The student is provided with a bibliography for future exploration.
- E6. See syllabus regarding the application of ethical theories to contemporary moral issues.

Part IV. Curriculum Category:

The syllabus, along with the above explanations, indicate how this course meets each criterion except for the following two:

- 1. Use and enhancement of composition and mathematics skills:
Mathematics skills are irrelevant to the subject matter. And while reading skills are used and enhanced, composition skills can be used and enhanced only if enrollment is sufficiently limited to allow for a useful number of written assignments.
- 2. Non-western traditions and cultures may not be emphasized but are treated within the discussion of Absolutism Vs Relativism and may also be treated elsewhere where appropriate and feasible.



Date: December 1, 1988

Subject: Liberal Studies Course Proposals

To: Liberal Studies Committee
Undergraduate Curriculum Committee

From: Sharon Montgomery, Chairperson
Philosophy & Religious Studies Department

We are attaching to this memo four PH proposals for your approval and we provide here a summary of all PH and RS proposals that we intend to submit.

I. PHILOSOPHY PROPOSALS:

a. Knowledge Area, Humanities, PH/RS Mandate

PH 101 General Logic
PH 120 Introduction to Philosophy
PH 221 Introduction to Symbolic Logic
PH 222 Ethics

b. Knowledge Area, Humanities, PH/RS Mandate - or -
Knowledge Area, Liberal Studies Elective

NOTE: We request that these courses satisfy either of the above two categories at the student's option.

PH 223 Philosophy of Art
PH 232 Philosophical Perspectives on Love and Marriage
PH 323 Political Philosophy
PH 324 History of Philosophy I: Ancient and Medieval
PH 325 History of Philosophy II: Renaissance and Modern
PH 330 Philosophy of Science
PH 405 Justice and Human Rights
PH 420 Metaphysics
PH 421 Theory of Knowledge

c. Knowledge Area, Liberal Studies Elective

PH 321 Symbolic Logic II
PH 326 Phenomenology and Existentialism
PH 327 American Philosophic Thought

PH 329 Philosophy of Religion
PH 400 Ethics and Public Policy
PH 410 Contemporary Philosophy
PH 450 Philosophy of Law
PH 460 Philosophy of Language

II. RELIGIOUS STUDIES PROPOSALS:

a. Knowledge Area, Humanities, PH/RS Mandate

RS 100 Introduction to Religion
RS 250 Biblical Interpretations
RS 290 Christianity

b. Knowledge Area, Liberal Studies Elective

RS 110 World Religions
RS 210 World Scriptures
RS 260 American Religious Development
RS 312 Biblical History and Palestinian Archaeology
RS 410 Western Religious Thought In Development
RS 440 Contemporary Western Religious Thought
RS 481 Special Topics
RS 482 Independent Study

c. Non-Western Culture Requirement

RS 311 Eastern Philosophy
RS 370 Religions of China and Japan
RS 375 Religions of India
RS 380 Islam

LIBERAL STUDIES

Director's Office: 353 Sutton Hall

Secretary's Office and Mailing Address: 223 Sutton Hall

Telephone: 357-5715

January 19, 1989

SUBJECT: Philosophy's Liberal Studies Courses

TO: Sharon Montgomery

FROM: Liberal Studies Committee

At our January 19, 1989 meeting, we approved the following course proposals: PH 101 General Logic, PH 120 Introduction to Philosophy, PH 221 Introduction to Symbolic Logic, and PH 222 Ethics. In the case of PH 101 and PH 221, the approvals were conditional on our receiving answers to the following questions in support of your request for an exemption from the book-length reading requirement:

(a) What is the level of mathematical skills required and practiced in each course?

(b) What is the frequency and form of assignments and/or activities involving quantification?

(c) What part does this quantitative work play in the evaluation/grading of students?

Although we will grant the exemption, we sensed in our conversations that neither of us is quite certain about the appropriate use of reading in the two logic courses; at least there seemed to be a sense that different faculty might well do things differently and that some might try the use of a booklength reading. If some of your faculty do experiment with this, we would appreciate your letting us know for our own edification how things turn out. In any case, we want to encourage you to continue to include as much reading, especially of somewhat longer variety, as possible.