I. ASCRC General Education Form (revised 9/15/09)

Use to propose new general education courses (except writing courses), to change existing gen ed courses and to remove designations for existing gen ed courses.

Note: One-time-only general education designation may be requested for experimental courses (X91-previously X95), granted only for the semester taught. A NEW request must be submitted for the course to receive subsequent general education status.

<table>
<thead>
<tr>
<th>Group (submit separate forms if requesting more than one general education group designation)</th>
<th>III. Language</th>
<th>VII: Social Sciences</th>
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<tbody>
<tr>
<td>III Exception: Symbolic Systems *</td>
<td>VIII: Ethics &amp; Human Values</td>
<td></td>
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<tr>
<td>IV: Expressive Arts</td>
<td>IX: American &amp; European</td>
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<td>V: Literary &amp; Artistic Studies</td>
<td>X: Indigenous &amp; Global</td>
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<td>VI: Historical &amp; Cultural Studies</td>
<td>XI: Natural Sciences w/ lab ☐ w/out lab ☐</td>
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*Courses proposed for this designation must be standing requirements of majors that qualify for exceptions to the modern and classical language requirement.

<table>
<thead>
<tr>
<th>Dept/Program</th>
<th>Course #</th>
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<tbody>
<tr>
<td>CLAS</td>
<td>365</td>
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<table>
<thead>
<tr>
<th>Course Title</th>
<th>Roots of Western Ethics</th>
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<table>
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<tr>
<th>Prerequisite</th>
<th>Credits</th>
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<td>3</td>
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II. Endorsement/Approvals

Complete the form and obtain signatures before submitting to Faculty Senate Office

Please type / print name | Signature | Date |
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<tbody>
<tr>
<td>Instructor</td>
<td>Ausland</td>
<td></td>
</tr>
<tr>
<td>Phone / Email</td>
<td>243-2125/hayden.ausland@etc.</td>
<td></td>
</tr>
<tr>
<td>Program Chair</td>
<td>Gillison</td>
<td></td>
</tr>
<tr>
<td>Dean</td>
<td>Comer</td>
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III. Type of request

<table>
<thead>
<tr>
<th>New</th>
<th>One-time Only</th>
<th>Change</th>
<th>Remove</th>
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Reason for Gen Ed inclusion, change or deletion: Appositeness under re-cast criteria

Description of change: Renewal of Gen Ed designation

IV. Description and purpose of new general education course: General Education courses must be introductory and foundational within the offering department or within the General Education Group. They must emphasize breadth, context, and connectedness; and relate course content to students’ future lives: See Preamble:

http://umt.edu/facultysenate/archives/minutes/ged/GE_preamble.aspx

It is not new, but an old ethics course requiring renewal under recently re-stated criteria. The course remains the ethics course it was designed to be from the outset: foundational in getting to the roots of ethics, and presenting ethical classics in the Western tradition in a way with application to life here and now.

V. Criteria: Briefly explain how this course meets the criteria for the group. See:

http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx
1. Courses focus on one or more of the specific traditions of ethical thought (either Western or non-Western), on basic ethical topics such as justice or the good life

   This course focuses within the Greek and Roman traditions . . . on the virtues, right and wrong, etc.

   . . . as seen through the lens of one or more traditions of ethical thought, or on a professional practice within a particular tradition of ethical thought.

   Through examining classic statements on such topics.

2. Courses provide a rigorous analysis of the basic concepts and forms of reasoning which define the traditions, the ethical topics, or the professional practices that are being studied.

   Students come to grips with such authors as Aristotle, who invented ethics as a discipline and whose works' analysis requires the greatest rigor.

### VI. Student Learning Goals:

Briefly explain how this course will meet the applicable learning goals. See: [http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx](http://umt.edu/facultysenate/documents/forms/GE_Criteria5-1-08.aspx)

1. correctly apply the basic concepts and forms of reasoning from the tradition or professional practice they studied to ethical issues that arise within those traditions or practices;

   Studnets learn to apply traditional understandings in the light of classical analyses, which one might well hold the correct analyses.

2. analyze and critically evaluate the basic concepts and forms of reasoning from the tradition or professional practice they studied.

   Such reflection goes with the territory from the outset. This students analyze how Aesop writes moral fables and evaluates "morals" appended to them in a later tradition influenced by philosophical reflection.

### VII. Justification:

Normally, general education courses will not carry pre-requisites, will carry at least 3 credits, and will be numbered at the 100-200 level. If the course has more than one pre-requisite, carries fewer than three credits, or is upper division (numbered above the 200 level), provide rationale for exception(s).

It has traditionally qualified as a Gen Ed course under the "ethics" rubric. It is upper division, since it must serve multiple purposes: it was originally designed with an obsolete two tiered requirement in view program in view, but it must still also now serve as an upper division elective in Classics and for upper division writing credit.

### VIII. Syllabus:

Paste syllabus below or attach and send digital copy with form. The syllabus should clearly describe how the above criteria are satisfied. For assistance on syllabus preparation see: [http://teaching.berkeley.edu/bgd/syllabus.html](http://teaching.berkeley.edu/bgd/syllabus.html)

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**CHOOSING THE GOOD LIFE: A CLASSICAL INTRODUCTION**

aka "The Roots of Western Ethics"

**CLAS 365/LS 325 (Fall 2011)**

Class meetings: Tuesday 6:00-8:30 PM, LA 140 (for the time being)

Instructor: Hayden W. Ausland (Classics/FLL; office: LA 424 Phone: 243-2125)

Office Hours: TBA

*The nature of this course.* We shall be reading, discussing, and writing about a selection of classical works bearing on the moral formation of character as the basis for a good life. I shall
devote some class time to introducing factual material; other times will feature discussions for which members of the class will bear some responsibility. In either case, the real teachers for this class will be our primary texts, and we thus have the obligation to get to know them and discuss them with one another in a responsible manner. I may often take the lead, but the “first” students in the class will characteristically spur conversation with questions and in this way encourage all other students to participate. Evaluation will be according to definite criteria (set forth in detail overleaf).

(Ethics and Human Values) This course familiarizes students with the Western tradition of ethical thought. It rigorously presents the basic concepts and forms of reasoning that define and distinguish this tradition. Its focus is on both the Greek and the Roman origins of this tradition, and it examines these by tracing several concepts (e.g. justice and the good life) as conceptualized within these phases in our tradition.

**Anticipated schedule of readings, topics for consideration, and writing deadlines**

| Week 1 | Introduction; Aesop, The Complete Fables (Penguin ed.)
Our tradition of moral understanding; its reflection in fable |
|---|---|
| Week 2 | Aesop, The Complete Fables (continued) [paper #1]
Euripides, Rhesus & Suppliant Women
Tragic plot as an extended moral fable |
| Week 3 | Euripides, Orestes & Iphigenia in Aulis
Motivational complexity and moral responsibility |
| Week 4 | Plato, Alcibiades I and II, Protagoras
Socratic moral instruction; the nature and teachability of virtue |
| Week 5 | Plato, Protagoras (continued) [paper #2]
The unity and inter-relationship of the special virtues |
| Week 6 | Plato, Republic (selections from books 4 and 8)
The virtues on the personal and political levels |
| Weeks 7-10 | Aristotle, Nicomachean Ethics [mid-term exam]
Ethics as a philosophical discipline [paper #3] |
| Week 11 | Cicero, selections from De Finibus Bonorum et Malorum
(trans. as On Ends, On Moral Ends, al.)
Fundamental principles of morality |
| Weeks 12-13 | Cicero, De Officiis (trans. as On Obligations, On Duties, al.)
Application to life via practical precepts |
| Weeks 14-15 | Seneca, selections from Moral Letters and Essays [paper #4] |

**Course standards and requirements**

Performance will be evaluated and graded based on a number of factors to which it would be unduly rigid to assign “percentage” values, but which can be arranged and explained as follows:

A. Evidence of preparation of the work for class, including careful study of the assigned readings, & attendance and participation in the class-meetings.
B. Individual written work, including:
   1. Four (two-page maximum) written assignments;
   2. A one-hour midterm (in class during week 7) and a regular final exam.

Explanation of (B):

(1) The written assignments (due in class during weeks 2, 5, 10, and 15) will concern the readings then under consideration; they are not to exceed two pages in length, and should (except in the first case) aim more toward explaining than illustrating or summarizing. Topics will be announced the week previous to the deadlines indicated. At least one may undergo a revision. Mechanical as well as substantive elements will be considered in grading.

(2) Examinations will have three parts: (i) a brief section on the identification of persons or themes; (ii) a quoted passage or two for close discussion; (iii) a more general problem posed for essay treatment.

NB: Students should acquaint themselves with the principles and rules governing enrollment, performance, and evaluation in university course work set out in the University Catalogue, Schedule of Classes, and Student Conduct Code. Note that grading is the traditional option only and that grades of incomplete are not recorded in this course.

The University's bookstore has been asked to make the following available:

- Socrates and Alcibiades (Focus Classical Library)
- Plato, *Protagoras* (Hackett)
- Cicero, *On Obligations: De Officiis* (Oxford World Classics)

But any other editions will do fine as well.

The selections from Plato's *Republic*, Cicero's *De Finibus*, and Seneca's *Moral Letters* and *Essays* will be supplied electronically.

Please note: Approved general education changes will take effect next fall.

General education instructors will be expected to provide sample assessment items and corresponding responses to the Assessment Advisory Committee.