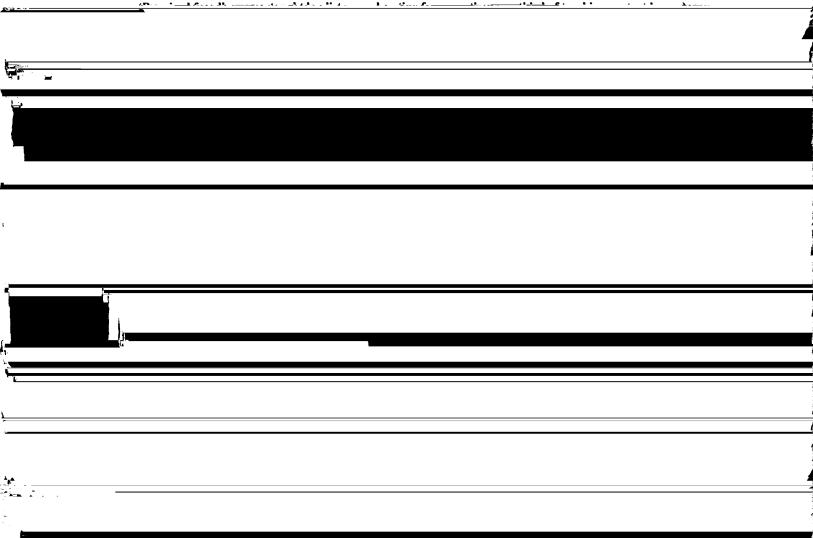# Undergraduate Distance Education Review Form

Existing and Special Topics Course

Course: PHIL 222: Ethics

Instructor(s) of Record: Eric M. Rubenstein

Phone: x3575   **Email:** erubenst@iup.edu

Step One: Proposer

A. Provide a brief narrative rationale for each of the items, A1- A5.

PLEASE SEE ATTACHED FOR ANSWERS TO A1- A5.

1. How is/are the instructor(s) qualified in the distance education delivery method as well as the discipline?

2. How will <u>each objective</u> in the course be met using distance education technologies?

3. How will instructor-student and student-student, if applicable, interaction take place?

4. How will student achievement be evaluated?

Forward form and supporting materials to Liberal Studies Office for consideration by the University-wide Undergraduate Curriculum Committee. Dual-level courses also require review by the University-wide Graduate

Committee for graduate-level section.

Recommendation: ☒ Positive (The objectives of this course can be met via distance education)

☐ Negative

Gail SSechrist   10/23/07

<u>**REVIEW FORM for Distance Education version of Course**</u>

<u>**Step One:**</u> **Proposer: Eric M. Rubenstein (for PHIL 222 Ethics (DE))**

A1. How is/are the instructor(s) qualified in the distance education delivery method
as well as the discipline?

I have been teaching Philosophy for over a decade, including many courses in Ethics

that ask students to apply something learned ealier to a new situation or context. I might ask them, to give an example, to apply the theory of utilitarianism to the issue of euthanasia, and asking them to discuss what they do and do not find appealing in this

I will use WebCT's format for quizzes, in addition to pointed short essay questions to help focus their thinking and make sure they are concentrating on the essentials of a given subject. By getting students to work on writing clear and concise answers to such questions will also help sharpen their thinking. As a famous philosopher once wrote

Grades will be based upon the following assignment types (with percentage of grade noted)"

3 Short Writing Assignments: 15%
5 Unit Quizzes: 30%
3 Exams: 30%
Final Exam: 15%

Online Discussion/Participation: 10% (Students will be required to participate in

COURSE REQUIREMENTS, POLICIES AND GENERAL INFORMATION

Office: 446 Sutton Hall
Telephone: 357-2310
Office Hours: M/W/F 8-9 A.M.; M/W 2-3 P.M.;
                 and by appointment.

001:    9:15-10:15 A.M., UHL 101
002:    10:30-11:30 A.M. UHL 101
003:    1:00- 2:00 P.M.   WIL 203

II. DESCRIPTION OF COURSE:
This course is an investigation of efforts to rationally justify
moral judgments. It deals with fundamental

(B) To enhance students' abilities to think critically and
responsibly about ethical issues by understanding the philosoph:

IV. TEXTS:

(A)   Gary Percesepe, ed., *Introduction to Ethics: Personal*

With regard to the course grade, a class curve may be used
when, in my judgment, it is warranted. No student, however,
will receive a course grade lower than that determined by
the above scale.

VI. COURSE OUTLINE:

(1) INTRODUCTION (ITE, pp. 1-27)
(2) ETHICAL THEORIES (ITE, pp. 30-94):
      a. Alasdair MacIntyre, "Tradition and the Virtues"
      b. James Rachels, "Utilitarianism"
      c. Onora O'Neill, "Kant's Ethics"
      d. Ronald Dworkin, "Taking Rights Seriously"
      e. John Rawls, "A Theory of Justice"
      f. Carol Gilligan, "In a Different Voice: Women's
          Conceptions of Self and of Morality
(3) PLATO, *The Apology & The Crito*, (LDS 37-92)
(4) ETHICS OF COMMUNITY:
      Martin Luther King, Jr., "On Being a Good Neighbor"
      (ITE, 106-111)
(5) ETHICS OF FRIENDSHIP, LOVE, AND CARING:
      Shulamith Firestone, "Love and Women's Oppression"
      (ITE, 190-197)

a lecture, read the assignment and another student's class notes.
I consider attendance in determining borderline semester grades.

(B) Attendance _is_ mandatory on examination days. There will be
no make-up examinations. Students will receive an "F" for each

justifiable and verifiable. Since you are not familiar with my
standards of justification and verification, do not undertake to
judge what I will accept or reject.

In all cases where an examination has been missed, contact
me and discuss the problem.

Please, again be forewarned, with regard to your final
examination, not to make plans to leave campus before December

(Proposed) SYLLABUS for PHIL 222: Ethics (Online Course)

O. Instructor Information

Name: Eric M. Rubenstein

Office Location: 438 Sutton Hall; IUP Campus, Indiana, PA

Biography: Prof. Rubenstein received his Ph.D from University of North Carolina
(Chapel Hill) in 1996, and taught at Colgate University for 4 years before moving to IUP.
He teaches a number of courses besides Ethics, including Metaphysics and also Ancient

II. Course Outcomes and Objectives

A. To introduce students to some of the great moral philosophers of Western civilization

metaphysical issues, and the material will be covered will have both historical and contemporary significance.

B. To enhance student's abilities to think critically and responsibly about ethical issues

every discussion. That leads students to do it for the sake of doing it, even if they have

nothing to offer or ask. Instead, I will be looking for the quality of your contributions, and what they add to the discussion. Good questions can be just as important, if not more so, than good "answers". More to follow on this issue.

IV. Important Information About the Course

This is an online (distance education) course. It will be found in its entirety at WebCT

Plagiarism is the representation of another person's words and ideas as one's own. A student who plagiarizes all or part of an assignment can expect strong penalties, ranging from failure in that assignment to being recommended for a hearing before a judiciary body of the University. I recommend that you review the IUP *Academic Policy and Pro-*

http://www.iup.edu/registrar/catalog/acapolicy/index.shtm

Academic honesty is an essential component of intellectual development. And it is a vi-

V. Detailed Course Outline

Perspectives (McGraw Hill, 2002).

Week 1-2   *Introduction to Philosophy and Ethical Theories*
            Moral Theory 1: Utilitarianism
                    Act vs. Rule Utilitarianism
            Readings: John Stuart Mill pp.39-44.
                    Rawls: "Two Concepts of Rules" (Online pdf)

Week 3-4   *Moral Theory 2: Kant's Deontology*

pp.505-512.

Boxill, from *Blacks and Social Justice*, pp.531-536.

Week 13-14 *Ethics of Gender Equality*
Readings: Jaggar, "Sexual Difference and Sexual Equality", pp.570-5.

SAMPLE LESSON PLAN
Eric M. Rubenstein
(Topic: Utilitarianism)

I. Instructions for this lesson/lecture (on the moral theory called "Utilitarianism")
II. Lecture Outline
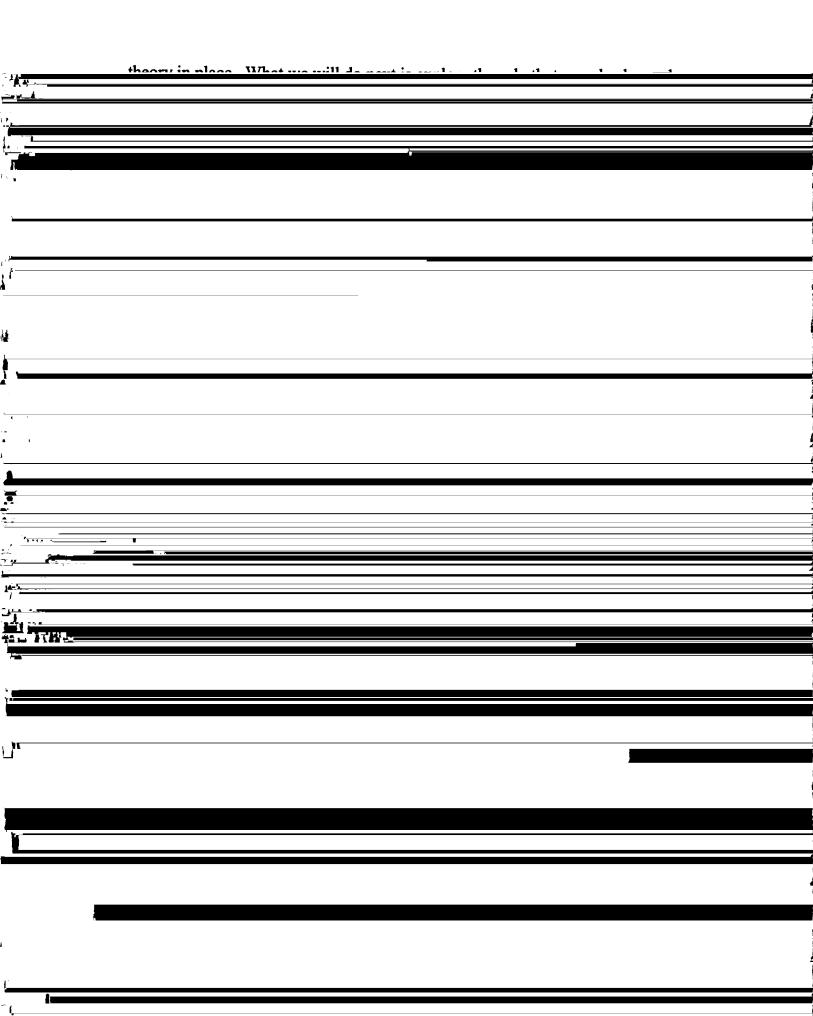III. Study Guide

*   *

I. Instructions

A. Read the chapter on Utilitarianism and John Stuart Mill pp.39-44. Then read the article by Rawls: "Two Concepts of Rules" (in the "Readings" folder on WebCT).
B. Download the lecture (available as an .mp3 file on WebCT in the folder entitled, "Lectures" and also on my homepage.)
C. Read the Lecture Outline either along with the lecture or afterwards.
D. Consult the Study Guide to make sure you understand the major points.
E. Prepare for a quiz on Utilitarianism

II. LECTURE OUTLINE: Utilitarianism

about the motivation for being moral. Plato gave a famous argument for being

moral people are happier than immoral people. We are not going to pursue that

answer. □□Later in the course we will return to the question, though, of why we
ought to be moral.

For the time being we will presume that people think they ought to be moral. That

Everything that we think is good is so either because it is a pleasure or it

good because of its link with pleasure or happiness.

As well, we are NOT asking- of a particular case whether it produces only happiness, or only the opposite of happiness- but whether an act on the whole produces more happiness than unhappiness- it doesn't have to be an all or nothing deal- an act might have happy and unhappy consequences, but the question is, of the given choices, which would produce more happiness in total. So, you add the

good stuff to the bad stuff and see what the total is (think of perhaps as good as and bad as -).

So, you can see that the circumstances of the act matter greatly. For in some cases what would be wrong would be right in other cases

theory in place. What we will do next is explain the order that we had observed

III. UTILITARIANISM: STUDY GUIDE

I. Utilitarianism in General
A. The Good: All things are good either because they are pleasures or are

connected with pleasure.
B. The Right: What is right involves the maximizing of the Good, i.e. pleasure.

1) *Consequentialist*: Moral rightness/wrongness is assessed in terms of consequences.

2) *Hedonistic*: What matters in moral assessment are consequences with respect to pleasure/pain.

3) *Egalitarian*: Everyone's happiness matters equally; it is a non-egoistic theory.

II. Two Versions of Utilitarianism

A) *Act Utilitarianism*: The proper level of moral assessment is at the level of acts. On this account, faced with a choice of options the right action is that which produces a greater net total of happiness than any of the other available options. On this version, an act that is moral in one case might be immoral in another.

Moral Rules and Principles: Utilitarianism assesses morality on a case by case basis. Moral rules, accordingly, are used merely as rules of thumb. They provide summaries of past actions and can be used to guide our decision making. However, the rules themselves don't tell what in a given case is right or wrong. That depends on the circumstances of the case.

B) *Rule Utilitarianism*: The proper level of moral assessment is

only if we are RU's. Could there be promises without RU? If not, and since a

Additionally, could we prevent violations of people's rights with just AU?
    C) How about this one?: Talk like a RU but act like an AU.

Sample Questions:
            [Answers: 1) c; 2) d; 3) F; 4)T; 5) F]

1. Utilitarianism is concerned with maximizing the happiness of
        a) only the agent.
        b) no one.
        c) all who are affected by an action.
        d) None of the above.