

CURRICULUM PROPOSAL COVER SHEET
University-Wide Undergraduate Curriculum Committee

LSC Use Only
Number _____
Action _____
Date _____

UWUCC Use Only
Number _____
Action _____
Date _____

I. TITLE/AUTHOR OF CHANGE

COURSE/PROGRAM TITLE PH 405 JUSTICE & HUMAN RIGHTS*
DEPARTMENT Philosophy & Religious Studies
CONTACT PERSON Dr. Sharon Montgomery

*= Revised catalogue description.

II. THIS COURSE IS BEING PROPOSED FOR:

_____ Course Approval Only
_____ Course Approval and Liberal Studies Approval
x Liberal Studies Approval only (course previously has been approved by the University Senate)

III. APPROVALS

Sharon Montgomery
Department Curriculum Committee

Sharon Montgomery
Department Chairperson

RR
College Curriculum Committee

R. Judge
College Dean*

CP. Ashby
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 405 JUSTICE & HUMAN RIGHTS

3 credits
3 Lecture Hours

An introduction to theories of justice and an analysis of the concept of human rights which is central to a just society and to much moral, political, and legal dispute. This course will explore relevant major positions in the history of philosophy; but its major focus is contemporary and raises issues such as Women's Rights, Black Rights, Animal and Environmental Rights, Welfare Rights and Rights to Life (or Death). Junior or Senior standing, or Instructor Permission Required Along with well Developed Thinking and Reading Skills.

II. COURSE OBJECTIVES

1. To introduce students to some of the great moral philosophers of western civilization (across gender, ethnic, and racial boundaries where feasible) within the area of ethics. Included would be a variety of relevant epistemological and metaphysical issues (such as the justification of rights claims and principles of justice, the nature of a person: only humans and/or all humans, etc.). And the material covered has both historical and contemporary significance (such as the theories of Hobbes and Kant as well as Rawls and Nozick, controversies over gender as well as racial issues, debates about animal rights, considerations regarding the status of rights in Africa, Russia and other countries, etc.).
2. To enhance students' abilities to think critically and responsibly about matters of value by way of an understanding of those philosophical theories, concepts and methods of analysis that are central to the area of ethics and by application of those concepts and methods to contemporary moral issues involving questions of justice and human rights.
3. To enlighten students' sensibilities regarding sexism, racism, ageism and speciesism (i.e., treating non-human animals in ways in which it would be considered immoral to treat human animals).

III. COURSE OUTLINE

A. Basic Theories in the History of Ethics

1. An analytic, evaluative survey of basic ethical theories that are part of, or have greatly

influenced, theories of justice and analyses of moral rights such as: Egoism, Utilitarianism and Kantianism.

B. Moral Rights

1. Nature and basis of moral rights: an analysis of the concept; moral vs. legal rights; justification of rights claims (e.g., supported by considerations of utility or principle, based on abilities or needs or interests, etc.); a consideration of the controversies surrounding the question as to which rights, if any, exist (e.g., right to life -- or death --, right to freedom of expression, right to a sufficient standard of living, etc.).
2. Extent of rights: a consideration of the controversies surrounding the question as to who, if anyone, has moral rights (e.g., all and only humans, only but not all humans, non-human animals, the environment, future generations, etc.).
3. Application to contemporary moral issues such as women's rights, Black rights, animal rights, children's rights, sexual preference rights, welfare rights, workers' rights, rights to freedom of expression vs. the limits of tolerance, rights to freedom of expression vs. security rights, etc.

C. Theories of Justice

An analytic evaluative survey of historically and contemporarily influential theories of justice such as Hobbes', Kant's, Rousseau's and Locke's Social Contract theories; the Social Contract theories of John Rawls and David Gauthier; Robert Nozick's theory of justice. Special emphasis will be placed on the status of rights, the balance struck between Utilitarian (policy) and Kantian (principle) considerations and the comparative emphasis on the values of equality and freedom within these theories.

*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. Short Papers or a Term Paper.

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

1. Any one or more 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: THE PHILOSOPHY OF HUMAN RIGHTS, Morton E. Winston (ed.), Wadsworth Publishing Company, 1989; RIGHTS, David Lyons (ed.), Wadsworth Publishing Company, 1979; UTILITY AND RIGHTS, R. G. Frey (ed.), University of Minnesota Press, 1984; JUSTICE: ALTERNATIVE POLITICAL PERSPECTIVES, James Sterba (ed.), Wadsworth Publishing Company, 1980; PHILOSOPHICAL ISSUES IN HUMAN RIGHTS: THEORIES AND APPLICATIONS, Patricia H. Werhane, A. R. Giori, David T. Ozar (eds.), Random House, 1986; ECONOMIC JUSTICE: PRIVATE RIGHTS AND PUBLIC RESPONSIBILITIES, Kenneth Kipnis and Diana T. Meyers (eds.), Rowman & Allanheld, Publishers, 1985.
2. Any one or more relevant book length work such as: HUMAN RIGHTS: ESSAYS ON JUSTIFICATION AND APPLICATION, Alan Gewirth, University of Chicago Press, 1982; A THEORY OF JUSTICE, John Rawls, Harvard University Press, 1971; ANARCHY, STATE AND UTOPIA, Robert Nozick, Basic Books, Inc., 1974; MORALS BY AGREEMENT, David P. Gauthier, Oxford University Press, 1986; ANIMAL LIBERATION, Peter Singer, A New York Review Book, 1975; THE CASE FOR ANIMAL RIGHTS, Tom Regan, University of California Press, 1983.
3. Possible supplemental textbook focusing on applied articles such as: FEMINISM AND PHILOSOPHY, Mary Vetterling - Braggin, Frederick A. Elliston & Jane English, (eds.), Littlefield, Adams & Co., 1978; REVERSE DISCRIMINATION, Barry R. Gross, (ed.), Prometheus Books, 1977; HUMAN RIGHTS AND DEVELOPMENT IN AFRICA, Claude E. Welch, Jr. & Ronald T. Meltzer, SUNY Press, 1984; WORKER'S RIGHTS, Mary Gibson, Rowman & Allanheld, Publishers, 1983.
4. Possible handouts related to course material.

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 101, PH 120, PH 221,
PH 222, PH 223

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.	<u> X </u>	<u> </u>	
2. Literacy--writing, reading, speaking, listening	<u> </u>	<u> X </u>	
3. Understanding numerical data	<u> </u>	<u> </u>	
4. Historical consciousness	<u> </u>	<u> X </u>	or no depending on instructor
5. Scientific inquiry	<u> </u>	<u> </u>	
6. Values (ethical mode of thinking or application of ethical perception)	<u> X </u>	<u> </u>	
7. Aesthetic mode of thinking	<u> </u>	<u> </u>	
B. Acquiring a Body of Knowledge or Understanding Essential to an Educated Person			
	<u> X </u>	<u> </u>	
C. Understanding the Physical Nature of Human Beings			
	<u> </u>	<u> </u>	
D. Certain Collateral Skills:			
1. Use of the library	<u> </u>	<u> X </u>	or no depending on instructor
2. Use of computing technology	<u> </u>	<u> </u>	

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 SYLLABUS AND 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 SYLLABUS AND 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 -- LIBERAL STUDIES ELECTIVES

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.

Liberal Studies Elective Criteria which the course must meet:

- Meet the "General Criteria Which Apply to All Liberal Studies Courses."
- Not be a technical, professional, or pre-professional course.

Explanation: Appropriate courses are to be characterized by learning in its broad, liberal sense rather than in the sense of technique or professional proficiency. For instance, assuming it met all the other criteria for Liberal Studies, a course in "Theater History" might be appropriate, while one in "The Craft of Set Construction" probably would not; or, a course in "Modern American Poetry" might be appropriate, while one in "New Techniques for Teaching Writing in the Secondary Schools" probably would not; or, a course on "Mass Media and American Society" might be appropriate, while one in "Television Production Skills" probably would not; or, a course in "Human Anatomy" might be appropriate, while one in "Strategies for Biological Field Work" probably would not; or, a course in "Beginning French" might be appropriate, while one in "Practical Methods for Professional Translators" probably would not.

Part II. Liberal Studies Goals:

- A1. Students are introduced to theoretical controversies (e.g., human rights only or also animal rights, emphasis on equality vs. freedom in theories of justice, etc.) and practical moral dilemmas (e.g., women's rights, Black rights, the rights of the affluent vs. the rights of the poor, 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, Kant, Rawls and Nozick, among others, may be covered and are applied to issues of contemporary significance such as animal rights, racism, and sexism.
- 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., discrimination) are explored within their historical and contemporary contexts. Basic ethical concepts (e.g., human rights, justice, equality and freedom, etc.) and theories (e.g., utilitarianism, Kantianism, social contract, etc.) which constitute the basis for moral deliberation are presented. And this theoretical material is applied to contemporary moral dilemmas (e.g., Black rights in South Africa, the rights of women to control their own bodies, the right to be saved from starvation, animal rights vs. scientific experimentation, etc.). Related epistemological and metaphysical issues are also discussed (e.g., the basis of rights and the justification of rights claims, the nature of a person, 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 to speciesism.

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.

Furthermore, we do not have introductory major courses as such. This course meets all the requirements of a Liberal Studies "mandated" course except that it is a little more intense and demands a little more reading and comprehension ability. It would, therefore, be an ideal course for the better students at IUP. If a student can fulfill a requirement at a higher level, should he/she be required to take a lower level course?

- 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, students may enter the course as sexists or racists or speciesists and they will be 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 Black rights in South Africa and may also be treated elsewhere where appropriate and feasible.

Date: June 27, 1989

Subject: Request For Approval of Dual Category

To: Liberal Studies Committee

From: Philosophy & Religious Studies Department

I. Dual Category

We are requesting that each of the courses in this group (PH 324, 325, 405, 420, 421) satisfy, at the student's option, either the Humanities: Philosophy/Religious Studies category or the Liberal Studies Elective category. We feel this is appropriate because these courses satisfy the Humanities: Philosophy/Religious Studies criteria and, although they are advanced courses, they are not "in the normal sense" technical, professional, or pre-professional courses.

Philosophy is neither a profession nor a vocationally oriented discipline. At least at the undergraduate level, most if not all philosophy courses are broad based and treat issues of significance to all humans as they attempt to understand their existence and their experience. It is in their very nature to be liberal studies courses and to have, in most cases, an interdisciplinary flavor.

None of the courses in this group has a course prerequisite hence each involves a general introduction to the discipline of philosophy and its methodology. In that the courses are advanced in the sense of probing their subject matter more deeply than a typical introductory level course, they are more difficult to understand than the courses we have placed in the "mandate" only category. For that reason they are appropriate only for junior or senior students who have well developed thinking and reading skills as well as greater motivation and interest in pursuing philosophical issues. Indeed we feel that these courses are more appropriate for such students than are the courses that we have placed in the "mandate" only category.

II. Humanities: Philosophy/Religious Studies Category

We are also submitting, at this time, one additional course for our "mandate" only category: PH 223 Philosophy of Art. This was one of our original General Education courses which has been appropriately modified to satisfy Liberal Studies requirements. It is not an advanced course. Value theory in Philosophy includes both ethics and aesthetics. We have previously submitted an ethics course; this is an aesthetics course. It is one of the five main areas of Philosophy.

III. Liberal Studies Elective Category

Philosophy is presently working on a group of courses to be considered for the LS Elective category. These will be submitted in the early part of the F89 semester.

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