Please attach/submit additional documents as needed to fully complete each section of the form.

**COURSE INFORMATION**

Department: Davidson Honors College

Course Title: Ways of Knowing II: The Moral Imagination

Type of Request: Renew

Rationale:

Although this course is not required for all DHC students, it does provide DHC students (and talented and highly motivated non-DHC students) with an engaging and academically rigorous option to satisfy the Ethics General Education Requirement. It also allows students to continue exploring the themes and topics they discover in our core Ways of Knowing I (HONR 121L) course.

*If course has not changed since the last review and is taught by the same tenure-track faculty member, you may skip sections III-V.

**JUSTIFICATION FOR COURSE LEVEL**

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 at the 300 level or above), provide rationale for exception(s).

(Not applicable)

**II. ENDORSEMENT / APPROVALS**

* Instructor: **Patrick Burke**  
  Phone / Email: 406-529-6130 / patrick.burke@umontana.edu

Program Chair: **Beck Tessman**  
Dean: **Beck Tessman**

*Signature* Date 2/19/16

*Form must be completed by the instructor who will be teaching the course. If the instructor of the course changes before the next review, the new instructor must be provided with a copy of the form prior to teaching the course.

**III. DESCRIPTION AND PURPOSE**

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

This course is meant to serve as a foundational investigation into the major ethical issues as interpreted through the major western ethical traditions: virtue ethics, deontological ethics, and utilitarianism. These traditions will serve as "touchstones" throughout the semester, as students engage classical, primary texts for each. Students will engage a full range of texts that, together, provide new perspectives on how their own ethical judgments may inform their decision-making in real-world contexts, and how to defend their own ethical standards.
IV. CRITERIA

BRIEFLY EXPLAIN HOW THIS COURSE MEETS THE CRITERIA FOR THE GROUP.

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 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.

This course is focused on reading, discussing, and critically evaluating the three major western ethical traditions: virtue ethics, deontological ethics, and utilitarianism. In addition to reading the foundational texts in each tradition (Nicomachean Ethics, The Foundations of Metaphysics of Morals, and Utilitarianism), the course explores the practical implications of these traditions in political theory, drama, literary works, and contemporary issues. The course is structured as a seminar and during class meetings students actively engage both theoretical analysis and the application of ethical principles.

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.

Ways of Knowing II: The Moral Imagination allows students to examine key ethical issues including, but not limited to: the character of the good life, moral excellence/virtue, justice, and the principles of ethical action. These issues are analyzed in terms of their theoretical adequacy, their applicability to perennial ethical issues, and their ability to provide practical guidance for difficult choices that students may face in their lives and in their social/political arrangements. Through classroom discussion and extended writing assignments, students are encouraged to test theoretical and ethical concepts against the reality of their individual lives and the challenges they perceive in contemporary society.

V. STUDENT LEARNING GOALS

BRIEFLY EXPLAIN HOW THIS COURSE WILL MEET THE APPLICABLE LEARNING GOALS.

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.

Students are expected to acquire key elements of ethical literacy through an understanding of the three major western ethical traditions. Students learn to recognize and critique the underlying ethical orientation of contemporary claims regarding justice, moral excellence, and good/right action. Additionally students develop the ability to express their own ethical convictions by providing coherent and relevant reasons for those convictions.

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

Students examine the ethical dilemmas and key choices made in major dramatic and literary works, while also analyzing contemporary ethical issues in the world around them. Through this examination and analysis, students are constantly testing the adequacy of the theoretical claims of virtue ethics, deontological ethics and utilitarianism.

VI. ASSESSMENT

A. HOW ARE THE LEARNING GOALS ABOVE MEASURED? Describe the measurement(s) used, such as a rubric or specific test questions that directly measure the General Education learning goals. Please attach or provide a web link to the rubric, test questions, or other measurements used.

There are three primary ways in which the learning goals above are measured: in-class assessment during debate and discussion, assessment of three, eight-page critical essays, and a comprehensive final exam.
1. First of all, the small seminar format of this class allows for continuous in-class evaluation of student comprehension during discussion and debate. Students are expected to come to each seminar fully prepared; their questions, insights, and observations regarding readings and class discussion are noted by the instructor and used to evaluate progress toward the learning goals outlined above.

2. Second, students in this class write three, eight-page critical essays that address selected topics in theoretical and applied ethics. Each paper is thoroughly assessed by the instructor, and extensive feedback is provided to students. This feedback is based on student success in addressing the “Ways of Knowing Essay Guidelines” that are provided at the time the essay is assigned. Those guidelines are attached to this form. Instructor feedback is intended to improve both the students’ understanding of ethics, as well as their fundamental writing skills during the course of the semester.

3. Third, students are given a comprehensive, in-class final exam that tests their overall understanding of the key ethical themes and concepts. The final exam asks students to address these key themes and concepts via an original written analysis of some of the major literary works that have been introduced during the class. An example of a recent final exam is attached to this form.

A General Education Assessment Report will be due on a four-year rotating cycle. You will be notified in advance of the due date. This will serve to fulfill the University’s accreditation requirements to assess general education and will provide an opportunity to connect with your colleagues across campus and share teaching strategies. Items VI.B- D will be helpful in compiling the report.

B. ACHIEVEMENT TARGETS
[This section is optional. Achievement targets can be reported if they have been established.]
Describe the desirable level of performance for your students, and the percentage of students you expected to achieve this:

1. No formal achievement targets have been established at this time. Student achievement is currently measured by increases in the quality and quantity of in-class participation, as well as improvement in writing quality from the first to third critical essay.

2. 

3. 

C. ASSESSMENT FINDINGS
[This section is optional. Assessment findings can be reported if they are available.]

What were the results/findings, and what is your interpretation/analysis of the data? [Please be detailed, using specific numbers/percentages when possible. Qualitative discussion of themes provided in student feedback can also be reported. Do NOT use course grades or overall scores on a test/essay. The most useful data indicates where students’ performance was stronger and where it was weaker. Feel free to attach charts/tables if desired.]

At this point, assessment findings are not available.

D. ASSESSMENT FEEDBACK

Given your students’ performance the last time the course was offered, how will you modify the course to enhance learning? You can also address how the course could be improved, and what changes in the course content or pedagogy you plan to make, based upon on the findings. Please include a timeframe for the changes.
A General Education Assessment Report will be due on a four-year rotating cycle. You will be notified in advance of the due date. This will serve to fulfill the University's accreditation requirements to assess general education and will provide an opportunity to connect with your colleagues across campus and share teaching strategies.

### VII. SYLLABUS AND SUBMISSION

Please submit syllabus in a separate file with the completed and signed form to the Faculty Senate Office, UH 221. The learning goals for the Ethics Group must be included on the syllabus. An electronic copy of the original signed form is acceptable.
First Paper Assignment
Due: Thursday, February 26th
HC 122E - Ways of Knowing II; Burke, Section 81

Choose one of the following paper topic options to address in a 6-8 page essay:

Option A: A major theme of Sophocles' play, Antigone, is the conflict between justice as defined by the state (Creon) and what justice requires of us in our relationships with one another (and perhaps with the gods/god). Antigone's burial of Polyneices in defiance of the laws of the state can be seen as an act of civil disobedience that is intended to demonstrate that the requirements of justice sometimes overrule the laws of the state. Given what you have learned about justice from Plato, Sophocles, Aristotle and your own experience, what is justice and does it ever require that we engage in civil disobedience against the laws of the state? If you think that justice does sometimes require civil disobedience cite specific examples and explain why these meet your criteria.

OR

Option B:

In Antigone, Sophocles seems to be showing us that justice and wisdom are somehow connected. Examine carefully the words and deeds of Creon, Antigone and the other characters. What do we learn about justice and wisdom and their relationship? Does anyone act justly and/or wisely in the play? What is justice and how is it related to wisdom?

OR

Option C:

In Book 2, Section 1 of Nicomachean Ethics, Aristotle says that “…characteristics (e.g. virtues or excellences) develop from corresponding activities. For that reason, we must see to it that our activities are of a certain kind, since any variations in them will be reflected in our characteristics”—(Aristotle, p. 34).
This seemingly common sense observation by Aristotle has wide-ranging implications if taken seriously. It appears to imply that we are seldom if ever ‘off-line’ when it comes to our actions and the formation of our character. Explain how this remark by Aristotle is consistent with his account of virtue or human excellence. Do you agree or disagree that our actions are critical in the formation of our character? If Aristotle is right what are the implications for how we live our lives today?

OR

Option D

The primary theme in “A Worn Path” is the nature of Christian love, self-less love or charity. What does the story tell us about the nature of charity? What are the different examples of “charity” in story? How do they differ and how do they indicate what true charity might be? What is the significance of Phoenix bringing her grandson both the medicine and the paper windmill?
In developing your thesis for any of the options, pay close attention to the texts themselves and quote specific passages to support your argument.

General Guidelines for Ways of Knowing essays

1. Your paper needs a clear thesis statement in the beginning: What are you arguing, and how will you argue it?

2. Avoid the passive voice; keep paper in the present tense. Not “It will be shown that”; but “In this essay I argue that...” Also avoid false gendered generic terms for human beings like “man,” “men,” “mankind.” Use gender inclusive terms such as humans, human beings, humanity, and humankind.

3. Cite the texts that support your argument. Set the texts in their appropriate context. Do not take texts or statements out of context to make a point.

4. Your paper should have at least 3 sections:
   a) Clear exposition of the texts themselves. This is foundational; no passing grade without it. Explain the meaning of the texts to your reader, especially as this meaning has bearing on your thesis and the paper topic.
   b) Careful analysis of the issues, interpretation supported by the texts. Avoid projecting on to the texts ideas you derive from elsewhere. Show how the texts support your argument.
   c) Thoughtful response to the issues raised. Here you may bring in other ideas to develop your response – but you still must engage and respond to the issues and questions posed by the texts. If you disagree with the texts, state why, and give reasons for your counter-proposal. If you agree with the texts, state why, and develop some of the implications of the issues and questions the texts raise.

5. End your paper with a conclusion that revisits/restates the thesis, and – briefly – what you have developed in your paper to support it. Make your conclusion creative!

6. Finally, proofread carefully before you turn in your paper to catch typos, grammatical errors. Try reading your paper out loud to see if it reads well (or have a friend read it to you).

7. In your works cited section use the Chicago Manual of Style citation format (www.chicagomanualofstyle.org)
Final Exam
HC 122E-Ways of Knowing II; Burke Section 81
Spring 2015

Part A: Respond to the following questions in 1-2 paragraphs citing whenever possible evidence from the text. You do not have to quote from the text but use your textually based knowledge of the characters and their actions in the book. (10 points/question. Total of 30 points)

1. The Salish thought that Christianity, “the thing that would make life good again,” could be adopted independently of the rest of white culture. However, the first convert “faithful” Catherine ultimately rejects Christianity and returns to the traditional Salish religious ways. What are her reasons for doing this?

2. In Chapter 19 we learn from Catherine about the transition from the traditional Salish way of life to the new ways of white European culture. What were these old ways specifically and how did they differ from those introduced by white culture? How are these differences related to the Salish and European conceptions of the good life?

3. Early in the novel Max says: “They (the Salish) had lost a way of life, as Father Grepilloux said, but—damn it! why couldn’t just one of his sons have the sense and the courage to make himself a new way of life (McNickel, p. 75)” Why don’t the Salish just choose the new ‘white’ way of life? Why do some that try ultimately return to what remains of their Salish way of life? Why do some, like Max’s sons (excepting Archilde) seem to lose any sense of orientation in their lives?

Part B: Respond to the following question in a short essay of 2-3 pages. (70 points).

1. The classroom where you are now sitting, the University of Montana campus, the Missoula Valley and most of western Montana were for thousands of years the home of the Salish People. These lands were taken from them by the United States government through force and treachery during the 19th and early 20th century. All of us are the beneficiaries in real and concrete ways of this theft. If justice is something more than the “interest of the stronger,” as Thrasymachus claimed, what, if anything, does justice require of us? What concrete things might be done to “atone” for the past injustices? How should we live with the Salish people today?
WAYS OF KNOWING II Spring 2016
HONR 122E-Section 81
Tuesday/Thursday 9:40—11:00 a.m. DHC #118

Pat Burke
Office: DHC 106
Office Hours: Tuesdays and Thursdays 1:30-2:30 p.m. and by appointment
Email: patrick.burke@mso.umt.edu; 406-529-6130

COURSE DESCRIPTION AND OBJECTIVES
This course traces the major Western ethical traditions; examines the influence of those traditions in normative political theory; and provides literary and dramatic illustrations of the ethical life. The readings for the course provide a foundation in the major western ethical traditions: virtue ethics (Aristotle), deontological ethics (Kant) and utilitarianism (Mill). These traditions will be explored through three complementary ethical ways of knowing: philosophical, political and literary. The first will be focused on the foundational philosophical texts in each tradition; the second will trace the influence of these theories in normative political theory; while the third will provide literary and dramatic illustrations of ethical issues and the possibility of the good life. In our discussions we will consider alternative ethical theories, and ask fundamental questions about the origins of judgments regarding right or good action that are the basis of our ethical commitments.

Ways of Knowing II satisfies the General Education requirements for a course in Ethics and Human Values and in American and European Perspectives.

Prerequisite or co-requisite: HC 121L Ways of Knowing, or LS 151L or LS 152L Introduction to the Humanities or consent of the instructor.

REQUIRED TEXTS
Sophocles, Antigone, trans. David Grene, (U. of Chicago)
Aristotle, Nicomachean Ethics, translated by Martin Ostwald (Library of Liberal Arts)
William Shakespeare, King Lear (Penguin)
Herman Melville, Billy Budd, Sailor (Oxford World Classics)
Immanuel Kant, The Foundation of the Metaphysics of Morals, Trans. by Lewis White Beck (Library of Liberal Arts)
John Stuart Mill, Utilitarianism (Hackett Publishing)
Nicolai Gogol, The Overcoat and Other Tales of Good and Evil (Norton)
D’arcy McNickle, The Surrounded, (U of New Mexico)

Other Readings on Moodle as noted on Schedule: Please always print a hard copy of the moodle readings prior to class and bring them with you to class.
PROPOSED SCHEDULE:

January 26 (Tuesday): Introduction and "A Worn Path" (Moodle)


February 2 (Tuesday): Sophocles, *Antigone*

February 4 (Thursday): *Aristotle, Nicomachean Ethics*, Books 1 and 2

February 9 (Tuesday): Aristotle, *Nicomachean Ethics*, Books 3 and 4


February 16 (Tuesday): Shakespeare, *King Lear*

February 18 (Thursday): Shakespeare, *King Lear*

February 23 (Tuesday): Shakespeare, *King Lear*

February 25 (Thursday): Kant, *Foundations of The Metaphysics of Morals*, Preface & Sec. 1

PAPER #1 DUE

March 1 (Tuesday): Kant, *Foundations of the Metaphysic of Morals*, Section 2

March 3 (Thursday): Kant, *Foundations of The Metaphysics of Morals*, Section 2

March 8 (Tuesday): Melville, *Billy Budd*

March 10 (Thursday): Melville, *Billy Budd*

March 15 (Tuesday): Jefferson's Letter & Federalist No. 10 (Moodle)

March 17 (Thursday): De Tocqueville, *Democracy in America* (Moodle)

March 22 (Tuesday): Mill, *Utilitarianism*

March 24 (Thursday): Mill, *Utilitarianism*

PAPER #2 DUE

March 29 (Tuesday): Gogol, *The Overcoat*

March 31 (Thursday): Lincoln, "Second Inaugural Address"; Douglass, "letter to My Old Master"; King, "Letter from the Birmingham Jail" (all on Moodle)
April 4-April 8: SPRING BREAK

April 12 (Tuesday): Feminist Ethics (Moodle)

April 14 (Thursday): Glaspell, *A Jury of Her Peers* (Moodle)

April 19 (Tuesday): Marx and Engels, "The Communist Manifesto" (Moodle)

April 21 (Thursday): Rawls, *A Theory of Justice* (Moodle)

April 26 (Tuesday): Turner, "The Abstract Wild" (Moodle)/Leopold, "Land Ethic" (Moodle)

April 28 (Thursday): Gardiner, "The Perfect Moral Storm" (Moodle), **PAPER #3 DUE**

May 3 (Tuesday): McNickle, *The Surrounded*

May 5 (Thursday): McNickle, *The Surrounded*

May 11 (Wednesday): Final Exam 8:00-10:00 a.m.

**COURSE EXPECTATIONS, ASSIGNMENTS AND GRADING**

**Preparation & Participation:** This class is designed as a discussion seminar. Therefore, your preparation and participation in class discussions is an integral component of the learning process. Please come to every class having carefully read the material assigned for that day and ready to discuss it. Your questions, insights, observations and objections regarding the readings are critical to our discussions, so be sure to make note of them and bring them to class. I will call upon individuals to answer questions and give their thoughts. The issues we will be discussing are difficult and our attempts to reflect upon them are imperfect. The only way our thinking will improve is if we engage each other on a continuing basis in a respectful way. So, don’t be shy; we are all interested in what you have to say. **Active participation in class discussions is required and significantly affects your overall grade in the course.**

**Attendance and Participation:** Attendance is required in this course. You cannot participate in class discussions if you’re not here! Therefore, I will take roll at each meeting. If you are unable to attend a class and have a legitimate excuse please let me know, preferably in advance, by e-mail. Please bring a doctor’s written excuse or explain the nature of the personal emergency that prevented you from attending at the next class meeting. If you provide neither it will count as an unexcused absence. **Any student who accumulates four (4) or more unexcused absences will automatically receive an “F” for the course.**

**Assignments:** In addition to reading the assigned material and participating in class discussions, there will be three required essays during the semester. These will address central questions and issues that emerge as we explore the major ethical traditions and examine how these apply to
examples of decision-making and action. Specific guidelines for each essay assignments will be handed out in class at least two weeks prior to when they are due. Rewrites of the first two essays based on my comments will be accepted. However, there will be no opportunity to rewrite the third essay. There will also be an in-class written Final Exam covering the material after Spring Break during the scheduled Final Exam time.

**Grading Criteria:** Assignment of grades will reflect the following criteria:

- **F:** Failure to meet minimum requirements
- **D:** Unsatisfactory; recognizable effort to meet minimum requirements
- **C:** Satisfactory; meets minimum requirements of assignment, but not much more
- **B:** Good to Very Good; thoughtful reflection, good analysis, clear writing style
- **A:** Excellent depth of critical analysis, thoughtfulness of reflection, and writing style; demonstrates creativity and mature analytical skills in going beyond the primary requirements of the assignment.

**Overall Grades** will be assigned according to the following guidelines:

- Quality of Participation in Class Discussions ...... 20 %
- Essays (3 x 20% each) ........................................ 60 %
- Final Exam .......................................................... 20 %

**Academic Success:** Let me know if you have any questions or concerns. I am happy to arrange a time to discuss your progress, assignments, or any special circumstances that may affect your performance in class. I will have regular Office Hours each week and by appointment.

**Student Conduct:** Respectful conduct and academic integrity are expected in all of your communications and activities during this course. Please be advised that plagiarism will not be tolerated and may result in course failure. Please consult the University of Montana Student Conduct Code for more information concerning your responsibilities as a student:
http://life.umt.edu/vpsa/student_conduct.php

**Devices:** *The use of electronic devices is not permitted in class. This includes but is not limited to cell-phones, tablets, laptops and I-pods.* I strongly encourage you to bring a paper notebook and to take handwritten notes during class.

**Students with Disabilities:** Students with disabilities will receive appropriate accommodations in this course. *Please let me know during the first week of classes of any requested accommodations.* The University of Montana assures equal access to instruction through collaboration between students, instructors, and the Disability Services office [DSS]. If you think you may have a disability adversely affecting your academic performance, and you have not already registered with DSS, please contact them in Lommasson 154, or call 406-243-2243 (Voice/TDD). You can view their website at http://www.umt.edu/dss.