

The University of Michigan:
A Moral Institution?

PHIL 162 Fall 2011
Syllabus
Version 2011.09.07





Angell Hall

Syllabus
The University of Michigan: A Moral Institution?
PHIL 162 Fall 2011

Lecture: Mon 2:30-4:00 pm, MLB Lec Rm 2
Discussion Sec 002: Wed 2:30-4:00 pm, 1359 Mason Hall (Krenz)
Discussion Sec 003: Wed 2:30-4:00 pm, MLB Lec Rm 2 (Peterson)
Discussion Sec 004: Wed 11:30 am-1:00 pm, 3356 Mason Hall (Peterson)

Instructor	GSI
Gary D. Krenz Special Counsel to the President Lecturer, Department of Philosophy gdkrenz@umich.edu Office: 2080 Fleming Admin Building Phone: 734.936.7724 (office) 734.358.5625 (cell – only if necessary) Office hours: Tuesday, 3:00 – 5:00 pm or by appointment.	Dan Peterson Graduate Student in Philosophy petersod@umich.edu Office: 1156 Angell Hall Office hours: Mondays and Wednesdays, 1:00 – 2:00 pm or by appointment.



Rene Magritte,
The Door to Freedom,
Thussen-Bornemisza Museum, Madrid, Spain

Course Description and Goals

Is the University a moral institution? This course will examine moral dimensions of the University and of the academic activity of faculty and students. We will think about how to approach our own learning and participation in the community of the University by questioning academic life and the University from moral and social standpoints. We will seek to develop understanding of moral theory and will also take a case-study approach to a variety of issues such as academic integrity; the purposes of higher education and of the university; academic freedom, codes of conduct, and other aspects of the university as an academic community; and the University's moral and social obligations as an institution. Students who previously completed this course as a first-year seminar are not eligible to enroll for credit.

The full course description is filed in CTools and posted on the class blog.



Marshall Fredericks, *Science*,
1948, façade of the LSA
Administration Building

Texts, Materials, and Readings

1. Books.

Required:

- Aristotle. *Nicomachean Ethics*. Trans. Martin Ostwald. Upper Saddle River, New Jersey: Prentice-Hall, Inc., 1962. ISBN: 0-02-389530-6
- Kant, Immanuel. *Foundations of the Metaphysics of Morals; and What is Enlightenment?*. Trans. Lewis White Beck. 2nd ed. Upper Saddle River: Prentice-Hall, Inc., 1997. ISBN: 0-02-307825-1
- Mill, John Stuart. *Utilitarianism*. Indianapolis: Hackett Publishing Co., 2001. ISBN: 0-87-220605-X

Strongly recommended:

- Baggini, Julian and Peter S. Fosl. *The Ethics Toolkit: A Compendium of Ethical Concepts and Methods*. Malden: Blackwell Publishing, 2007. ISBN: 978-1-4051-3231-2.

Books may be purchased at local bookstores that are participating in the University's textbook ordering process, other bookstores, or online. Various editions of Kant's *Foundations* are readily available for purchase, new and used, on the Internet and at many bookstores. Please make sure that you get the Beck translation of Kant. Similarly, I would prefer that you get the Ostwald translation of Aristotle's *Nicomachean Ethics*. Mill's *Utilitarianism* is in the public domain and can be found on the Internet for free or for purchase.

The Ethics Toolkit is for your use as a reference book, to help with your understanding of concepts in philosophical ethics. There will be no required readings from *The Ethics Toolkit*, but we will refer to concepts from it in class, and I strongly encourage you to purchase it. Students in previous semesters found it very useful.



Burton Memorial Tower

2. CTools and Other texts.

Other readings for the course will be available on the CTools course website, in the “Resources” folder. If you have any trouble downloading or accessing a document from CTools, please let your section instructor know right away.

Please note that availability of documents on CTools does not mean that they are out-of-copyright or in the public domain. These readings are generally, but not always, under copyright; those that are under copyright are made available either by permission, by license through the U-M Library and are thereby available to faculty and students for individual use, and/or under the fair-use doctrine of copyright law. They may not be copied or distributed and are to be used solely for your individual scholarship in this course.

Course work and grading criteria

Endeavoring to follow Socrates, I consider philosophy to be the examination of life. A primary goal of the course is philosophical reflection and engagement with your current life as members of an academic community, foreshadowing your future life beyond the academy. This reflection takes shape in writing and in dialogue with others, and your grade will be based on writing and participation.

The general **grading rubric** employed in the course considers *originality/creativity*, *complexity/understanding* and *persuasiveness/communication*.

- (1) By *originality and creativity*, I mean that you have come to grips with ideas we discuss and that you can use them, or opposing ideas, to express and challenge your own orientation in the world. I want to know what *you* think and deliberately believe. Creativity in thought and expression — indeed, intellectual playfulness and risk-taking — will be rewarded. The more you creatively and responsibly extend your own thinking, in developing and using an idea or the texts, the better your grade will be in this dimension. This is really an element of academic, or intellectual, integrity in the broadest sense — the sense of developing your own self and your own moral voice. Note, however, that there are limits: we are looking for *philosophical* creativity, and your work in this class needs to embody the values and norms of philosophical inquiry and discourse. More will be said throughout the course about philosophical norms and values
- (2) By *complexity and understanding*, I mean that you have engaged in genuine philosophical discourse. This means going beyond simply asserting your own opinions and beliefs, or simply recounting the opinions of others. You should (a) demonstrate a clear grasp of and ability to use philosophical ideas discussed and (b) develop your opinions and beliefs into a network of ideas, logically and rationally connected and supported. Effective utilization of the philosophical concepts we explore in class; valid and sound argumentation; entertainment of contrasts, difficulties, and alternatives, and their resolution, juxtaposition or integration — all contribute to complexity.



René Magritte, *The Human Condition*, 1933, National Gallery of Art, Washington, D.C.

- (3) By *persuasiveness and communication*, I mean that you have presented your ideas in a compelling and clear manner; this encompasses the range of issues of composition, exposition and argumentation, including grammar, diction, logic, and rhetoric.

The distribution of grades, and the elements of each, will be as follows:

- **Paper(s)** **40%**
 - Initial Exploratory Paper (optional), 2-3 pages, due October 9
 - Short Paper (optional), 5-7 pages, due November 6 (up to 10% of grade)
 - Meeting with your discussion section instructor to discuss paper (required)
 - **Final paper (required), 9-12 pages, due December 13**

- **Participation** **40%**
 - Small group case studies
 - Contributions in class and on the class blog
 - Presentations, special projects, etc.

- **Online homework and quizzes** **20%**

Paper(s). The paper sequence outlined above allows you, if you choose, to develop a single topic in increasing depth over the course of the semester. Such an iterative process of exposition and critique gives you the opportunity to dig deeper into the topic, and it also gives you a developing sense of what the instructors are looking for. However, the full sequence is not required. I encourage you to submit the initial, exploratory proposal and a first, short version of the paper, but they are optional. If you choose, the grade on your second, short paper will count as 10% of your grade, leaving 30% for your final paper. Or, you may choose to have your writing grade based entirely on your final paper. You must make this decision by the time you submit your final paper.



Michigan League

Participation. Philosophy at its best, in my view, presents an interesting combination of self-reflective thinking and other-engaged dialogue. The paper will give you a chance to reflect in what I hope will be a fairly deep way upon philosophical ideas, their meanings, and their applications to moral situations.

Participation provides opportunities for you to engage in a more dialogical form of learning, discovering and exploring issues, refining your ideas, and working with others.

My fundamental request is that you contribute to the intellectual life of the class — to advancing our explorations of the topics at hand and to building, or attempting to build, an academic community. We are going to search for the good, the right and the true in the context of University life, and I want us to do this together.

We will take a portfolio approach to your participation grade, meaning that you can combine various elements to build a case for your final grade in this dimension of the course. These elements will be explained in greater detail in class and on CTools, but briefly they include:

- *Small group case studies.* In discussion sections, we will break up into small groups (4 or 5 people), and each week your group will spend part of the discussion working through a case that applies ethics to a situation — some fictional, some nonfictional — in higher education.
- *Contributions in class and on the class blog.* Some people would rather speak in class, others prefer to reflect and write. You may combine these activities in a way that fits best with your own best approach to thinking and learning.
- *Presentations, special projects, etc.* In addition to the above, there are various kinds of activities that can be part of your participation: undertaking special projects, solely or in groups; making presentations to class on relevant issues (we will reserve some time in discussion sections for presentations and also schedule a couple of extra sessions); participating in relevant extra-curricular activities on campus and reporting back on them.

Note on Attendance: Since it is difficult to build community if constituents are frequently absent or late, your regular attendance and punctuality are important and will be greatly appreciated. Attendance is not, however, required, and you do not have to notify me if you will miss a lecture class. ***However, if you are going to miss a case study discussion, it is your responsibility to communicate with your team members and make sure that your obligations for the seminar are covered.***



Michigan Union

Homework and Quizzes. For every philosophy lecture, beginning with September 19, you are asked to complete a brief online homework question set (multiple choice/true-false), on the reading for the day, ***before the class session in which we discuss the reading.*** This will help me gauge class understanding. I do not expect you to understand the readings in full; the question sets will inquire about basic understanding. You will receive immediate automatic feedback on the question sets, which can help you decide on sections of the text to reexamine or formulate questions you would like to raise in class.

In addition, there will be three online quizzes on the philosophical material, which you may complete at your own pace over the course of the semester. You will have the option of selecting an optimum combination of homework and quiz scores for this part of your grade. Details will be available in class and on CTools.

Expectations of scholarship

Academic integrity. Academic integrity, academic honesty, and academic dishonesty are among the topics of the course, and we will be questioning them in depth. The policy of the College of LSA regarding academic integrity may be found at the following website: <https://www.lsa.umich.edu/academicintegrity/>. I expect you to conduct yourself in a manner consistent with this policy.



Andrew Sacks, Student
Teach-In 1968, Bentley
Historical Library, University
of Michigan

Please note that it is a general expectation under the LSA policy that suspected incidents of plagiarism or other forms of academic misconduct will be referred to the Assistant Dean for Student Academic Affairs for adjudication and recommendation of sanctions; this promotes consistency in treatment of misconduct across the College. Depending on the circumstances, recommended sanctions may include receiving a failing grade for the course.

As we explore academic integrity, I trust you will come to see it as something much more than a matter of policy, that you will see it, in fact, as a matter of freedom, autonomy, responsibility and community, and that you will act accordingly. To act with integrity is to act out of your own self as a responsible, principled, and autonomous individual. In addition, then, to adhering to the academic integrity policy, I hope you will develop a strong sense of academic integrity as a positive attribute, a virtue.

Reading philosophy. Reading philosophy, especially if you have not done it before, can present challenges of understanding and interpretation, and like all endeavors, it takes practice. I trust that lectures and discussions will help, and I will also make notes available as I can. Re-reading the text is often a good idea, and I have tried to keep the readings short enough to make that feasible. If you have questions, ask: in class, by email, in office hours.



Caesar van Everdingen, *Lycurgus
Demonstrates the Benefits of
Education*, 1660-62, Stedelijk Museum,
Alkmaar

I believe that there is an ethic to reading philosophy. To read ethically, in my view, is to read fairly, openly, and with purpose.

A *fair* reading is one that interprets the philosopher in the best possible light. It is my job in the course to help you see how compelling and interesting each of these philosophical theories is, and I hope that you will have the same attitude as you read and think about them. The great philosopher A.N. Whitehead said, “It is more important for a theory to be interesting than for it to be true.” I believe we will be discussing three *very* interesting theories.

An *open* reading is one in which you allow the philosopher to challenge *you*, rather than simply challenging the philosopher. It is important to give each thinker some time; in a sense, one has to appreciate them before one can understand them in depth. Early

disagreement with a philosopher is often facile disagreement; philosophically sophisticated disagreement takes time.

This leads to the third point, reading with *purpose*: the first purpose is understanding, being able to grasp the ideas for yourself; the second purpose is response — to respond with your own developing philosophy. The point ultimately is not to understand for the sake of understanding the philosophers but for the purpose of understanding your own life philosophically. Each of us has a latent philosophy, and the point of studying philosophy formally is to bring out our own philosophical convictions and to challenge them.

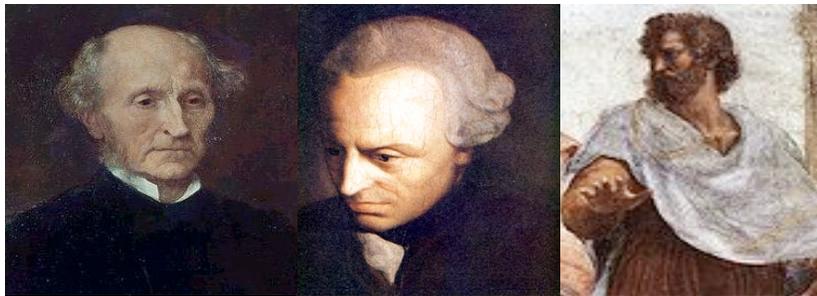


Harlan Hatcher Graduate Library and the Diag

Accommodations

If you need or desire an accommodation for a disability, I encourage you to contact me at your earliest convenience. Many aspects of this course — the assignments, the in-class activities, and the means we use to communicate — can be modified to facilitate your participation and progress throughout the semester.

The earlier you make me aware of your needs, the more effectively we will be able to use the resources available to us, such as the office of Services for Students with Disabilities and the Adaptive Technology Computing Site. If you do decide to disclose your disability, I will treat that information as private and confidential.



Left to right: *John Stuart Mill*, portrait by G.F. Watts, 1873, National Portrait Gallery, London; *Immanuel Kant*, artist unknown; *Aristotle*, detail from *The School of Athens* by Raphael, 1510-11, Apostolic Palace, Vatican City, Rome



Course Schedule

Week	Date	Lecture	Discussion Sections
1	Sept. 5	No lecture; classes start Tuesday	Beginnings <u>Readings:</u> <ul style="list-style-type: none"> ▪ Course syllabus and description. (CTools) ▪ Smith, Frank H. “Co-Education: A Story.” (CTools)
2	Sept. 12	Philosophy and Moral Inquiry <u>Readings:</u> <ul style="list-style-type: none"> ▪ Plato. “The Myth of the Cave” from <i>The Republic</i> (CTools) ▪ Plato. “The Divided Line” from <i>The Republic</i> (CTools) ▪ Krenz, Gary. “‘The Divided Line’ from Book VI of <i>The Republic</i>.” (CTools) 	A First Study <u>Case:</u> “To Grade or Not to Grade” (CTools) <i>Note: For each discussion section, there will be one or more case folders on CTools, including both a case and background readings.</i> <i>Note: Cases may be altered or added as current events emerge.</i>
3	Sept. 19	Good, value, and solidarity: J.S. Mill <u>Readings:</u> <ul style="list-style-type: none"> ▪ Mill, John Stuart. <i>Utilitarianism</i>, Chapters 1-2. ▪ LeGuin, Ursula. “The Ones Who Walk Away from Omelas.” (CTools) <u>Supplemental readings (optional):</u> <ul style="list-style-type: none"> ▪ Jackson, Shirley. “The Lottery.” <i>The Ethics Toolkit (TET):</i> ‘Consequentialism,’ ‘Hedonism,’ ‘Intentions/Consequences,’ ‘Intrinsic/Instrumental Values,’ ‘Pain and Pleasure.’	The utility of the university <u>Case:</u> “The Utility of Your College Education” (CTools)

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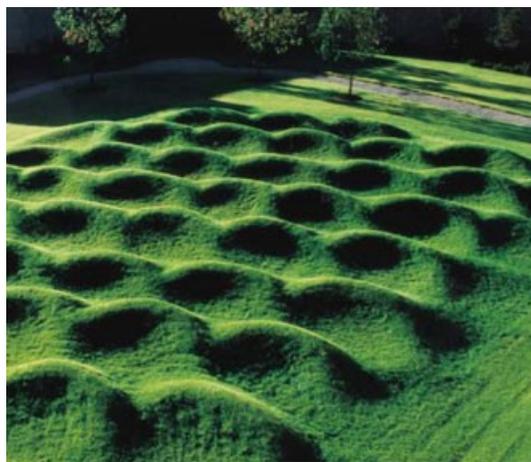
Week	Date	Lecture	Discussion Sections
4	Sept. 26	<p>Good, value, and solidarity: J.S. Mill</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Mill, John Stuart. <i>Utilitarianism</i>, Chapters 3-4. ▪ “A Society of Thieves: The Prisoner’s Dilemma” (CTools) ▪ “University of Michigan Funding: A Snapshot” (CTools) <p><i>TET:</i> ‘Act/rule,’ ‘Evolution,’ ‘Individual/Collective,’ ‘Sympathy.’</p>	<p>The utility of the university</p> <p><u>Case:</u> “Who Should Pay for College?” (CTools)</p>
5	Oct. 3	<p>Duty, respect and freedom: Immanuel Kant</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Kant, Immanuel. <i>Foundations of the Metaphysics of Morals</i>, First Section. ▪ “Heinz’s Dilemma” (CTools) ▪ <i>LSA Academic Integrity Policy</i> (CTools) <p><i>TET:</i> ‘Cause/reason,’ ‘Deontological Ethics,’ ‘Intentions/Consequences,’ ‘Care’</p>	<p>Academic integrity</p> <p><u>Case:</u> “The Plagiarized Paper” (CTools)</p>
	Oct. 9	<i>Initial, exploratory paper due via CTools by midnight.</i>	
6	Oct. 10	<p>Duty, respect and freedom: Immanuel Kant</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Kant, Immanuel. <i>Foundations of the Metaphysics of Morals</i>, Second Section. ▪ “Creating a Life to Save a Life” (CTools) <p><i>TET:</i> ‘Universalizability,’ ‘Agency,’ ‘Facts/Values,’ ‘Intentions/Consequences,’ ‘Means/Ends,’ ‘Autonomy,’ ‘Consistency,’ ‘Free will.’</p>	<p>Respect in the community of the University</p> <p><u>Case Option 1:</u> “Animal Research at the University of Michigan” (CTools)</p> <p><u>Case Option 2:</u> “Embryonic Stem Cell Research at Michigan” (CTools)</p>
7	Oct. 17	FALL BREAK: No Lecture	<p>Respect in the community of the University</p> <p><u>Case Option 1:</u> “Intercollegiate Athletics and Fair Treatment” (CTools)</p> <p><u>Case Option 2:</u> “Removing Art: Censorship of Sensible?” (CTools)</p>
8	Oct. 24	To be determined	To be determined
	Oct. 28	<i>Mid-term participation portfolio due on CTools</i>	

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Week	Date	Lecture	Discussion Sections
9	Oct. 31	<p>Enlightenment and liberation</p> <p>Readings:</p> <ul style="list-style-type: none"> ▪ Kant, Immanuel. “What Is Enlightenment?” ▪ Newman, John Henry. “Knowledge Its Own End” (CTools) 	<p>Liberation or success?</p> <p>Case Option 1: “Plagiarism, Honesty, Enlightenment: The Banks of the Vistula” (CTools)</p> <p>Case Option 2: “Liberation, Vocation and Liberal Education” (CTools)</p>
	Nov. 6	Second, short paper due via CTools by midnight.	
10	Nov. 7	<p>Academic Freedom</p> <p>Readings:</p> <ul style="list-style-type: none"> ▪ Bok, Derek. “Academic Freedom.” (CTools) ▪ American Association of University Professors. “Appendix A: Report of the General Committee on Academic Freedom and Tenure, 1915.” (CTools) 	<p>Academic Freedom</p> <p>Case: “Academic Freedom and Academic Community in the Case of Professors Davis, Markert and Nickerson” (CTools)</p> <p>Viewing for case:</p> <ul style="list-style-type: none"> ▪ <i>Keeping in Mind: The McCarthy Era at the University of Michigan</i> (CTools)
11	Nov. 14	<p>Flourishing, excellence and friendship: Aristotle</p> <p>Guest (tentative): President Mary Sue Coleman</p> <p>Readings:</p> <ul style="list-style-type: none"> ▪ Aristotle. <i>Nicomachean Ethics</i>, I.1-5, 7-10, 13; II.1, 3-9 [numbers indicate books and chapters — e.g., I.1 is Book I, Chapter 1]. ▪ “The Pressure of Being Denise” <p><i>TET</i>: ‘Bad/evil,’ ‘Character,’ ‘Flourishing,’ ‘The Golden Mean,’ ‘Honor/Shame,’ Natural Law,’ ‘Perfectionism,’ ‘Prudence,’ ‘Virtue ethics.’</p>	<p>The University and moral development</p> <p>Case Option 1: “Student Codes of Conduct” (CTools)</p> <p>Case Option 2: “Controversial Speakers and First Amendment Rights” (CTools)</p>
12	Nov. 21	<p>Flourishing, excellence and friendship: Aristotle</p> <p>Readings:</p> <ul style="list-style-type: none"> ▪ Aristotle. <i>Nicomachean Ethics</i>, VI. <p><i>TET</i>: ‘Bad/evil,’ ‘Character,’ ‘Flourishing,’ ‘The Golden Mean,’ ‘Honor/Shame,’ Natural Law,’ ‘Perfectionism,’ ‘Prudence,’ ‘Virtue ethics.’</p>	<p>The University as virtuous agent</p> <p>Case: “Should the University ban investment in ...?” (CTools)</p>
	Nov. 24	Thanksgiving Break	

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Week	Date	Lecture	Discussion Sections
13	Nov. 28	<p>Flourishing, excellence and friendship: Aristotle</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Aristotle. <i>Nicomachean Ethics</i>, VIII.1-7. IX.3-4, 8-9 <p><i>TET:</i> ‘Bad/evil,’ ‘Character,’ ‘Flourishing,’ ‘The Golden Mean,’ ‘Honor/Shame,’ ‘Natural Law,’ ‘Perfectionism,’ ‘Prudence,’ ‘Virtue ethics.’</p>	<p>Flourishing and togetherness</p> <p>Case: “Excellence, Happiness and the Soul in the 21st Century” (CTools)</p>
14	Dec. 5	<p>Access and Affirmative Action</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Stanford Encyclopedia of Philosophy. “Affirmative Action.” (http://plato.stanford.edu/entries/affirmative-action/) ▪ “Affirmative Action: Moral Arguments” (CTools) 	<p>Access and Affirmative Action</p> <p>Case: “Admissions and Affirmative Action at U-M” (CTools)</p>
	Dec. 9		Final participation portfolio due.
15	Dec 12	<p>Education, philosophy, and the plan of your life: Plato vs. Nietzsche</p> <p><u>Readings:</u></p> <ul style="list-style-type: none"> ▪ Plato. “The Myth of Er.” <i>The Republic</i>. (CTools) ▪ Nietzsche, Friedrich. Selections. (CTools) 	Classes end Tuesday: No Discussion Sections
	Dec. 13	Final paper due via CTools by midnight.	



Maya Lin, *Wave Field*, 1995; University of Michigan, North Campus, SE side of Francois-Xavier Bagnoud Building