Humanities and Philosophy Program
Self Study and Evaluation

I. Program Description ................................................................................................................... 2
   Type of Program ....................................................................................................................... 2
   Support Function ....................................................................................................................... 3
   Mission and Goals ..................................................................................................................... 3

II. Humanities and Philosophy Faculty ..................................................................................... 12

III. Staff ...................................................................................................................................... 14

IV. Students ............................................................................................................................... 15
   Table Showing Student Credit Hours for Academic Year 2007-08: ........................................ 15
   Humanities and Philosophy Enrollment Trends—2004-2008 ................................................ 16
   DSC Bachelor Degrees conferred for which Humanities 3030 and Philosophy 3510 are
   requirements: ............................................................................................................................. 18

V. Program Costs ....................................................................................................................... 18

VI. Program Assessment .............................................................................................................. 22
   Assessment Processes for Hum 1010, Introduction to Humanities ........................................ 22
   Assessment Processes for Humanities 3030, Multicultural Studies ........................................ 27
   Assessment Processes for Philosophy 1000, Introduction to Philosophy ................................ 28
   Assessment Processes for Phil. 1120, Social Ethics ................................................................. 33
   Assessment Processes for Philosophy 3510, Professional Ethics ............................................. 36

VII. Physical Facilities ............................................................................................................... 38
   Description of facilities, equipment, technology ..................................................................... 38
   Media, information resources, library support ......................................................................... 39

VIII. Strengths and Challenges .................................................................................................. 40

IX. Recommendations, Plans, & Improvements ....................................................................... 43
I. Program Description

Type of Program
The Humanities and Philosophy program is a part of the Humanities and Social Sciences Department, which is part of the Division of Humanities and Social Sciences, which is part of the School of Arts and Letters.

Catalog Descriptions:

**HUM - 1010 Intro to Humanities *HU 3.00 CR**
For students in all disciplines with an interest in exploring the interrelationship of art, literature, music, philosophy, architecture, sculpture, and other art forms. Enhances appreciation and understanding of all forms of creative human expression. Includes a text, films, group discussions, lecture, and written responses to the humanities through papers and exams. Successful students will demonstrate skill in discussing, reading and writing about the humanities. This course satisfies a general education requirement in the humanities. 3 lecture hours per week.

**HUM - 3030 Multicultural Studies 2.00 CR**
Provides instruction in issues of race, gender, and class, and gives students a theoretical grounding. Uses texts, films, and other media from literature, philosophy, sociology, and ethnology. Students will apply theory to actual case studies from modern professional settings. Prerequisite: Acceptance into a baccalaureate program or permission of upper-division advisor. 2 lecture hours per week.

**PHIL - 1000 Intro to Philosophy *HU 3.00 CR**
For students of all disciplines. Teaches the general nature of philosophy, its origins and its influences on human experience. Offers an introduction to philosophical theories of knowledge, ethics and values, truth, reality, being, science, politics, aesthetics and religion. Requirements include examinations requiring essay and objective responses, formal essays and informal written responses, quizzes, and participation in class discussions and group presentations. Satisfies a general education requirement in the humanities. 3 lecture hours per week.

**PHIL - 1120 Social Ethics *HU 3.00 CR**
For students in all disciplines who are interested in philosophy, moral values and the application of ethics to social issues. This course also satisfies a general education requirement in the humanities. Teaches the historical development of Western value systems, including the contribution of classical and Hebraic traditions to current personal and political values. Students are also asked to apply ethical theories such as utilitarianism and Kantian formalism to social issues of our day, such as genetic engineering, business practices, world hunger, euthanasia, and war. 3 lecture hours per week.
PHIL - 3510 Professional Ethics 3.00 CR
Examination of selected ethical issues in business and technology, e.g., justice, corporate responsibility, preferential treatment, advertising practices, environmental responsibility, confidentiality and privacy, and government regulation. Prerequisite: Acceptance into a baccalaureate program or permission from upper-division advisor. 3 lecture hours per week.

Support Function
Three of the five courses in this program fill General Education Requirements in the Literature/Humanities Breadth & Depth Requirements: Humanities 1010, Philosophy 1000, and Philosophy 1120. However, the two upper-division courses, Humanities 3030 and Philosophy 3510, were developed to fulfill requirements in the areas of diversity and professional ethics, respectively, for bachelor degree programs.

Mission and Goals
Three courses in this program meet the needs of students filling General Education requirements; two courses have been developed as ancillary courses to meet the needs of students in Business, Computer Science, and Communication related bachelor programs. The goals and aims of the program [which will be listed further down] are directed at the same goals expressed in DSC’s Mission Statement:

“Dixie State College of Utah (DSC) strives to help students to define, shape and achieve educational and life goals. It is dedicated to providing personalized and excellent teaching in a learning environment where all students can become passionate about their individual educational endeavors. . . . Graduates will be able to think critically, communicate clearly, and solve problems. Through exposure to the breadth of human knowledge and experience, they will investigate and enhance their world views to achieve a global perspective. They will make responsible and meaningful contributions to society, in part through service to others. Graduates will become citizen-scholars.”

The Humanities and Philosophy program helps meet both parts of DSC’s Strategic Academic Plan:

“DSC offers associate degrees and certificate programs that meet the needs of students, the community and the state. The College also offers baccalaureate programs in high demand areas and in core or foundational areas consistent with four-year colleges.”

---
The program also meets the goals identified by DSC’s School of Arts and Letters, as found on the school’s home page:

“You'll learn to read, communicate, and (most importantly) to think, . . . [you may learn] the beauty of poetry, the profundity of philosophy, or the insights of history.”³

Courses in Humanities and Philosophy are tailored to support the aims outlined in Humanities and Social Sciences Department descriptions of programs:

“Humanities courses help students understand important concepts, terms, ideas, methodologies, thinkers, and creators related to the arts, literature, philosophy, history, and social sciences.

These courses also strengthen students’ ability to think critically, analytically, and concretely about important social and personal questions and to communicate these thoughts effectively in written and oral discourse.

Courses in philosophy provide an overview of theories about the nature of existence, knowledge, truth, freedom, autonomy, aesthetics, ethics and logic.”⁴

Humanities 1010 (Introduction to Humanities), Philosophy 1000 (Introduction to Philosophy), and Philosophy 1120 (Social Ethics) are the courses that fill General Education requirements.

**Dixie State College General Education goals are as follows:**

[General Education courses] will help students establish and expand their world views by effectively communicating, evaluating, and appreciating--

- global awareness, human values, and sensitivity,
- social behavior and interactions, historical contexts, government and political awareness,
- artistic expression,
- scientific thought processes,

In order to achieve the above knowledge, appreciation and understanding, Dixie College's general education program will provide students with prerequisite skills, including--

- reading skills,
- written and oral communication skills,
- mathematical and quantitative analysis skills,
- critical thinking and abstract reasoning skills,

• research skills,
• and computer skills.  

The Requirement for Philosophy and Humanities courses which fulfill General Education Humanities credit states the following:

All syllabi for HUM 1010, PHIL 1000, and PHIL 1120 will include these objectives:

➢ Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
➢ Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

The humanities remain at the core of a liberal education. As such, courses in Humanities and Philosophy that fulfill the General Education Humanities requirement help students develop:

• an understanding of cultural diversity and continuity as well as some historical and philosophical influences that have contributed to our present culture and that may affect our future
• an understanding of the interrelatedness of human history, great ideas, and the arts
• an understanding that the study of humanities is a study of the creators of ideas, words, and artifacts that reflect the creators’ values
• the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems
• an appreciation of the need for social interdependence, civic purpose, and responsible citizenship by helping individuals understand their common heritage
• the ability to analyze, synthesize, discuss, and write about cultural values and the various ethical approaches to social and political issues in our society
• the ability to define and examine our personal value systems and understand their cultural roots
• an understanding of the traditions of philosophical thought

The directives included in the General Education Humanities also require the following of courses filling GE:

“To meet these goals [listed above], courses in the humanities will require students to complete, at a minimum, the following:

• Study a substantial amount of relevant material (primary and secondary texts and other appropriate media) in order to understand and appreciate the variety and complexity of humanistic thought and invention

• Write at least one extensive critical essay on a theme, work, group of works, significant figure, or any other relevant topic that demonstrates the ability to analyze, synthesize, and evaluate information
• Produce brief response writings on relevant topics to demonstrate competency in reading and responding to texts and other media as well as how significant periods and figures have shaped humanistic thought and defined our value systems
• Take exams that measure retention of course material as well as original analysis and insight into relevant topics
• Participate in lectures and discussions to develop skill in articulating and defending analyses and understandings of course subjects
• Attend or participate in an event at the college or in the community related to the course subject – if appropriate

The specific student learning objectives for each of the five courses is as follows:

**Humanities 1010:**

**Students will**

• Demonstrate an understanding of cultural diversity
• Demonstrate the ability to think critically about and discuss the interrelatedness of art, philosophy and events during historical periods
• Recognize that the study of humanities is a study of the creators of ideas, words, and artifacts; the artifacts themselves, and the values those creators held.
• Demonstrate an increased understanding of what moves humans to create and how their creations reflect their world views.
• Demonstrate an understanding of how famous men and women have analyzed their own culture and, with those ideas, examine, affirm, and challenge the patterns of thought in our own time.
• Demonstrate an understanding of the relation between current issues and those of other times, places, and cultures.

Two guiding goals for all GE Humanities and Philosophy courses:

- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

---

### Articulation with Missions and Goals

<table>
<thead>
<tr>
<th>Hum1010 Student Obj.</th>
<th>DSC GE Goals</th>
<th>GE Hum Req. Goals for Phil. And Hum. courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrate an understanding of cultural diversity</td>
<td>global awareness, human values, and sensitivity</td>
<td>an understanding of cultural diversity and continuity as well as some historical and philosophical influences that have contributed to our present culture and that may affect our future</td>
</tr>
<tr>
<td>Demonstrate the ability to think critically about and discuss the interrelatedness of art, philosophy and events during historical periods</td>
<td>global awareness, human values, and sensitivity; social behavior and interactions, historical contexts, government and political awareness, artistic expression,</td>
<td>an understanding of the interrelatedness of human history, great ideas, and the arts</td>
</tr>
<tr>
<td>Recognize that the study of humanities is a study of the creators of ideas, words, and artifacts; the artifacts themselves, and the values those creators held</td>
<td>artistic expression,</td>
<td>an understanding that the study of humanities is a study of the creators of ideas, words, and artifacts that reflect the creators’ values</td>
</tr>
<tr>
<td>Demonstrate an increased understanding of what moves humans to create and how their creations reflect their world views.</td>
<td>global awareness, human values, and sensitivity . . . , historical contexts, government and political awareness, artistic expression, critical thinking and abstract reasoning skills</td>
<td>an understanding that the study of humanities is a study of the creators of ideas, words, and artifacts that reflect the creators’ values</td>
</tr>
<tr>
<td>Demonstrate an understanding of how famous men and women have analyzed their own culture and, with those ideas, examine, affirm, and challenge the patterns of thought in our own time</td>
<td>global awareness, human values, and sensitivity; social behavior and interactions, historical contexts, government and political awareness, artistic expression, reading skills, critical thinking and abstract reasoning skills</td>
<td>the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems; an appreciation of the need for social interdependence, civic purpose, and responsible citizenship by helping individuals understand their</td>
</tr>
<tr>
<td>Hum1010 Student Obj.</td>
<td>DSC GE Goals</td>
<td>GE Hum Req. Goals for Phil. And Hum. courses</td>
</tr>
<tr>
<td>---------------------</td>
<td>--------------</td>
<td>-------------------------------------------</td>
</tr>
<tr>
<td>Demonstrate an understanding of the relation between current issues and those of other times, places, and cultures.</td>
<td>global awareness, human values, and sensitivity</td>
<td>the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems; an appreciation of the need for social interdependence, civic purpose, and responsible citizenship by helping individuals understand their common heritage</td>
</tr>
</tbody>
</table>

**Philosophy 1000:**

**Students will**

- Explain, critique, and apply the principle theories of philosophy, including theories of ethics, epistemology, metaphysics, and social philosophy;
- Read the literature of the field critically; identify, explain, and critique arguments; and synthesize information from a variety of sources;
- Articulate and apply a well-developed set of philosophical principles to a variety of real-life situations;
- Participate effectively and critically in formal and informal discourse about philosophical issues.

Two guiding goals for all GE Humanities and Philosophy courses:

- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

**Philosophy 1120:**

In this course, as measured in class discussions, quizzes, short essays, exams, group presentations, and a research paper, students will:
• Demonstrate a knowledge of the historical foundations of various ethical systems such as those found in Aristotelian Virtue ethics, Kantian deontological ethics, Bentham’s and Mill’s Utilitarian theories, and the more current theories of Ross, Rawls, and Nozick.
• Demonstrate the ability to apply the theories of various philosophers above to recurring human dilemmas and to current ethical problems
• Demonstrate an understanding of theories such as those of Kohlberg, Gilligan, and Perry about the process of moral development.
• Demonstrate an increased awareness of how their own values systems may be derived from, disagree with, or reflect the views of philosophers of the past.
• Demonstrate the ability to think critically in applying their own value systems to modern ethical dilemmas.

Two guiding goals for all GE Humanities and Philosophy courses:
  ➢ Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
  ➢ Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

Articulation with Missions and Goals

<table>
<thead>
<tr>
<th>Phil 1120 Student Obj.</th>
<th>GE Goals</th>
<th>GE Hum Req. Goals for HUM/PHIL Courses</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrate a knowledge of the historical foundations of various ethical systems such as those found in Aristotelian Virtue ethics, Kantian deontological ethics, Bentham’s and Mill’s Utilitarian theories, and the more current theories of Ross, Rawls, and Nozick.</td>
<td>global awareness, human values, and sensitivity</td>
<td>an understanding of cultural diversity and continuity as well as some historical and philosophical influences that have contributed to our present culture and that may affect our future; an understanding of the traditions of philosophical thought; the ability to analyze, synthesize, discuss, and write about cultural values and the various ethical approaches to social and political issues in our society</td>
</tr>
<tr>
<td>Demonstrate the ability to apply the theories of various philosophers above to recurring human dilemmas and to current ethical</td>
<td>global awareness, human values, and sensitivity, social behavior and interactions, historical</td>
<td>the ability to analyze, synthesize, discuss, and write about cultural values and the various ethical approaches to social and political issues in</td>
</tr>
<tr>
<td>Phil 1120 Student Obj.</td>
<td>GE Goals</td>
<td>GE Hum Req. Goals for HUM/PHIL Courses</td>
</tr>
<tr>
<td>----------------------</td>
<td>----------</td>
<td>--------------------------------------</td>
</tr>
<tr>
<td>problems</td>
<td>contexts, government and political awareness,</td>
<td>our society; an understanding of the traditions of philosophical thought; the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems virtue and integrity</td>
</tr>
<tr>
<td>Demonstrate an understanding of theories such as those of Kohlberg, Gilligan, and Perry about the process of moral development.</td>
<td>critical thinking and abstract reasoning skills; social behavior and interactions; global awareness, human values, and sensitivity</td>
<td>the ability to define and examine our personal value systems and understand their cultural roots; an understanding of the traditions of philosophical thought</td>
</tr>
<tr>
<td>Demonstrate an increased awareness of how their own values systems may be derived from, disagree with, or reflect the views of philosophers of the past</td>
<td>global awareness, human values, and sensitivity . . . , historical contexts, government and political awareness; critical thinking and abstract reasoning skills</td>
<td>the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems; the ability to define and examine our personal value systems and understand their cultural roots; an understanding of the traditions of philosophical thought</td>
</tr>
<tr>
<td>Demonstrate the ability to think critically in applying their own value systems to modern ethical dilemmas</td>
<td>global awareness, human values, and sensitivity, social behavior and interactions, historical contexts, government and political awareness, reading skills, critical thinking and abstract reasoning skills</td>
<td>the ability to understand, empathize with, and resolve issues through the development of an understanding of human needs and problems; the ability to analyze, synthesize, discuss, and write about cultural values and the various ethical approaches to social and political issues in</td>
</tr>
</tbody>
</table>
Phil 1120 Student Obj. | GE Goals | GE Hum Req. Goals for HUM/PHIL Courses
--- | --- | ---
our society; the ability to define and examine our personal value systems and understand their cultural roots

**Philosophy 3510:**

**Students will demonstrate**
- The ability to define and correctly use key terms associated with professional ethics.
- The ability to summarize, analyze, and evaluate the core concepts of a variety of ethical theories.
- The ability to identify significant ethical issues related to various professions.
- The ability to apply basic ethical theories such as Utilitarianism, Kantian Formalism, Rawlsian justice as fairness, and Aristotelian Virtue ethics to a variety of ethical issues and cases.
- The methods of value based reasoning and argument.
- The ability to research an area of professional life, analyze the ethical issues involved, apply a variety of ethical approaches to the issues, and effectively argue for one position, explaining the grounds of that position.

Two guiding goals for all GE Humanities and Philosophy courses:
- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

**Humanities 3030:**

**Humanities 3030 Common Course Objectives**

Students will be able to
- Demonstrate an understanding of cultural diversity in America including race/ethnicity, sex/gender, class, and sexual orientation as cultural categories of which we are all members.
- Demonstrate an understanding of the vocabulary used when dealing with issues of race/ethnicity, sex/gender, class, and sexual orientation.
- Demonstrate an understanding of individual identity and group formation and maintenance as social constructs.
- Demonstrate an understanding of how prejudice and discrimination maintain and institutionalize inequalities based on race/ethnicity, sex/gender, class, and sexual orientation.
- Demonstrate an understanding of the ways inequalities based on race/ethnicity, sex/gender, class, and sexual orientation change over time.

Two guiding goals for all GE Humanities and Philosophy courses:
- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

II. Humanities and Philosophy Faculty

<table>
<thead>
<tr>
<th></th>
<th>Tenure</th>
<th>Contract</th>
<th>Adjunct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Number of faculty with Doctoral degrees</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Number of faculty with Master’s degrees</td>
<td>3</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Number of faculty with Bachelor’s degrees</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Faculty</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Total</td>
<td>4</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>AY</th>
<th># of Majors</th>
<th>Student FTE</th>
<th># of Faculty</th>
<th>FTE-to-Faculty Ratio</th>
<th># of Grads</th>
<th># of Grads Placed</th>
</tr>
</thead>
<tbody>
<tr>
<td>03-04</td>
<td>N/A</td>
<td>141.20</td>
<td>4.53</td>
<td>31.16</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>04-05</td>
<td>N/A</td>
<td>149.83</td>
<td>4.48</td>
<td>33.44</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>05-06</td>
<td>N/A</td>
<td>113.20</td>
<td>4.43</td>
<td>25.55</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>06-07</td>
<td>N/A</td>
<td>104.30</td>
<td>4.31</td>
<td>24.19</td>
<td>NA</td>
<td>NA</td>
</tr>
<tr>
<td>07-08</td>
<td>N/A</td>
<td>87.50</td>
<td>3.30</td>
<td>26.51</td>
<td>NA</td>
<td>NA</td>
</tr>
</tbody>
</table>

Teachers of the 5 courses taught in this area all have responsibilities in other areas as well. The course instructors are as follows:
- Humanities 1010: Terre Burton; Ed Reber
- Humanities 3030: Matt Smith-Larhman; Susan Ertel
- Philosophy 1000: Louise Excell
- Philosophy 1120: Ed Reber
- Philosophy 3510: Ed Reber; Louise Excell

Background and training:
Terre Burton: Professor Burton (Associate Professor) has a joint appointment in Humanities and in English. She received a B.A. from the University of Hawaii and an M.A. from the University of Wyoming. Her training for humanities is superb. She has long been a member of the Community College Humanities Association and regularly attends association meetings. She spent a sabbatical at Cambridge University in England, where she studied literature and other humanities. She also spent a sabbatical visiting countries in Asia and learning more about cultures there. She was awarded a National Endowment for the Humanities fellowship that allowed her to study art in Italy with a small group of scholars for a summer term. On two recent occasions, she was part of NEH sponsored visits to England, France, and Italy where Cambridge University professors gave lectures on art, literature, and history as well as serving as guides to a number of churches, museums, architectural marvels, and historic sites. She has been actively involved in state humanities projects in both Utah and Wyoming for approximately 30 years, often traveling throughout the state as a popular member of the Utah Humanities Speakers Bureau. She is a strong supporter of the arts and humanities functions on this campus.

Ed Reber: Professor Reber (Associate Professor) has a joint appointment in Humanities and English. He received a B.A. from the University of Utah and an MRE and MA from BYU. He has taught humanities and philosophy courses for approximately 20 years. He has twice been awarded NEH fellowships to study ethics with a small group of scholars in summer seminars. The first seminar was at the University of Illinois-Chicago, where he studied the ethical parameters of autonomy and presented a paper there. The second NEH seminar was at the University of Utah, with the topic, Ethics at the End of Life. He presented a paper there on the development of the legal and ethical requirements regarding informed consent in medical settings. He also participated in three NEH-sponsored seminars at Cambridge University, with extensive visits to museums, architectural marvels, and historical sites in England, France, Italy, Austria, and the Czech Republic. He developed and taught a team taught course, along with a sociologist, on aging, death, and dying. He served for several years on the Dixie Regional Medical Center Ethics Committee. He has been a long time member of the Community College Humanities Association and attends those conferences regularly. He has twice been a part of the Utah Humanities Association Speakers Bureau, giving talks on the uses of humor in society. He received an award as Outstanding English Instructor. He was voted Faculty of the Year by DSC students and faculty for 2007-08; he received the Teaching Excellence Award in the fall of 2008.

Matt Smith-Lahrman: Professor Smith-Lahrman (Professor) has a PhD in Sociology from Northwestern University. He has taught sociology, anthropology, humanities, and radio at Dixie State College for ten years. He was part of an NEH sponsored visit to England and France where Cambridge University professors gave lectures on art, literature, and history as well as serving as guides to a number of churches, museums, architectural marvels, and historic sites.

Susan Ertel: Professor Susan Ertel (Associate Professor) is the chair of the Developmental Studies Department. Primarily, she teaches developmental composition courses, yet she has taught both freshman and sophomore levels of composition as well as the Humanities 3030
course dealing with multicultural diversity. She also teaches Children’s Literature when the need arises. Ertel’s undergraduate and graduate degrees are in English with a minor in Spanish. She is currently a doctoral candidate in Higher Education Leadership, Curriculum and Development at Grambling State University in Grambling, LA. Ertel attended the Kellogg Institute at Appalachian State University in 2004 where she received training in diversity, assessment, and other issues related to Developmental Education. She served a two-year term on the Executive Board of the National Association for Developmental Education as Secretary and has been the keynote speaker at three regional NADE conferences. Also, Ertel has held the offices of secretary, president-elect, and president in two regional chapters of NADE as well. Ertel has presented a lecture on the poetry that evolves out of war at the Dixie State College Forum and in humanities courses at DSC. In 2001, Ertel traveled with her DSC colleagues to England and France as part of an NEH grant-sponsored trip. She is particularly interested in world religions, the power of language, and civil and human rights issues. Ertel is the faculty advisor to the Spiritual Sciences club, which offers a venue for students who are not part of main-stream religions to meet and discuss their worldviews, and to the College Democrats, where students who are in the minority politically on this campus can meet to network and learn about the political system in the United States. Also, Ertel is actively involved in working across religious divides to provide community and ecumenical religious experiences in St. George, UT.

Louise Excell: Louise Excell is Professor Emeritus; she held a joint appointment in the English and Humanities Departments at Dixie State from 1986 to 2004, and now teaches as an adjunct in the Humanities Department. She holds a Bachelor of Arts Degree in English with a Minor in History from the University of Utah (1981) and a Master of Arts in English from the University of Utah (1983). She has completed coursework for a Doctor of Arts in English and Philosophy at Idaho State University. She has participated in three NEH-sponsored summer seminars at Cambridge University; she served on the Commissioner of Higher Education’s General Education Task Force; she served a six-year term on the Board of Directors of the Utah Humanities Council; and she is currently a speaker for the Utah Humanities Council’s “Public Square.” Honors include a Teacher of the Year nomination, Dixie College; winner of the Schwartz Award for Exemplary Humanities Project, Federation of State Humanities Councils; Merit Award, Exemplary Project, Utah Humanities Council.

III. Staff
We have 1 ½ FTE (full time-equivalent) staff members:

1 Full-Time: Janeene Cowley
1 Part-Time: Rose Jensen

These 1 ½ FTE employees are shared by the English Department and the Humanities and Social Sciences Departments (containing 18 subset programs/emphases):
• Humanities and Social Sciences/English:
  o Humanities
  o Philosophy
  o Ethics
  o Psychology
  o Sociology
  o Criminal Justice
  o History
  o Political Science
  o Western Civilization
  o Anthropology
  o Spanish
  o French
  o German
  o American Sign Language
  o Composition
  o Literature
  o Professional and Technical Writing
  o English Education

These 1 ½ FTE employees are shared by 57 instructors:

• 29 Full-time faculty
• 28 Adjunct instructors

IV. Students

Table Showing Student Credit Hours for Academic Year 2007-08:

<table>
<thead>
<tr>
<th>Year &amp; Term</th>
<th>Subject</th>
<th>Course</th>
<th>Sec Nbr</th>
<th>CR HRS</th>
<th>Nbr Enrl</th>
<th>SCH</th>
<th>Stu FTE</th>
<th>Dept</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>Summer 07</td>
<td>HUM</td>
<td>1010</td>
<td>3</td>
<td>6</td>
<td>18</td>
<td></td>
<td>1.2</td>
<td>HU</td>
<td>Intro to Humanities *HU</td>
</tr>
<tr>
<td>Summer 07</td>
<td>HUM</td>
<td>3030</td>
<td>2</td>
<td>7</td>
<td>14</td>
<td></td>
<td>0.933</td>
<td>HU</td>
<td>Multicultural Studies</td>
</tr>
<tr>
<td>Fall 07</td>
<td>HUM</td>
<td>3030</td>
<td>2</td>
<td>14</td>
<td>28</td>
<td></td>
<td>1.867</td>
<td>HU</td>
<td>Multicultural Studies</td>
</tr>
<tr>
<td>Spring 08</td>
<td>HUM</td>
<td>3030</td>
<td>2</td>
<td>19</td>
<td>38</td>
<td></td>
<td>2.533</td>
<td>HU</td>
<td>Multicultural Studies</td>
</tr>
<tr>
<td>Fall 07</td>
<td>HUM</td>
<td>1010</td>
<td>3</td>
<td>25</td>
<td>75</td>
<td></td>
<td>5</td>
<td>HU</td>
<td>Intro to Humanities *HU</td>
</tr>
<tr>
<td>Fall 07</td>
<td>HUM</td>
<td>1010 H</td>
<td>3</td>
<td>5</td>
<td>15</td>
<td></td>
<td>1</td>
<td>HU</td>
<td>Intro to Humanities *HU</td>
</tr>
<tr>
<td>Fall 07</td>
<td>HUM</td>
<td>1010 H</td>
<td>3</td>
<td>2</td>
<td>6</td>
<td></td>
<td>0.4</td>
<td>HU</td>
<td>Intro to Humanities *HU</td>
</tr>
<tr>
<td>Fall 07</td>
<td>HUM</td>
<td>1010</td>
<td>3</td>
<td>43</td>
<td>129</td>
<td></td>
<td>8.6</td>
<td>HU</td>
<td>Intro to Humanities *HU</td>
</tr>
</tbody>
</table>
Humanities and Philosophy Academic Year 2007-2008

FTE Faculty= 4.33; Student Credit Hours=1590; SCH produced per FTE Faculty=367.2

Humanities and Philosophy Enrollment Trends—2004-2008

<table>
<thead>
<tr>
<th>Course #</th>
<th>Name</th>
<th>2004</th>
<th>2005</th>
<th>2006</th>
<th>2007</th>
<th>2008</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hum1010</td>
<td>Intro. to Humanities</td>
<td>200</td>
<td>188</td>
<td>219</td>
<td>260</td>
<td>256</td>
</tr>
<tr>
<td>Hum3030</td>
<td>Multicultural Studies</td>
<td>91</td>
<td>98</td>
<td>91</td>
<td>124</td>
<td>72</td>
</tr>
<tr>
<td>Phil1000*</td>
<td>Intro. to Philosophy</td>
<td>74</td>
<td>86</td>
<td>75</td>
<td>38</td>
<td>83</td>
</tr>
<tr>
<td>Phil 1120**</td>
<td>Social Ethics</td>
<td>58</td>
<td>60</td>
<td>82</td>
<td>68</td>
<td>68</td>
</tr>
<tr>
<td>Phil3510***</td>
<td>Business &amp; Professional Ethics</td>
<td>90</td>
<td>96</td>
<td>91</td>
<td>135</td>
<td>119</td>
</tr>
<tr>
<td>Totals</td>
<td></td>
<td>447</td>
<td>458</td>
<td>502</td>
<td>546</td>
<td>559</td>
</tr>
</tbody>
</table>

*Phil 1000 was formerly Phil1010. The numbering was changed to articulate with similar programs around the state.
**Phil1120 was formerly Phil1500. The numbering was changed to articulate with similar programs around the state.

*** While this course number has not changed, the course has changed. The original Phil3510 was developed to focus primarily on business and computer ethics to meet requirements for bachelor degrees in those areas. As of Fall 2008, Business 3510 will replace that course and will be the course taken by students in the business and computer technology areas. Phil3510 is now titled Professional Ethics, the number of credits has changed from 2 to 3, and the focus is more on leadership ethics in general, with an emphasis in Communication-related fields. It is a requirement presently for students getting Communication degrees: therefore, we worked closely with Dr. Randall Chase, The Communication Department Chair, to develop the course. Professors Excell and Reber developed appropriate objectives for the course. We developed a pre-and-post test instrument that was given to students at the beginning of this semester and will be given at the end of the semester. That instrument, as well as other informal and formal assessments will help us determine the appropriateness of the objectives and our effectiveness in helping students reach the goals.

Humanities 2140, Understanding Movies, has been moved under the auspices of the Department of Fine Arts within the Theatre program.

Western Civilization I and Western Civilization II were formerly cross-listed, so students could take them for credit either in the Humanities or for Social Sciences. They are now listed only under the Social Sciences Requirements.

While Humanities 3030 continues to be a requirement for students in Business Department bachelor degrees, Philosophy 3510 has been largely replaced by a Business Ethics course taught within the Business area by Business Department faculty (However, the Business Department still accepts the new Phil 3510 as filling the ethics requirement for its degrees.). The B.S. degrees in Information Technology no longer list either Humanities 3030 or Philosophy 3510 as degree requirements.

As of Fall 2008, Philosophy 3510, Business and Professional Ethics, has been given the new name of simply Professional Ethics. Its redesign aims more at the ethics required by people generally within professional settings; the emphasis, however, is on the issues facing professionals in Communication areas. While we do have a few business students and an occasional English major, more students are from the Communication Department. That has required developing new student learning objectives as well as new assessment processes.
DSC Bachelor Degrees conferred for which Humanities 3030 and Philosophy 3510 are requirements:

<table>
<thead>
<tr>
<th>Area</th>
<th>2004-05</th>
<th>2005-06</th>
<th>2006-07</th>
<th>2007-08</th>
</tr>
</thead>
<tbody>
<tr>
<td>Business</td>
<td>36</td>
<td>54</td>
<td>55</td>
<td>50</td>
</tr>
<tr>
<td>Computer Information Tech.</td>
<td>24</td>
<td>21</td>
<td>19</td>
<td>--</td>
</tr>
<tr>
<td>Communications—New Media</td>
<td>--</td>
<td>--</td>
<td>1</td>
<td>10</td>
</tr>
<tr>
<td>Communications—HCOM, MASS</td>
<td>--</td>
<td>--</td>
<td>--</td>
<td>4</td>
</tr>
</tbody>
</table>

V. Program Costs

**Program Financial Analysis (Provided by Scott Talbot, Executive Director or Business Services, Dixie State College)**

Costs:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Program</strong></td>
<td>Instructional Salaries</td>
<td>Direct Expenditures</td>
<td>Other</td>
</tr>
<tr>
<td>Humanities</td>
<td>113,832.55</td>
<td>44,142.26</td>
<td></td>
</tr>
<tr>
<td>Humanities Upper Division</td>
<td>10,552.72</td>
<td>3,464.94</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy</td>
<td>18,564.82</td>
<td>6,517.99</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy Upper Division</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>142,950.09</td>
<td>54,125.19</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>Instructional Salaries</th>
<th>Direct Expenditures</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanities</td>
<td>142,435.90</td>
<td>50,690.81</td>
<td>-</td>
</tr>
<tr>
<td>Humanities Upper Division</td>
<td>5,634.00</td>
<td>1,239.00</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy</td>
<td>5,446.80</td>
<td>2,056.52</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy Upper Division</td>
<td>7,750.00</td>
<td>1,457.00</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>161,266.70</td>
<td>55,443.33</td>
<td>-</td>
</tr>
</tbody>
</table>
## Revenues:

<table>
<thead>
<tr>
<th>Revenue Type</th>
<th>FY 2007-2008</th>
<th>Appropriation</th>
<th>Total Instruction</th>
<th>Program Direct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legislative Appropriation</td>
<td>21,488,200</td>
<td>8,301,859</td>
<td>135,445</td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Reallocation</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Tuition to Program</td>
<td>9,777,500</td>
<td>3,777,488</td>
<td>61,630</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Program</th>
<th>Instructional Salaries</th>
<th>Direct Expenditures</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanities</td>
<td>124,667.10</td>
<td>46,674.20</td>
<td>-</td>
</tr>
<tr>
<td>Humanities Upper Division</td>
<td>6,886.44</td>
<td>1,515.00</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy</td>
<td>1,945.05</td>
<td>2,044.70</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy Upper Division</td>
<td>4,488.36</td>
<td>987.00</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>137,986.95</td>
<td>51,220.90</td>
<td>-</td>
</tr>
</tbody>
</table>

### FY 2004-2005

<table>
<thead>
<tr>
<th>Program</th>
<th>Instructional Salaries</th>
<th>Direct Expenditures</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanities</td>
<td>118,210.26</td>
<td>42,445.80</td>
<td>-</td>
</tr>
<tr>
<td>Humanities Upper Division</td>
<td>5,008.32</td>
<td>1,102.00</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy</td>
<td>5,000.05</td>
<td>1,649.25</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy Upper Division</td>
<td>4,444.32</td>
<td>978.00</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>132,662.95</td>
<td>46,175.05</td>
<td>-</td>
</tr>
</tbody>
</table>

### FY 2003-2004

<table>
<thead>
<tr>
<th>Program</th>
<th>Instructional Salaries</th>
<th>Direct Expenditures</th>
<th>Other</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanities</td>
<td>121,022.70</td>
<td>41,772.81</td>
<td>-</td>
</tr>
<tr>
<td>Humanities Upper Division</td>
<td>4,382.19</td>
<td>1,086.45</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy</td>
<td>626.03</td>
<td>102.28</td>
<td>-</td>
</tr>
<tr>
<td>Philosophy Upper Division</td>
<td>2,504.11</td>
<td>620.50</td>
<td>-</td>
</tr>
<tr>
<td>Total</td>
<td>128,535.03</td>
<td>43,582.04</td>
<td>-</td>
</tr>
<tr>
<td>Revenue Type</td>
<td>FY 2006-2007</td>
<td>Appropriation</td>
<td>Total Instruction</td>
</tr>
<tr>
<td>--------------</td>
<td>--------------</td>
<td>----------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>Legislative Appropriation</td>
<td>18,786,500</td>
<td>7,080,769</td>
<td>145,906</td>
</tr>
<tr>
<td>Grants</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Reallocation</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Tuition to Program</td>
<td>9,116,500</td>
<td>3,436,075</td>
<td>70,804</td>
</tr>
<tr>
<td>Fees</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Revenue Type</th>
<th>FY 2005-2006</th>
<th>Appropriation</th>
<th>Total Instruction</th>
<th>Program Direct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legislative Appropriation</td>
<td>17,615,000</td>
<td>6,424,929</td>
<td>131,240</td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Reallocation</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Tuition to Program</td>
<td>7,780,500</td>
<td>2,837,874</td>
<td>57,968</td>
<td></td>
</tr>
<tr>
<td>Fees</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Revenue Type</th>
<th>FY 2004-2005</th>
<th>Appropriation</th>
<th>Total Instruction</th>
<th>Program Direct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legislative Appropriation</td>
<td>16,670,200</td>
<td>5,819,949</td>
<td>123,498</td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Reallocation</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Tuition to Program</td>
<td>7,470,000</td>
<td>2,607,948</td>
<td>55,340</td>
<td></td>
</tr>
<tr>
<td>Fees</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Revenue Type</th>
<th>FY 2003-2004</th>
<th>Appropriation</th>
<th>Total Instruction</th>
<th>Program Direct</th>
</tr>
</thead>
<tbody>
<tr>
<td>Legislative Appropriation</td>
<td>16,145,700</td>
<td>5,723,175</td>
<td>120,236</td>
<td></td>
</tr>
<tr>
<td>Grants</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Reallocation</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Tuition to Program</td>
<td>6,966,800</td>
<td>2,469,526</td>
<td>51,881</td>
<td></td>
</tr>
<tr>
<td>Fees</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td></td>
<td>23,112,500</td>
<td>8,192,700.91</td>
<td>172,117.07</td>
<td></td>
</tr>
</tbody>
</table>

From Dixie State College Cost Study
FY 2004-2005 to FY 2007-2008
Provided by Scott Talbot, Executive Director of Business Services, Dixie State College of Utah

FTE Students

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>07-08</td>
<td>3,873.90</td>
<td>842.61</td>
<td>58.50</td>
<td>15.10</td>
<td>5.97</td>
<td>7.93</td>
</tr>
<tr>
<td>06-07</td>
<td>3,861.17</td>
<td>820.36</td>
<td>76.40</td>
<td>10.30</td>
<td>8.53</td>
<td>9.07</td>
</tr>
<tr>
<td>05-06</td>
<td>4,078.07</td>
<td>885.61</td>
<td>92.33</td>
<td>20.87</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>04-05</td>
<td>4,365</td>
<td>949.57</td>
<td>119.10</td>
<td>21.13</td>
<td>N/A</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Direct Cost Per FTE$:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>07-08</td>
<td>3,118</td>
<td>2,631</td>
<td>2,700</td>
<td>1,661</td>
<td>2,348</td>
<td>0</td>
</tr>
<tr>
<td>06-07</td>
<td>2,724</td>
<td>2,374</td>
<td>2,528</td>
<td>728</td>
<td>806</td>
<td>1.015</td>
</tr>
<tr>
<td>05-06</td>
<td>2,271</td>
<td>2,146</td>
<td>1,947</td>
<td>454</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>04-05</td>
<td>1,931</td>
<td>2,112</td>
<td>1,400</td>
<td>571</td>
<td>N/A</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Student/Faculty Ratio:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>07-08</td>
<td>17.15</td>
<td>20.89</td>
<td>25.32</td>
<td>24.35</td>
<td>20.59</td>
<td>0.00</td>
</tr>
<tr>
<td>06-07</td>
<td>17.28</td>
<td>21.50</td>
<td>22.14</td>
<td>79.23</td>
<td>28.43</td>
<td>21.09</td>
</tr>
<tr>
<td>05-06</td>
<td>18.48</td>
<td>20.07</td>
<td>23.20</td>
<td>46.38</td>
<td>N/A</td>
<td>N/A</td>
</tr>
<tr>
<td>04-05</td>
<td>20.60</td>
<td>22.76</td>
<td>31.18</td>
<td>32.02</td>
<td>N/A</td>
<td>N/A</td>
</tr>
</tbody>
</table>

Dixie State College of Utah Cost Per FTE Student
### Dixie State College of Utah FTE Faculty in Humanities and Philosophy

<table>
<thead>
<tr>
<th></th>
<th>07-08</th>
<th>06-07</th>
<th>05-06</th>
<th>04-05</th>
</tr>
</thead>
<tbody>
<tr>
<td>Humanities</td>
<td>2.34</td>
<td>3.45</td>
<td>3.98</td>
<td>3.82</td>
</tr>
<tr>
<td>Hum. UD</td>
<td>0.32</td>
<td>0.30</td>
<td>--</td>
<td>--</td>
</tr>
<tr>
<td>Philosophy</td>
<td>0.64</td>
<td>0.13</td>
<td>0.45</td>
<td>0.66</td>
</tr>
<tr>
<td>Phil. UD</td>
<td>0.00</td>
<td>0.43</td>
<td>--</td>
<td>--</td>
</tr>
</tbody>
</table>

### VI. Program Assessment

**Assessment Processes for Hum 1010 Student Learning Objectives:**

A number of assessment methods are used to measure the degree to which students are successful in mastering the learning objectives and the degree to which the instructors are successful in aiding students in that process.

**Formative Assessments:**

- Students participate in group discussions and class discussions focused on specific issues in which they share ideas about the ideas and forms of the arts during a certain period and the ways in which those ideas and forms helped mold our Western culture.
- Essays asking students to respond to the art, science, music, architecture, and literature of one or more periods.
- A number of short essays that let students and instructors know whether students are successfully mastering the content and the student learning objectives, including the following:
  - An essay asking students to trace the key idea of the renaissance, the importance of the individual, as it is manifested in some of the work of a particular artist/thinker/scientist in the Age of Reason.
  - An essay in response to the film Sense and Sensibility, based on the novel of the same name, written by Jane Austen. Students are required to describe the ways in which one of the two sisters in the film embodies the outlook and values of the Age of Reason, and the other sister, the Age of Romanticism.
  - An essay in which students are asked to assume that a couple of short pieces of poetry were just found on the street. Given that, they are asked to
identify the poetic elements, form, and subject matter that let them know
the poems were written in the Romantic Period.

- Numerous short essays and quizzes in which students respond to questions or
discussion points in the readings.

**Summative Assessments:**

- A scholarly paper that require students to read sources critically, synthesize the
ideas found there, and present ideas in a formal essay. In the essay they generally
are asked to give an extensive explanation of a particular person artistic style, etc.,
and to give a description of that person/artistic form has contributed to the world
outlook we have today.
- A final exam which gives an opportunity to show mastery of the course
objectives.
- A new process, learned in the pre-semester faculty meetings in August 2008, is to
have students write an essay in which they tell what they know about some of the
ideas central to our humanities course; then, at the end of the term, to return those
essays to the students and ask them to write an essay about what they have
learned at the end of the term that they had not known earlier. One instructor is
currently doing that. If that appears to be successful, we may implement it as a
regular process.
- Student evaluations, particularly the comment section, have always been a
valuable instrument to see trends or repeated concerns. They help instructors
shape and reshape the course. Every semester we get to recreate our world, to try
new materials and new approaches to teaching. There are some trials that we
quickly reject, but we add new tools and approaches to teaching all the time.
- A final process is a pre-and-post test* which is given to students, the analysis of
which gives an idea of what the instructors are teaching effectively as well as how
students have mastered objectives.

*See Appendix 1

**Humanities 1010 Student Learning Objectives:**

Two guiding goals for all GE Humanities and Philosophy courses:

- Students will study the ways others have asked “big questions” in creative ways and how
  they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our
  experiences, as well as our feelings and ideas about ourselves, other humans, the past,
  and the universe.

<table>
<thead>
<tr>
<th>Hum1010 Student Obj.</th>
<th>Sample Assessments of Student Mastery of Learning Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demonstrate an</td>
<td>Students take exams that require them, in essays and in multiple-</td>
</tr>
<tr>
<td>understanding of</td>
<td>choice questions, to identify features of each period that we study and</td>
</tr>
<tr>
<td>cultural diversity</td>
<td>to identify new perspectives developed in that period that have</td>
</tr>
</tbody>
</table>

2008-09 Humanities & Philosophy Program Review  Page 23
<table>
<thead>
<tr>
<th>Hum1010 Student Obj.</th>
<th>Sample Assessments of Student Mastery of Learning Objectives</th>
</tr>
</thead>
</table>
| Demonstrate the ability to think critically about and discuss the interrelatedness of art, philosophy and events during historical periods | Students write several short essays, such as the following:  
- Students are required to write an essay on the film of Jane Austen’s *Sense and Sensibility*, that in an ingenious way uses two sisters, Elinor and Mariane, to represent two perspectives, one from the Age Of Reason and the other from the Age of Romanticism. Students then write about their own approach to life, whether it more resembles the reasoned orderliness of the Age of Reason or whether it resembles the spontaneity and passion popular in the Romantic period.  
- They write an essay on *A Doll’s House* by Henrik Ibsen, a play that examines the growing sense of the value of each individual in the Romantic period that helped foster the anti-slavery and the woman’s suffrage movements. The students write about Nora’s responsibility to herself, to her husband, and to her children, explaining their views on whether Nora is justified in leaving her husband at the end of the play.  

They participate in group work, including the following:  
- Students study the work of John Locke regarding the social contract and make connections between his thought, which was deeply influential on Thomas Jefferson and other founders of the constitution, and the participatory democratic governments of our time. They then make class presentations on key ideas in Locke that influenced the American colonists’ decision to break with Great Britain, influenced the belief in natural, God-given rights, central to our Declaration of Independence and Constitution, and still guides our belief in democratic processes.  
- Groups of students also study the ideas found in Henry David Thoreau’s *Walden* and *Civil Disobedience* and make presentations back to the class about Thoreau’s influence on the environmental movement and on the civil disobedience that marked Gandhi’s movement against Great Britain and the civil rights movement in our own country as inspired by Dr. Martin Luther King.  

Students are required to select an important figure or artistic movement (such as baroque art, gothic architecture, impressionist painting, romantic music) and to describe the key elements or ideas associated with the person or movement after which they discuss the ways in which that person or movement contributed to our current philosophies and outlook. |
| Recognize that the study of humanities is a study of the creators of ideas, words, and artifacts; the artifacts themselves, and the values those creators held |                                                                                                                                                                                                                                                                         |
| Demonstrate an increased understanding of what moves humans to create and how their creations reflect their world views |                                                                                                                                                                                                                                                                         |
| Demonstrate an understanding of how famous men and women have analyzed their own culture and, with those ideas, examine, affirm, and challenge the patterns of thought in our own time |                                                                                                                                                                                                                                                                         |
| Demonstrate an understanding of the relation between current issues and those of other times, places, and cultures. |                                                                                                                                                                                                                                                                         |
Humanities 1010 is a course that both encourages and demands that students examine the past to better understand the now. This examination depends upon a close look at the arts, their messages, and how people over time have responded to such things as plays, paintings, architecture, sculptures, and the spoken and written word. An important supplement and enrichment to the course are the music, dance, theatre, and art presentations at Dixie State. When students are able to attend such events, and later discuss them and relate them to the course, those events can deepen the experience of the humanities and enrich their lives. Such discussions also provide a window through which we, the instructors, can see how the course is translated into students’ experiences and understanding of art and culture.

If the assessment instruments are used properly, well-constructed exams, group work activities, and essays provide some of the surest methods for assessing students’ success in mastering the student learning objectives. Further, they can provide feedback to an instructor regarding ways to improve teaching.

For example, after studying the item analyses of several exams given early in the semester to humanities students, one instructor noted a pattern in questions missed most often. Many of the questions related to the medieval period showed a high occurrence of errors, as did questions about the writings of Pascal. In reviewing the daily lectures and discussions, the instructor noticed that most of the data regarding the medieval period was contained only in an appendix to the Humanities Guide which students were instructed to read, but little discussion of it was given in class. Also, the reading of Pascal’s writing was usually scheduled for discussion on the same day that the philosophy of Descartes was scheduled. Descartes’ philosophy always requires a lot of extra discussion and explanation, meaning that Pascal is given only passing notice.

The review suggests either that more needs to be done to assure students can better understand the contrast of the renaissance with the social structure and views of the medieval period, or the exam should be revised. Pascal must be given more emphasis by moving the discussion of his writings to another day or, perhaps, requiring an essay requiring students to describe the different approaches to faith found in Pascal and in Descartes.

In short, exams can tell us much about student success; they can also reveal to instructors what they think they believe is important and the actual emphasis put upon the information during the course.

**One instructor also does the following:**

As an opening activity on the first day of class, students are asked to consider what elements they would want in a society if they were part of a nomadic group that was just beginning to settle in one place. After a general discussion of the necessity of living where there was adequate water, students were asked to consider such things as how would you build houses, what will you wear as clothes or ornaments, what sorts of things would you create, how would you treat your rulers, your slaves, your aged, your men, women or children, what kinds of gods might you worship,
how would you educate your children, and how would you treat your dead? These questions regularly reappear in later classes as we take a chronological study of culture and humanities.

In examining Greek plays, such as *Antigone* and *Medea*, students are asked to discuss not only the elements of drama as developed in the classical world, but to discuss and write about the relevance of these ancient works to viewers today.

In small group conversations and written work, students look at themselves in light of the goals of both the Romantic Era and the Enlightenment and discuss which era seems to have influenced them the most—often recognizing that both have significant roles in their lives.

Using the approaches introduced in class and in the textbook, groups of students are asked to present oral reports that examine cultures that are underrepresented in the textbook and show such things as how a particular belief system, such as Buddhism or Islam, influences art, architecture, music, and other genres.

In the last few semesters, students have voted to attend a college production of an opera, play, or operetta. Discussions and written assignments have directed them to evaluate how other genres impact and are used by live theatre.

**Pre-and-post Tests:**

The pre/post test should add to the assessments above as well as giving some measure of “value-added” in students’ mastery of the learning outcomes. Of course, they reveal weaknesses and strengths of the instructors as well. In an assessment summary submitted to the department chair in 2007 of some previous pre/post tests, the following analysis was given of the pre/post test:

- “The average score of the pre-test was 8.1 (of the 20 questions on the pre/post test); the average score on the post-test was 12.0. That gives an increase of 50% on the number of correct answers, a significant gain.
- For Summer 2008, the pre-test mean was 6.8; the post-test mean was 13.
- For Fall 2008, the pre-test mean was 7.2; the post-test average was 11.3.
- Analysis of the questions most often missed shows that some are related to material covered during the earliest weeks of the semester. An appropriate response to that is to do more overall reviews of the periods studied in the course, their differences and interrelatedness.
- Three of the questions missed most often were negatively constructed multiple-choice questions, asking which of the following is not the correct answer. The questions were constructed in that way in hopes that overall learning might be enhanced by reminding students, by way of the exam, of several correct answers and only one incorrect answer. It appears such questions should be revised so that the construction of the test is not a hindrance to showing what students have learned.
Note: We can improve the effectiveness of the pre/post test as a guide to improving teaching (as opposed to primarily weighing student success in mastering some objectives) if we more regularly do careful item analyses of the exams as we do the regularly scheduled course exams.

**Assessment Processes for Humanities 3030**

**Humanities 3030: Multicultural Studies—Common Course Objectives**

**Student Learning Objectives:**

Two guiding goals for all GE Humanities and Philosophy courses:

- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.

- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

Students will be able to

- Demonstrate an understanding of cultural diversity in America including race/ethnicity, sex/gender, class, and sexual orientation as cultural categories of which we are all members.

- Demonstrate an understanding of the vocabulary used when dealing with issues of race/ethnicity, sex/gender, class, and sexual orientation.

- Demonstrate an understanding of individual identity and group formation and maintenance as social constructs.

- Demonstrate an understanding of how prejudice and discrimination maintain and institutionalize inequalities based on race/ethnicity, sex/gender, class, and sexual orientation.

- Demonstrate an understanding of the ways inequalities based on race/ethnicity, sex/gender, class, and sexual orientation change over time.

**Assessment of the Humanities 3030 Common Course Objectives**

Current assessment techniques include:

- open-ended journals in which students apply their understandings of course material to readings and real life experiences;

- essays in which students must address specific topics related to the course materials and objectives;

- informal class discussions where students talk about course materials related to the objectives.
A set of common questions will be asked at some point in the semester to assess the students’ understanding of the above objectives.

Assessment Processes for Philosophy 1000, Introduction to Philosophy
Philosophy 1000 common course objectives:

Two guiding goals for all GE Humanities and Philosophy courses:
- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

In this course, students will

- Explain, critique and apply the principle theories of philosophy, including theories of ethics, epistemology, metaphysics, and social philosophy;
- Read the literature of the field critically, identify, explain, and critique arguments, and synthesize information from a variety of sources;
- Articulate and apply a well-developed set of philosophical principles to a variety of real-life situations;
- Participate effectively and critically in formal and informal discourse about philosophical issues.

In Philosophy 1000, the following formative methods of assessment are used:

- Short written responses to reading assignments to assess students’ abilities to explain and critique theories: Students are asked to write three short (2-page) papers in response to specified readings from the text. These informal writings are assigned in the first two-thirds of the semester and are geared toward helping students learn how to write academic papers in the discipline. The instructor promptly returns the papers with direction and suggestions.
- Written mid-term examinations designed to assess students’ abilities to identify and articulate important concepts and to apply theories to hypothetical situations: Students write short and long essay responses at two points during the semester. While students write their midterms in class without the use of notes or textbooks, they are given a menu of short and long essay questions in advance. The instructor chooses the actual essay questions from this menu. Exams are graded with comments and returned promptly.

The following summative methods are used for assessment in Philosophy 1000:
• A term paper in the form of a 5-7 page research paper is due at the end of the semester, designed to assess students’ abilities to read and synthesis philosophical arguments and articulate well-developed principles. This requires a critique of a philosophical theory and the application of philosophical theory or theories to a real-life situation or problem. This academic effort is the culmination of a group project on a particular problem, but each student writes individually on an aspect of the topic.

• A group project, designed to assess students’ abilities to collaborate effectively and articulate and apply important philosophical concepts. A small group of students (usually 5 students per group) develops a 30-minute presentation for the class. Students are graded on their collaboration and the effectiveness of the presentation.

• A final examination that includes a post-test assessment of 24 questions on general philosophical concepts, identification, and definitions. The pre-test, given at the beginning of the semester, and the post-test as part of the final exam are aimed at assessing value-added (the test and analysis is included below).

PHILOSOPHY 1000

1. The theory of materialism claims that reality is comprised of:
   a. Matter  c. Dura mater (brain)
   b. Ideas   d. Sensory data

2. The view that every event in the world is caused so no one is responsible for her or his actions is:
   a. Hard determinism  c. Soft determinism
   b. Skepticism   d. Libertarianism

3. Someone who believes that truth or morality is dependent upon culture, place and time is a
   a. Consequentialist  c. Relativist
   b. Moral skeptic   d. Moral relativist

4. A moral theory which looks at the results of an action rather than at the act or its motive is called
   a. Absolutism  c. Deontology
   b. Consequentialism   d. Virtue ethics

5. One philosopher who proposed that moral decisions could be made with the precision and ease of adding and subtracting mathematically was
   a. Immanuel Kant  c. Jean Paul Sartre
   b. Plato   d. Jeremy Bentham

6. The utilitarians define “happiness” in terms of
   a. Pleasure  c. Self-interest
   b. Truth   d. Altruism

7. Ethical egoism requires that one should always act in one’s own self-interest because
   a. It is one’s moral duty to do so.
b. It is always better for everyone in the long run.
c. It is natural to do so.
d. All of the above.
e. None of the above.

8. In a teleological ethical system,
   a. Radical doubt is the consequence of skepticism.
   b. Suspension of belief forces one to face the consequences.
   c. The consequences of utility are pleasure and happiness.
   d. An action’s value is determined by its consequences.

9. What theory says that freedom is the coincidence of will and capacity; we are free to the extent that we are able to do and act what we want?
   a. Stoics
   b. Soft Determinists
   c. Libertarians
   d. Hard Determinists

10. A priori arguments
   a. are based on knowledge gained solely from observation
   b. are based on knowledge independent of observation
   c. combine both observation and pure reason
   d. none of the above

11. A posteriori arguments
   a. are based on knowledge gained solely from observation
   b. are based on knowledge independent of observation
   c. combine both observation and pure reason
   d. none of the above

12. Locke believes that governments should function at the will of
   a. The majority
   b. The rational
   c. The Constitution
   d. The educated

13. According to John Rawls, another name for one’s position behind the “veil of ignorance” is
   a. The Equality position
   b. The Justice position
   c. The Original position
   d. The Fairness position.

14. A moral theory which looks at the results of an action rather than at the motive for the act is called
   a. Absolutism
   b. Consequentialism
   c. Deontology
   d. Relativism

15. The basic idea behind utilitarianism is
   a. The greatest pleasure for the people who work hardest.
   b. The greatest good for the greatest number.
   c. Doing what is right always brings happiness
   d. No person’s happiness is more valuable than another’s.

16. In a teleological ethical system,
   a. Radical doubt is the consequence of skepticism.
   b. Suspension of belief forces one to face the consequences.
   c. The consequences of utility are pleasure and happiness.
d. The value of an action is in its consequences.

17. "Empiricism" means
   A. knowledge is gained primarily from sense experience
   B. ideas are innate, absolute and eternal
   C. empire is a better form of government than democracy
   D. none of the above

18. Anselm's argument for the existence of God was
   a. a priori
   b. ontological
   c. Platonic in nature
   d. all of the above
   e. none of the above

19. "Cogito ergo sum" means
   a. I am, therefore I think
   b. I am a small cog in the universe
   c. I am the sum of all things
   d. I think, therefore I am

20. John Locke was a/an
   a. rationalist
   b. empiricist
   c. determinist
   d. idealist

21. Locke's theory of the social contract included
   a. the right of citizens to abolish bad government
   b. the right of government to institute martial law in times of emergency
   c. the right of minorities to break the contract on moral grounds
   d. all of the above
   e. none of the above

22. George Berkeley was
   a. one of the three great British empiricists
   b. one of the leading romantic philosophers
   c. one of the inspirations for the U.S. Declaration of Independence
   d. all of the above

23. When Kant said "so act that the maxim of your action could be willed as a universal law," he was stating
   a. his theory of dialectical materialism
   b. his theory of mechanistic materialism
   c. his categorical imperative
   d. his interpretation of the Golden Rule

24. According to Marx, once a classless society was established, government would
   a. revert to the people
   b. be unnecessary and wither away
   c. continue to control education and production
   d. none of the above
Analysis from PHIL 1000-01 Fall Semester 2008:

Thirty-five students took the pre-test on the first day of class; the class average was 9.1 correct answers. Thirty-six students took the post-test as part of a final exam at the end of the semester; the class average was 29.4 correct answers.

Item Analysis:

<table>
<thead>
<tr>
<th>Question #</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>8</th>
<th>9</th>
<th>10</th>
<th>11</th>
<th>12</th>
<th>13</th>
<th>14</th>
<th>15</th>
<th>16</th>
<th>17</th>
<th>18</th>
<th>19</th>
<th>20</th>
<th>21</th>
<th>22</th>
<th>23</th>
<th>24</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-test #</td>
<td>23</td>
<td>10</td>
<td>12</td>
<td>23</td>
<td>4</td>
<td>11</td>
<td>15</td>
<td>14</td>
<td>5</td>
<td>11</td>
<td>14</td>
<td>21</td>
<td>14</td>
<td>27</td>
<td>12</td>
<td>18</td>
<td>7</td>
<td>5</td>
<td>27</td>
<td>1</td>
<td>16</td>
<td>7</td>
<td>9</td>
<td>14</td>
</tr>
<tr>
<td>correct</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Post-test</td>
<td>36</td>
<td>33</td>
<td>14</td>
<td>31</td>
<td>5</td>
<td>24</td>
<td>26</td>
<td>16</td>
<td>23</td>
<td>32</td>
<td>30</td>
<td>23</td>
<td>9</td>
<td>32</td>
<td>32</td>
<td>18</td>
<td>29</td>
<td>14</td>
<td>14</td>
<td>11</td>
<td>11</td>
<td>3</td>
<td>23</td>
<td></td>
</tr>
<tr>
<td># correct</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Change</td>
<td>+13</td>
<td>+23</td>
<td>+2</td>
<td>+8</td>
<td>+1</td>
<td>+13</td>
<td>+9</td>
<td>+2</td>
<td>+18</td>
<td>+21</td>
<td>+16</td>
<td>+2</td>
<td>-5</td>
<td>+5</td>
<td>+20</td>
<td>nc</td>
<td>+22</td>
<td>+9</td>
<td>+9</td>
<td>+13</td>
<td>-5</td>
<td>+4</td>
<td>-6</td>
<td>+9</td>
</tr>
</tbody>
</table>

Specific questions for which significant improvement did not occur were:

- #3 Concept: Moral relativity
- #5 ID: Jeremy Bentham/calculus of felicity
- #8 & 16 Concept: Teleology
- #12 & 21 Concept: John Locke, social contract, and majority rule
- #13 Concept: John Rawls and the veil of ignorance
- #23 Concept: Categorical Imperative

After reviewing the specifics of each item, the following conclusions are drawn:

- Poor performance on #3 is the result of a poorly written question; it should be revised for future assessment purposes.
- The remaining questions showing poor performance identify areas where the instructor must improve teaching pedagogy and learning strategies for students. These concepts and theories are important and deserve more attention.
Assessment Processes for Phil. 1120 (Social Ethics) Student Learning Objectives:

**Student Learning Objectives:**
Two guiding goals for all GE Humanities and Philosophy courses:

- Students will study the ways others have asked “big questions” in creative ways and how they answered those questions.
- Students will study the enduring creative expressions of humans that reflect our experiences, as well as our feelings and ideas about ourselves, other humans, the past, and the universe.

In this course, as measured in class discussions, quizzes, short essays, exams, group presentations, and a research paper, students will:

- Demonstrate a knowledge of the historical foundations of various ethical systems such as those found in Aristotelian Virtue ethics, Kantian deontological ethics, Bentham’s and Mill’s Utilitarian theories, and the more current theories of Ross, Rawls, and Nozick.
- Demonstrate the ability to apply the theories of various philosophers above to recurring human dilemmas and to current ethical problems.
- Demonstrate an understanding of theories such as those of Kohlberg, Gilligan, and Perry about the process of moral development.
- Demonstrate an increased awareness of how their own values systems may be derived from, disagree with, or reflect the views of philosophers of the past.
- Demonstrate the ability to think critically in applying their own value systems to modern ethical dilemmas.

**Formative assessments:** A number of assessment methods are used to measure the degree to which students are successful in mastering the learning objectives and the degree to which the instructors are successful in aiding students in that process, including the following:

- Numerous short essays, analyzing and synthesizing key ideas in the readings and in occasional films on ethical issues, such as the following:
  - An essay in which students respond to several essays that describe the immense degree to which we adopt the moral values of our surrounding cultures; students also write about ways in which we might become more autonomous.
  - An essay in response to a description of conflicting ethical values in two separate cultures. The essay requires students to demonstrate that they understand the arguments for moral relativism and for moral objectivism, and can develop a logical argument for one position.
  - An essay in response to a story which shows the extremes to which Utilitarianism may be taken. They give evidence that they understand pro and con arguments regarding Utilitarianism, and they explain how their own intuitive moral positions would lead them to respond to act in such a situation.
  - An analytical essay in which students identify consequentialist and deontological arguments that a philosopher has used in a treatise on the moral wrongs of lying.
The instructor finds this to be an excellent essay which gives the instructor the opportunity to refine their understanding of deontological and consequentialist moral positions.

- Periodic informal reviews in which students are asked to evaluate certain aspects of the course and make suggestions for improvement.
- An essay in response to a filmed panel discussion about issues such as appropriate moral responses to issues such as cheating on exams, unfaithfulness, and helping the homeless.
- An essay in response to an essay by a former POW who was held for 8 years in a Hanoi prisoner of war camp. Students are asked to identify the elements of their own character and upbringing that might provide them with the moral strength to retain their integrity in such a position.
- An essay in which students are asked to apply several ethical theories to a variety of scenarios and then to give their own arguments for a position that they feel is most forceful.

- In addition, there are short objective quizzes that measure understanding of the content of the course material, preparedness for class discussions, and an understanding of the major ethical positions studied in the course.

**Summative assessments:** There are several summative evaluations.

- A final exam testing the ability of students to recall and apply a variety of ethical theories and to identify strengths and weakness of various positions.
- A group project in which students study the legal and ethical parameters of social issues such as stem cell research, cloning, privacy, homosexuality, assisted suicide, genetic engineering, animal experimentation, and world hunger. Student groups prepare modules in which during a 50 minute class period they teach the class about the controversies and ethical challenges relating to their topic and lead a discussion about the appropriate moral response. They also submit several multiple-choice questions regarding their topic of presentation which make up most of an exam given at the end of all the presentations.
- A scholarly source-supported paper by each student which grows out of the group research done during the semester in which students analyze the ethical aspects of the issue they researched, apply the various ethical theories we have learned during the semester, e.g., they apply Aristotle’s virtue ethics, Kantian formalism, Utilitarianism, and Rawlsian justice ethical theories to the issue, and, finally, they stake out their own moral perspective on the issue, identifying other theories that are most like and least like their own.
- A post test which tests students familiarity with a variety of ethical approaches and an understanding of the distinction between prescriptive or normative approaches to human behavior and the descriptive approach of social scientist.

**What is learned from the above assessment processes:**

The course is writing-intensive. The instructor’s experience is that the best way to see that students have a thorough understanding of the way various ethical theories are applied is through discussion and writing. Students regularly must apply ethics to dilemmas or issues that are central to our human experience, both historically and currently. In those writings, they
usually are asked to define the degree to which their own value system concurs with or opposes other philosophic positions. In responses to those writings, I can correct and refine their understanding of the historical ethical theories that still guide, or, at least, reflect our current thinking about ethical choices to a large degree. Just as important, I use such writings to guide me as a teacher; I seek to improve my instruction of ethical positions that a number of class members appear unsure about.

The exams provide assessment for students in obvious ways. In my exams, students are asked to analyze a variety of situations in which ethical choices must be made; they then write about how a variety of ethical theories could be a guide in determining the best course of action and they often tell their own moral stance and give supporting arguments for the position they take. A portion of the exam is also a multiple-choice instrument, giving students the opportunity (I concede that students may not see it quite that way.) to show their familiarity with and understanding of the readings we are studying. The range of scores on the essay and objective sections also are an assessment of my effectiveness as an instructor. If the writings and item analyses show areas in which most of the class have difficulties, it is my responsibility to improve my teaching of those concepts and perspectives.

I am a believer that one of the best assessments of me and the course occur when I ask the student for a quick oral or written comment on some aspect of the course. If the students feel comfortable in the class, their honesty can be helpful. For example, about a year ago, I felt that we were covering too many readings and had too little time for proper discussion, analysis, and application of the ideas. I listed all the readings on a sheet of paper, distributed copies to the class, and asked them to rate the readings from most helpful to least helpful. Based on that, I cut out of the next course syllabus a reading by Hobbes, one by Dostoevsky, and a few others. Since I liked those readings (as I do all that I assign), it was difficult, but the result has been a better course with more discussion time on the readings we kept. That should lead, ultimately, to a greater grasp of key points, and, I hope, higher scores on exams.

Student evaluations, particularly the comment section, have always been a valuable instrument to see trends or repeated concerns. They help me shape and reshape the course. I have always liked that every semester we get to recreate our world, to try new materials and new approaches to teaching. There are some trials that I quickly reject, but I add new tools and approaches to my teaching all the time.

I have as aspirational goals the hope that students will gain some understanding of, and, if appropriate, tolerance for ethical perspectives other their own. And I hope that by comparing their own intuitional perspectives on ethics with the views of the theorists we study, students will gain a stronger attachment to some views that they hold and will be able to refine perspectives they come to see as inconsistent. For example, I point out that when someone does something that accidentally harms us or our property, we often become teleologists, arguing that the focus should be on the damage done, i.e., the consequences. However, when we accidentally harm another, we are more likely to be Kantian in our ethics and stress intent, not the resulting damage. Switching perspectives like that is not consistent with being just or fair. Regarding the first goal, seeking to understand another, I try to reach that goal by modeling, in class, an openness to hearing and understanding the perspectives of others. I respect the views of
students, and I insist that respect for others and their views are maintained in class discussions. I hope those things extend beyond the classroom and beyond the course. I hope.

Several iterations of the pre-and-post test give additional indications that the course has been successful:

The mean pre-test score is 11.6; the mean post-test score is 18.1. That is a 64% improvement. That is a significant gain. An item analysis of the pre/post test could expand the usefulness of the assessment process in my teaching to the course.

The latest pre/post test cycle, given Fall 2008, had a pre-test mean of 11.2; the post-test mean is 17.8, a 63% improvement. After examining the questions that were most likely to be missed, I can see that I do not do a very good job of reviewing the concepts of descriptive studies (such as those in the social sciences) and prescriptive or normative studies, which argue what humans should or ought to do. I give a heavy emphasis on that distinction during the first 3-4 weeks; in fact, I require a paper from the students that requires them to understand the distinction. However, 3 months later, the idea is apparently fairly hazy. I need to continue emphasizing the distinction throughout the semester. The first question on the pre/post test is missed most often. On the first day, I identify various emphases under the umbrella of philosophy in order to place ethics in its appropriate taxonomy; I never mention it again, and it has really little importance. That question should be eliminated. Questions 4 and 7, which also had a high number of misses, ask students to identify key Utilitarian positions of John Stuart Mill. I will continue to monitor test responses to that; I suspect that this class will not be typical, given the time we ordinarily spend on distinguishing Mill’s views from those of Jeremy Benthom, the founder of Utilitarianism.

A final assessment process is the yearly Majors Meeting sponsored by the Commissioner’s Office in which we meet with colleagues from all the state institutions in order to discuss how effectively our courses will articulate with similar offerings around the state. The aim is to facilitate student transfer of courses. Through those meetings, we have refined our numbering system (Philosophy 1500, Introduction to Ethics, has become Philosophy 1120, Social Ethics) and course content. There is some variance, naturally. At some institutions, Philosophy 1120 has the dual function of an introduction to social ethics and a diversity requirement, for example. Overall, such meetings have helped bring our courses’ numbering and content into a tighter focus.

Assessment of Philosophy 3510, Professional Ethics

Philosophy 3510 common course goals:

Students will demonstrate

- The ability to define and correctly use key terms associated with professional ethics.
- The ability to summarize, analyze, and evaluate the core concepts of a variety of ethical theories.
- The ability to identify significant ethical issues related to various professions.
The ability to apply basic ethical theories such as Utilitarianism, Kantian Formalism, Rawlsian justice as fairness, and Aristotelian Virtue ethics to a variety of ethical issues and cases.

The methods of value based reasoning and argument.

The ability to research an area of professional life, analyze the ethical issues involved, apply a variety of ethical approaches to the issues, and effectively argue for one position, explaining the grounds of that position.

This course is being offered for the first time currently (Fall 2008) semester. Philosophy 3510, Business and Professional Ethics, which has been taught previously, has been given a Business prefix and is now taught within the Business Department. The course has been developed to meet a degree requirement for students in the Communication Department. It focuses on ethical issues in professional life, with an emphasis on issues related to media (There are still a few students in the course who are taking the course in pursuit of a degree in Business. To date, the Business Department lists this course as well as Business 3510 as meeting the degree requirements.). After discussing the desired outcomes of the course with the chair and several professors from the Communication Department, the course was developed and presented to the curriculum committee for approval. The objectives were developed by Louise Excell and Ed Reber, both of whom taught the Business and Professional Ethics course and who teach Philosophy 1000 and Philosophy 1120, respectively.

**Formative Assessments:** A number of quizzes, essays, and discussions function as formative assessments during the semester, including some of the following:

- An essay about 800 words in length that requires students to identify some of the key claims made by ethical relativists and ethical objectivists, to define terms precisely, and to build an argument for one position. This essay assures that students can define and use philosophic terms precisely, can practice Socratic humility and charity in dealing with opposing views, and can logically and effectively argue a moral claim.

- A variety of written and objective quizzes on the ethical positions of Aristotle, Kant, Buddha, Bentham and Mill, Confucius, and Rawls. Each quiz provides a way for the instructors to correct, refine, and reinforce the students’ understanding of ethical reasoning and other course objectives.

- Written responses to and oral discussions of many case studies in which the students are asked to apply various moral theories and their own moral positions to cases of the sort they might encounter as working professionals.

- Essay exam questions that require an understanding and application of ethical theories and moral reasoning to a variety of situations.

- Numerous group and class discussions in which students share ideas, insights, and intuitions and ethical in applied situations.

**Summative Assessments:**

- A final exam, testing the recall, understanding, and application of the course objectives.

- A group presentation in which students use a class period to introduce others in the class to some of the moral and legal issues identified with topics affecting
working professionals, such as privacy in the workplace, fair use, sexual harassment, discrimination, etc. and present their views and the appropriate ethical positions on the topic.

- A scholarly, source-supported research paper based on the research each member completed and contributed to the group project.
- An essay describing the “core values” that each students sees as her ethical strength and guide in moving into professional life. Students are also asked to identify the affinities among their various “core values” and the values of various moral philosophies.
- A post test (see below) intended to give students and the instructors some gauge of what has been learned and how effective the teaching has been.

A 25 question pre/post test has been developed by the instructors (see Appendix 1) and was given to the classes at the beginning of this semester. The post test was given at the end of the class. An analysis reveals the following:

The class average at the beginning of the class was 8.4; the mean at the end of the class was 18.5. That 220% increase in the score gives assurance that students have significantly increased their understanding of the various ethical philosophies that were covered in the course. A review of each question showed that the students’ responses were reasonably even except for the final question: “‘Hedonism’ means that happiness is the goal we should seek.”

That question, judged by the student responses and by some thinking about the wording of the question, must be changed. The question must specify whether the answer is to be given as it applies to descriptive theories (which would require a “no” answer, or as viewed from a normative theory such as Aristotle’s or Mill’s (which would require a “yes” answer). We will likely revise it to relate it to the perspective of a specific ethical theory or theorist which should make it less confusing and more useful.

While the pre/post test gives some affirmation that students are able to identify various ethical perspectives, the many occasions in the classes when students are asked to discuss or write about various ethical approaches to cases and then add their own moral intuitions are more likely better measurements of the success of the course. Thinking through such case studies will be more likely to help students carry from the class a way of thinking and some methods of ethical analysis—we think and hope.

VII. Physical Facilities

Description of facilities, equipment, technology

The technology in the classrooms and offices has improved significantly since our last 5-year review:
• Most classrooms now have ceiling mounted projectors
• Most have large screens for better projection of films and PowerPoint presentations
• Most have CD/DVD/VCR players
• Most have internet access
• Our offices are now equipped with more powerful computers with DVD/CD players/recorders
• Sources for obtaining online art and other images have grown, for example, Google Images is an immense source.
• At present, we have access to two powerful and excellent photocopy machines.
• The staff provide us well with necessary office and teaching supplies.

The age of the McDonald Center and the immense growth of our faculty and student body are contributing factors to the problems with the facilities. While Dixie has added a number of bachelor programs and has grown from approximately 500 students to approximately 8000, the McDonald Center has not expanded. Some of the challenges are as follows:

• Variable temperatures in different parts of our building
• Repeated problems with leaking water pipes above the ceiling with resulting damage to the ceiling and the carpets
• Brown water in the faucets, particularly after long weekends or holidays
• Thin walls and/or open ceiling gaps between rooms which makes for sound interference between rooms
• Inadequate and insufficient office spaces for some 70 full and part time faculty who teach in the programs in the McDonald Center
• The five instructors who currently teach in the Humanities and Philosophy Program are now officed in three different buildings
• The difficulty of scheduling classrooms, which has particularly worsened this year since two other buildings are undergoing renovations

The maintenance staff and our IT support staff have made tremendous efforts in helping us overcome the problems we encounter. Their efforts must be listed as a major strength in aiding us in teaching our students in a good learning environment.

Media, information resources, library support

The resources available to us have grown tremendously. As we know, the documents, images, and music to us now on the internet is tremendous. The Gutenberg project, Bartleby.com, PoemHunter.com, The Victorian Web, The Literature Network Online, Google Images, everypoet.com, and the thousands of open courseware documents and images have been made available to us. We and our students can now do research in many books, e-books, articles,
essays, images, and documents that, until recently, have not been available outside of a few distinguished research libraries.

The resources in our library have grown in like proportions. The addition of access to e-books has been a significant help to students doing research. The acquisition of many DVDs has increased the quantity and quality of films on art, literature, opera, science, philosophy, culture, etc. As the Art and Music programs on campus have requested more resources for their programs, the resources available to those teaching in the Humanities have grown as well. The recent additions of several subscription databases, such as “Classical Music Library,” “Classical Music Reference Library,” “American Song,” etc., have been great additions to our resources for teaching in the Humanities and Philosophy Program.

As Humanities and Philosophy classes increase, particularly if we add more upper-division courses, we may find it necessary to request more periodicals and subject area journals.

The best strength in our library has always been the group of professional librarians, who, while understaffed and overworked, manifest a passion for learning and helping students that is commendable and inspiring. Many students come back from the library with an awe of all the resources they have discovered are available to them and an appreciation for the help received.

VIII. Strengths and Challenges

It deserves noting that the courses in the Humanities and Philosophy program are partly unified as a “program” and are partly diverse. That is, Philosophy 1000, Philosophy 1120, and Humanities 1010 are fairly standard fare in colleges and universities in support of general education or liberal education requirements. It is easier for our faculty to hold to the standard of similar courses in other higher education institutions and easier to hold to the Dixie State College of Utah General Education and Humanities requirements objectives.

The other two courses, Humanities 3030 and Philosophy 3510, are not part of that pattern. While both courses are modeled to some degree after courses at other institutions, they are also tailored to particular requirements of specific bachelor degree programs. Humanities 3030 is a requirement for all bachelor programs in the Business Department, and it aims to help students acquire an increased understanding of and sensitivity to the diversity of cultures with which students are likely to interact in our global economy. Philosophy 3510 is a requirement for students in bachelor programs in the Communication Department and presently fills a requirement for bachelor programs in the Business Department. It focuses heavily on ethical issues in a professional setting in communication and media-related fields. However, it will likely be the aim, as the Communication Department grows, to rename the course with a communication prefix and have it be taught by qualified faculty in that department. We cannot see the exact future of this course.
Strengths:
The faculty who teach most of the courses in this area each have decades of teaching the subject. They teach with an enjoyment and passion for teaching and for seeing students grow.

Our students must be rated a strength. Many of them come with a good work ethic that benefits their learning and facilitates the teaching of the classes. Classes focusing on ethics, the humanities, and diversity benefit from the number of students who have had the experience of being intimately acquainted with another culture. Such experiences can help in overcoming the ethnocentrism we all come by naturally and can help in the process of cultural and self-examination encouraged within this program. Such students enrich our courses when they help us catch a little of the vision that other cultures have of the world. Most of our students take seriously the aim of life outlined by Aristotle, thinking well and doing well. Most want to live meaningful, moral-centered lives. Those qualities help create an exciting atmosphere in courses in Humanities and Philosophy.

The strengths identified in the 2003-04 review were as follows: Strong support for the upper-division curriculum
- Philosophy courses have clearly developed learning objectives
- Pre-and-post course testing was done for all philosophy courses
- Recommendations are tied to program weaknesses
We see those strengths as continuing strengths. In fact, we believe the program is even stronger than it was in that review because of further refinements to objectives and assessments.

In the 2003-04 program review, one of the recommendations we made was to change the Philosophy 3510 course from 2 credits to 3. With the development of the new Philosophy 3510, Professional Ethics, we increased the credits. The 3-credit course is more in line with other programs around the state. It will make transferring a bit easier.

The 2003-04 review suggested refining the learning objectives for the Humanities courses and for the program. We have done that. We feel that we have refined and focused the objectives; each objective can be assessed.

We also regard as a strength the extensive use in our courses of collaborative learning. Employers consistently point out that our graduates come to them with strong skills in their discipline and with an eager competitiveness; however, employers observe, new graduates often lack the spirit of cooperation necessary for success in a workplace. We use group work in which students work together to develop a teaching unit within the course; those who learn to work well together find they lift the success rate of the entire group. The groups often are involved in interviewing people with expertise and inviting them to class as guest speakers. In Phil. 1120,
Social Ethics, for example, students recently brought to class a woman who is director of the Foundation for Children in Need to add insights to their presentation on World Hunger and Economic Justice. A group who is discussing the legitimate ethical claims of gays and lesbians for civil rights invited a woman who is president of the local PFLAG (Parents and Friends of Lesbians and Gays) who spoke of own struggles in accepting that her own son is gay. Groups in other classes gave presentations on the ethical issues associated with affirmative action, copyright and fair use guidelines, sexual harassment, and privacy expectations on the internet and in the office.

Our courses are writing intensive, and they also require oral participation and presentations. Those skills are also at the top of the list of things employers wish new employees to have.

As noted above, the vast array of new print books, ebooks, original texts, music, films, operas, art, and images now available in our library and on the web have enhanced our ability to enrich our courses and our students’ experiences of the humanities.

**Challenges:**

There are ongoing challenges in the very structure of the “Program” of Humanities and Philosophy courses. It is relatively easy to see the three GE courses as a program, and it is easier for us to construct objectives and goals that aim at some bigger GE goals. We feel fairly successful in assuring an ongoing assessment of those courses.

The two remaining courses, Humanities 3030, and Philosophy 3510, remain challenges in some ways. While the study of cultural diversity is often found within courses with a Humanities prefix, it is also designed to meet certain needs of a degree program in Business. It could equally be considered a part of the Business bachelor’s degree programs, and perhaps it is. That dual loyalty makes it somewhat more difficult to integrate it with the other courses. Humanities 3030 suffers in another important way: more than any other course in this area, it has seen a succession of different instructors. While we do have some instructors whose background makes them very qualified to teach such a course, it has at times been shuffled to this instructor or that when mandated GE courses take other instructors away from the course. Many of the instructors of the course taught it for one semester only. That, in part, has led, for example, to a weakness in our review. In 2003-04, we were told that more needed to be done in that course to standardize the student learning objectives and to make the assessment process more uniform. In 2008-09, the current instructors have developed measurable learning objectives and are in the process of assessment. It will be an ongoing challenge to ensure that every instructor of the course is familiarized with the learning objectives and the necessary steps of assessment.

Philosophy 3510 has had the benefit of having the same instructors to a large extent, and those instructors have had the benefit of being experienced teachers of the introductory philosophy and
ethics courses, so it was easier to develop objectives and an assessment process. (That process is in its first iteration this semester, since the course has just been developed.) When Philosophy 3510, Business and Professional Ethics, was introduced, the Business Department had the aim of having that business ethics course taught as a Business course by Business Department faculty; that has been done, and Dr. Robert Huddleston is now the primary instructor. It has been integrated into a whole new emphasis on business integrity, and is supplemented by public lectures on integrity given by speakers from the business world.

The new Philosophy 3510, Professional Ethics, was developed to augment the bachelor degrees offered in the Communication Department. The Communication Department has, as its ultimate aim, the hiring of someone who would be qualified to teach communication ethics within the department. In short, we do not know how long this course, with its Philosophy prefix, will be offered. We do not know whether other bachelor programs, as they are developed and approved by the institution and the Board of Regents, will desire such a course as part of the requirements they developed. The challenge with the course is that of the unknown.

IX. Recommendations, Plans, & Improvements

A course that is frequently offered by colleges and universities is a world religions course. Snow College, Utah Valley University, and the University of Utah, for example, offer such a class within their philosophy departments, and Salt Lake Community College offers the same course as Humanities 2300. We recommend that this course be developed and offered regularly here at Dixie State College, and we are working to find a way to do that.

The Department Chair of Communication and the Philosophy 3510 instructors agree there is a need to increase the media resources for Philosophy 3510, Professional Ethics. We have identified some professional films that we would like to see added. We will work with our two departments and with the Browning Library to see what can be added this year. We will continue identifying media, journals, etc., that can enrich the teaching of Phil. 3510 and other courses in the Communication Department. With budget cuts already weakening our resources and more looming, we realize this may be a multi-year project.

Since Humanities 3030 has been criticized for a lack of student learning objectives and regular assessment processes, we must plan to improve in that area. The instructors have developed learning objectives. They plan to institute an assessment process. Those objectives and the assessments must be built into the course; any other instructors who may teach the course must be given those objectives for the syllabus; they must know the processes of assessment they will be required to implement.
We need to take a review of our Humanities 1010 course. The two primary instructors share learning objectives that apply equally well to all classes, however, the periods covered in the courses vary significantly. One instructor begins by examining cultural traits of the Greeks and the Romans and moves forward from that time to a world more like our own. The other instructor begins with the Italian Renaissance and moves towards the Modern Period. We need to undertake a review of other institutions in the state to see if it would be appropriate to break the course into 2 courses, one covering the early cultures and one covering the later ones. One instructor currently is trying a pre-and-post course essay, asking each student to identify what they have learned by the end of the semester after reviewing an essay which each student wrote earlier in the semester. If that seems successful, that assessment tool will be adopted by both instructors. It may be a better assessment that the current pre-and-post course exam, which is heavily focused on later periods in humanities.

The Humanities instructors need to correlate their assignments better in order to assure that students are getting a comparable experience in each course. We do have the following guidelines for courses in the humanities that should help us.

- Study a substantial amount of relevant material (primary and secondary texts and other appropriate media) in order to understand and appreciate the variety and complexity of humanistic thought and invention
- Write at least one extensive critical essay on a theme, work, group of works, significant figure, or any other relevant topic that demonstrates the ability to analyze, synthesize, and evaluate information
- Produce brief response writings on relevant topics to demonstrate competency in reading and responding to texts and other media as well as how significant periods and figures have shaped humanistic thought and defined our value systems
- Take exams that measure retention of course material as well as original analysis and insight into relevant topics
- Participate in lectures and discussions to develop skill in articulating and defending analyses and understandings of course subjects
- Attend or participate in an event at the college or in the community related to the course subject – if appropriate”

We recommend that we further refine our pre-and-post testing assessment processes by doing regular item analyses of those tests. That will give us more focused ways of looking at strengths and weaknesses in our program. We made some progress on that at the end of Fall 2008 semester and we plan to continue that sort of analysis.

Appendix 1—Pre/Post Tests

A) Humanities 1010 Pre/Post Test

1. Which of the following is not/are not true?
   a. The Renaissance is a time when artists turned back to Greek and Roman models of architecture and sculpture.
   b. The Renaissance is a time when a mercantile class arose which was involved in extensive shipping and trade.
   c. The Renaissance was a time of religious instability.
   d. The Renaissance was a time of scientific and artistic genius.
   e. The Renaissance had its origins in what is now Germany

2. Which of the following is/are true?
   a. Galileo and Shakespeare were important figures during the Renaissance.
   b. Descartes' philosophic writing occurred before the Renaissance.
   c. Galileo and Bacon both promoted more scientific learning
   d. A & B
   e. A & C

3. Which of the following is not/are not true?
   a. Renaissance artists believed the best work in art and science was still to come.
   b. Renaissance artists looked back to the Golden ages of Greece and Rome for models.
   c. Renaissance artists tried to avoid including religious figures or themes in their work.
   d. A & B
   e. A & C

4. Which of the following is/are true?
   a. During the Age of Reason, the scientific ideas of cause and effect were more widely accepted.
   b. During the Age of Reason, Deism was repudiated.
   c. Isaac Newton's mathematical writings were published at the end of the Age of Reason.
   d. Keats and Wordsworth were the most popular poets during the Age of Reason.
   e. B & C

5. Which of the following is/are true about the Age of Reason?
   a. The idea of scientific and artistic progress became more popular.
   b. The idea of original sin was challenged.
   c. The poetry of Robert Burns was very popular.
6.  T/F  The philosopher Descartes rejected the idea that a man's soul was separate from the body.

7.  T/F  The philosopher Pascal relied more on faith to establish that there was a God than did Descartes.

8.  Which of the following is not/are not true?
   a.  The idea of the Noble Savage was popular during the Romantic Period.
   b.  Searching for spiritual strength in nature was popular during the Romantic Period.
   c.  The idea of Christ's divinity was strengthened during the Romantic Period.
   d.  The idea of the need for strong authoritarian governments became more popular during the Romantic period.
   e.  The Darwinian theory of evolution was published during the late Romantic period.

9.  "Faith, imagination, sensibility, emotion, and sublime" were terms that were often used during which of the following periods?
   a.  The Medieval Period
   b.  The Renaissance
   c.  The Age of Reason
   d.  The Romantic Period
   e.  The Modern Period

10. Alexander Pope is identified with which of the following periods?
    a.  The Medieval Period
    b.  The Renaissance
    c.  The Age of Reason
    d.  The Romantic Period
    e.  The Modern Period

11. William Blake and William Wordsworth are identified with which of the following periods?
    a.  The Medieval Period
    b.  The Renaissance
    c.  The Age of Reason
    d.  The Romantic Period
    e.  The Modern Period
12. Thomas Jefferson, in his writing of "The Declaration of Independence," was influenced most by which of the following philosophers?
   a. Pascal
   b. Descartes
   c. Locke
   d. Aristotle
   e. A & B

13. T/F Hobbes and Rousseau are known for the development of the idea of a "Social Contract."

14. T/F Hobbes' ideas of human nature are more pessimistic than are the ideas of John Locke.

15. The emphases upon order, education, and science characterize which of the following periods?
   a. The Medieval Period
   b. The Renaissance
   c. The Age of Reason
   d. The Romantic Period
   e. The Modern Period

16. The idea that Kings have a divine right to rule was popular during which of the following periods?
   a. The Medieval Period
   b. The Renaissance
   c. The Age of Reason
   d. The Romantic Period
   e. The Modern Period

17. Imagist poetry was popular during which of the following periods?
   a. The Medieval Period
   b. The Renaissance
   c. The Age of Reason
   d. The Romantic Period
   e. The Modern Period

18. The idea that humans have no "Free Will" was most popular during which of the following periods?
   a. The Medieval Period
   b. The Renaissance
c. The Age of Reason
d. The Romantic Period
e. The Modern Period

19. The idea that God is like a "Clockmaker" or an "Architect" was popular during which of the following periods?
a. The Medieval Period
b. The Renaissance
c. The Age of Reason
d. The Romantic Period
e. The Modern Period

20. Which of the following is/are true of much art in the Modern Period?
a. Modern art is almost always "representational"; that is, it attempts to paint a realistic picture of the subject.
b. Figures are often collapsed from three dimensions onto flat planes.
c. Cubism and other abstract forms became more popular.
d. A & B
e. B & C

B) Philosophy 1120—Social Ethics Pre/Post test. (25 questions) Do not write on this test. Please use a scantron.

1. Which is not of the major fields of philosophic study? a) logic, b) ethics, c) epistemology, d) anthropology, e) metaphysics.

Identify the words or idea with the correct philosopher:

2. Virtue is a mean between extremes.
   A) Aristotle, B) Kant, C) Mill

3. Hence, there is only one categorical imperative and it is this: Act only according to that maxim whereby you can at the same time will that it should become a universal law.
   A) Aristotle, B) Kant, C) Mill

4. The greatest happiness principle holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness.
   A) Aristotle, B) Kant, C) Mill

5. By the principle of utility is meant that principle which approves or disapproves of every action whatsoever; according to the tendency which it appears to have to augment or
diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness.
A) Aristotle, B) Kant, C) Mill

6. Intellectual virtues are excellences of mind, such as the ability to understand and reason and judge well. Moral virtues dispose us to act well.
A) Aristotle, B) Kant, C) Mill

7. It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question.
A) Aristotle, B) Kant, C) Mill

8. Now I say that man, and in general every rational being, exists as an end in himself and not merely as a means to be arbitrarily used by this or that will.
A) Aristotle, B) Kant, C) Mill

9. Now all imperatives command either hypothetically or categorically. The former represent the practical necessity of a possible action as a means for attaining something else that one wants (or may possibly want). For example, if I wish to be a concert pianist, I must practice the piano.
A) Aristotle, B) Kant, C) Mill

10. It is by doing just acts that we become just, by doing temperate acts that we become temperate, by doing brave acts that we become brave. It is by training in good habits that lawmakers make the citizens good.
A) Aristotle, B) Kant, C) Mill

Label the following statements as either normative or prescriptive (1) or descriptive (2).

11. One ought to respect one's elders because it is one of God's commandments.
1) normative

12. Twice as many people today, as compared to ten years ago, believe that the death penalty is morally justified in some cases.
2) descriptive

13. People do not always do what they believe to be right
2) descriptive

14. I should not turn left here because the sign says, "No Left Turn."
1) normative

15. We ought to adopt a universal health insurance policy because everyone has a right to health care.
1) normative
16. Most people believe that cheating is wrong.

Label the following statements as consequentialist (Utilitarian) (1) or nonconsequentialist (Deontological) (2).

17. Honesty is the best policy.
18. Sue has the right to know the truth.
19. What good is going to come from giving money to a homeless person on the street?
20. It is only fair that you give him a chance to compete for the position.
21. When you do good to others, it comes back to you double.
22. If you have to lie in a war to save your buddies, you should lie.

True (1)/False (2)

23. Kant taught that we should treat all humans as ends, never as means to an end.
24. Mill's ethical theory is often called "Virtue Ethics."
25. "Hedonism" means that happiness is the goal we should seek.

C) Philosophy 3510—Professional Ethics Pre/Post test. (20 questions) Do not write on this test. Please use a scantron.

Identify the words or idea with the correct philosopher:

1. Virtue is a mean between extremes.    A) Aristotle, B) Kant, C) Mill, D) Rawls
2. Hence, there is only one categorical imperative and it is this: Act only according to that maxim whereby you can at the same time will that it should become a universal law. A) Aristotle, B) Kant, C) Mill, D) Rawls
3. Each person . . . has an equal right to the most extensive liberty compatible with a like liberty for all; . . .the second principle holds than an inequality is allowed only if there is reason to believe that . . . [it] will work out for the advantage of every person engaged in it. A) Aristotle, B) Kant, C) Mill, D) Rawls
4. The greatest happiness principle holds that actions are right in proportion as they tend to promote happiness; wrong as they tend to produce the reverse of happiness.  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

5. By the principle of utility is meant that principle which approves or disapproves of every action whatsoever; according to the tendency which it appears to have to augment or diminish the happiness of the party whose interest is in question: or, what is the same thing in other words, to promote or to oppose that happiness.  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

6. [T]he contract doctrine assumes that the rational individuals who belong to society must choose together, in one joint act, what is to count among them as just and unjust. . . . This decision is thought of as being made in a suitably defined initial situation . . . A veil of ignorance prevents anyone from being advantages or disadvantaged . . . .  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

7. Intellectual virtues are excellences of mind, such as the ability to understand and reason and judge well. Moral virtues dispose us to act well.  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

8. It is better to be a human being dissatisfied than a pig satisfied; better to be Socrates dissatisfied than a fool satisfied. And if the fool, or the pig, are of a different opinion, it is because they only know their own side of the question.  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

9. Now I say that man, and in general every rational being, exists as an end in himself and not merely as a means to be arbitrarily used by this or that will.  
   A) Aristotle, B) Kant, C) Mill, D) Rawls

10. Virtues . . . we must acquire, just as we acquire crafts, by having previously activated them. For we learn a craft by producing the same product that we must produce when we have learned it, becoming builders, e.g., by building and harpists by playing the harp; so also, then, we become just by doing just actions, temperate by doing temperate actions, brave by doing brave actions.  
    A) Aristotle, B) Kant, C) Mill, D) Rawls

11. Now all imperatives command either hypothetically or categorically. The former represent the practical necessity of a possible action as a means for attaining something
else that one wants (or may possibly want). For example, if I wish to be a concert pianist, I must practice the piano.
A) Aristotle, B) Kant, C) Mill, D) Rawls

12. It is by doing just acts that we become just, by doing temperate acts that we become temperate, by doing brave acts that we become brave. It is by training in good habits that lawmakers make the citizens good.
A) Aristotle, B) Kant, C) Mill, D) Rawls

13. A good will is good not because of what it effects or accomplishes, nor because of its fitness to attain some proposed end; it is good only through its willing, i.e., it is good in itself.
A) Aristotle, B) Kant, C) Mill, D) Rawls

Label the following statements as consequentialist (or Utilitarian) (1) or nonconsequentialist (or Deontological) (2).

14. Honesty is the best policy.
15. Sue has the right to know the truth.
16. What good is going to come from giving money to a homeless person on the street?
17. It is only fair that you give him a chance to compete for the position.
18. When you do good to others, it comes back to you double.
19. If you have to lie in a war to save your buddies’ lives, you should lie.
20. Rationally, we should want all humans to keep promises.

True (1)/False (2)

21. Kant taught that we should treat all humans as ends, never as means to an end.
22. Mill's ethical theory is often called "Virtue Ethics."
23. Ruth Benedict, the anthropologist, argues strongly that western nations should impress their ethical values on all 3rd world peoples.

24. Plato’s “Ring of Gyges” parable is told in order to argue that humans are inherently bad.

25. "Hedonism" means that happiness is the goal we should seek.

D) Philosophy 1000—Introduction to Philosophy

PHILOSOPHY 1000 PRE/POST TEST

10. The theory of materialism claims that reality is comprised of:
   a. Matter   c. Dura mater (brain)
   b. Ideas   d. Sensory data

11. The view that every event in the world is caused so no one is responsible for her or his actions is:
   a. Hard determinism   c. Soft determinism
   b. Skepticism   d. Libertarianism

12. Someone who believes that truth or morality is dependent upon culture, place and time is a
   a. Consequentialist   c. Relativist
   b. Moral skeptic   d. Moral relativist

13. A moral theory which looks at the results of an action rather than at the act or its motive is called
   a. Absolutism   c. Deontology
   b. Consequentialism   d. Virtue ethics

14. One philosopher who proposed that moral decisions could be made with the precision and ease of adding and subtracting mathematically was
   a. Immanuel Kant   c. Jean Paul Sartre
   b. Plato   d. Jeremy Bentham

15. The utilitarians define “happiness” in terms of
   a. Pleasure   c. Self-interest
   b. Truth   d. Altruism

16. Ethical egoism requires that one should always act in one’s own self-interest because
   a. It is one’s moral duty to do so.
   b. It is always better for everyone in the long run.
   c. It is natural to do so.
   d. All of the above.
   e. None of the above.
17. In a teleological ethical system,
   a. Radical doubt is the consequence of skepticism.
   b. Suspension of belief forces one to face the consequences.
   c. The consequences of utility are pleasure and happiness.
   d. An action’s value is determined by its consequences.

18. What theory says that freedom is the coincidence of will and capacity; we are free to the
    extent that we are able to do and act what we want?
   a. Stoics  c. Libertarians
   b. Soft Determinists  d. Hard Determinists

10. *A priori* arguments
   a. are based on knowledge gained solely from observation
   b. are based on knowledge independent of observation
   c. combine both observation and pure reason
   d. none of the above

11. *A posteriori* arguments
   a. are based on knowledge gained solely from observation
   b. are based on knowledge independent of observation
   c. combine both observation and pure reason
   d. none of the above

17. Locke believes that governments should function at the will of
    a. The majority  c. The Constitution
    b. The rational  d. The educated

18. According to John Rawls, another name for one’s position behind the “veil of ignorance” is
    a. The Equality position  c. The Original position
    b. The Justice position  d. The Fairness position.

19. A moral theory which looks at the results of an action rather than at the motive for the act is called
    a. Absolutism  c. Deontology
    b. Consequentialism  d. Relativism

20. The basic idea behind utilitarianism is
    a. The greatest pleasure for the people who work hardest.
    b. The greatest good for the greatest number.
    c. Doing what is right always brings happiness
    d. No person’s happiness is more valuable than another’s.

21. In a teleological ethical system,
    a. Radical doubt is the consequence of skepticism.
    b. Suspension of belief forces one to face the consequences.
    c. The consequences of utility are pleasure and happiness.
    d. The value of an action is in its consequences.

17. "Empiricism" means
    A. knowledge is gained primarily from sense experience
    B. ideas are innate, absolute and eternal
    C. empire is a better form of government than democracy
18. Anselm's argument for the existence of God was
   a. *a priori*
   b. ontological
   c. Platonic in nature
   d. all of the above
   e. none of the above

19. "Cogito ergo sum" means
   a. I am, therefore I think
   b. I am a small cog in the universe
   c. I am the sum of all things
   d. I think, therefore I am

20. John Locke was a/an
   a. rationalist
   b. empiricist
   c. determinist
   d. idealist

21. Locke's theory of the social contract included
   a. the right of citizens to abolish bad government
   b. the right of government to institute martial law in times of emergency
   c. the right of minorities to break the contract on moral grounds
   d. all of the above
   e. none of the above

22. George Berkeley was
   a. one of the three great British empiricists
   b. one of the leading romantic philosophers
   c. one of the inspirations for the U.S. Declaration of Independence
   d. all of the above

23. When Kant said "so act that the maxim of your action could be willed as a universal law," he was stating
   a. his theory of dialectical materialism
   b. his theory of mechanistic materialism
   c. his categorical imperative
   d. his interpretation of the Golden Rule

24. According to Marx, once a classless society was established, government would
   a. revert to the people
   b. be unnecessary and wither away
   c. continue to control education and production
   d. none of the above