



## Master Course Syllabus

For additional course information, including prerequisites, corequisites, and course fees, please refer to the Catalog: <https://catalog.uvu.edu/>

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**Semester:** Spring

**Course Prefix:** PHIL

**Course Title:** Ethics and Values

**Year:** 2025

**Course and Section #:** 2050 015

**Credits:** 3

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### ***Course Description***

Challenges students to explore and clarify their values; critically read works of philosophy, literature, religion, and history toward understanding the basis of their ethical views; and read, study, research, discuss, and write about difficult ethical issues. Focuses on issues of good vs. evil, justice vs. injustice, equality vs. inequality, and the necessity of defining and examining happiness and values. Engages students in serious reflection on issues of ethics and values as they relate to the students' own lives.

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### ***Course Attributes***

This course has the following attributes:

- General Education Requirements
- Global/Intercultural Graduation Requirements
- Writing Enriched Graduation Requirements
- Discipline Core Requirements in Program
- Elective Core Requirements in Program
- Open Elective

Other: *Click here to enter text.*

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### ***Instructor Information***

**Instructor Name:** Joseph Miller

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### ***Student Learning Outcomes***

1. Explain several different theories of ethics, and contemporary ethical issues.
  2. Describe the moral ethical dimensions of works of philosophy, literature, religion, and other disciplines within the humanities.
  3. Articulate their own ethical views and positions.
  4. Interrelate with a society of increasing intercultural connections.
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### ***Course Materials and Texts***

Jünger. *The Wilderness Way*.

Plato. *Symposium*.

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### ***Course Requirements***

## Course Assignments, Assessments, and Grading Policy

### GRADING/ ASSIGNMENTS.

Responses (14). 45%. At the end of each week but the first, you will submit a written summary of your own understanding of the material covered that week.

Tell me (i) what we discussed & (ii) what it meant to you.

Exams (1). 10%. One take-home midterm. Identifications & short essays. Please

write your responses out by hand, rather than typing them.

Essays (2). 45%. Two essays (3+ pages each). Below I offer prompts. Here is an example of good format (proper style and citation of sources).

(1) Describe a compelling memory. Think of any memory, positive or negative, that has exerted great influence in your life. Can you describe how the memory was formed? How do you carry it with you? Does it change over time, as you meet with new experiences, & people? Please feel free to fictionalize as much as you like, as this assignment is not meant to compromise your privacy.

(2) Write an essay about the most fascinating topic you know. Think of any compelling idea, event, or piece of culture (artwork, tradition, ethic, habit) that has captured your attention. What is it? Can you describe it accurately for me, saying what the idea is, what event occurred, or what makes your culture interesting? Are there notable ways in which the topic you choose has affected your ethics & values?

### GRADING SCALE

100-98 A+ 89-87 B+ 79-77 C+ 69-67 D+ 59-0 E

97-94 A 86-84 B 76-74 C 66-64 D

93-90 A- 83-80 B- 73-70 C- 63-60 D-

Essays & exams are due in my inbox (dysangelista@gmail) by 12 AM on the due dates marked in the

schedule. Late submissions will be down-graded one letter grade for each day they are late, unless you arrange accommodation with me previously. Please feel free to discuss grades with me any time.

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### Required or Recommended Reading Assignments

See General Description of the Subject Matter of Each Lecture below

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### General Description of the Subject Matter of Each Lecture or Discussion

#### WEEKLY PROGRAM.

Week 1: 6/1 (M) to 10/1 (F). INTRODUCTION. \*assignments due, holidays

What is this class? How do I pass it?

What are ethics? Values?

Jünger, §§ 1-2 (questions, social questions)

Plato, 172a-174a

†Miller, "Into the River"

Week 2: 13/1 (M) to 17/1 (F). OUR HUMAN CONDITION. \*18/1: first response due

What is the human condition?

What resources do we have for grappling with it?

Jünger, §§ 3-5 (voting, minority rules, existential freedom)

Plato, 174a-180b (Phaedrus)

†Burkert, "Core of Tale"

Week 3: 22/1 (W) to 24/1 (F). CONVICTION. \*20/1: MLK Day (no class)  
\*25/1: second response due

What makes an action good?

Jünger, §§ 6-7 (courage, consequences)

Plato, 180c-185c (Pausanias)

†Burkert, “Validation of Signs”

Week 4: 27/1 (M) to 31/1 (F). YES & NO. \*1/2: third response due  
\*2/2: first draft optional

What are commitments?

Jünger, §§ 8-9 (wildwalking, quality over quantity)

Plato, 185c-189c (Eryximachus)

†Magee, “The Perennial Philosophy”

†Johnson, “How to Play the Shovel Guitar”

Week 5: 3/2 (M) to 7/2 (F). INTEGRITY. \*8/2: fourth response due  
What decisions belong to you, and you alone?

Jünger, §§ 10-12 (archetypes, the Wildwalker, Poe's maelstrom)

Plato, 189c-192d (Aristophanes)

†Miller, “The Intimate”

Week 6: 10/2 (M) to 14/2 (W). FEAR. \*15/2: fifth response due

What is fear? What things scare us?

Jünger, §§ 13-15 (the Titanic, terror & danger, automation & deliberation, myth)

Plato, 192d-194e (Aristophanes, with Socrates' interruption)

†Seneca, Moral Epistles 13 & 30 (on fear, esp. fear of death)

Week 7: 19/2 (W) to 21/2 (F). AGENCY. \*17/2: Presidents' Day (no class)  
\*22/2: sixth response due

How do you react to catastrophes, when they hit you?

Where does human power properly reside?

Jünger, §§ 16-17 (disaster, exile, the wreck of the Medusa, sovereignty)

Plato, 194e-197e (Agathon)

†Miller, “The Familiar”

Week 8: 24/2 (M) to 28/2 (F). SACRIFICE. \*1/3: seventh response due  
\*2/3: first essay due

What makes events meaningful?

How do we master fear?

Jünger, §§ 18-19 (material limitations, bestowing life)

Plato, 198a-201c (Socrates' questions for Agathon)

†Burkert, “Escape & Offerings”

Week 9: 3/3 (M) to 7/3 (F). MEETING YOURSELF. \*8/3: eighth response due  
What is your birthright, as a human being?  
Jünger, §§ 20-21 (the rod of Moses, the knowledge of Socrates)  
Plato, 201d-204d (Socrates' retelling of Diotima's story about Eros)  
†Plato, Republic 7, 514a et seq (animated video)  
~ 10/3-15/3. SPRING BREAK ~

Week 10: 17/3 (M) to 21/3 (F). A WORLD OF YOUR OWN. \*22/3: ninth response due  
\*23/3: midterm exam due

What does the world say to you?  
Can you say that you have a contract with it? If so, what are the terms?  
Jünger, §§ 22-24 (theology, the sphinx, mental illness)  
Plato, 204e-206e (Socratic Eros: the form of desire)  
†Miller, "The Strange"

Week 11: 24/3 (M) to 28/3 (F). THE NULL MERIDIAN. \*29/3: tenth response due  
How do we prepare for the unknown?  
What is happiness? Medicine?  
Jünger, §§ 25-27 (atheism, the nothing, happiness & health)  
Plato, 206e-209e (bodily & spiritual Eros: manifestations of desire)  
†Seneca, Moral Epistle 22 (happiness)

Week 12: 31/3 (M) to 4/4 (F). THE POWER OF INDIVIDUALS. \*5/4: eleventh response due  
Where are real ethical decisions made?  
How can we avoid having our agency automated away?  
Jünger, §§ 28-29 (civil & military power, law & war)  
Plato, 209e-212c (Diotima's ladder)  
†Miller, "Meditation on Power"

Week 13: 7/4 (M) to 11/4 (F). CRIME. \*12/4: twelfth response due  
\*13/4: second draft optional

What makes actions wrong?  
What makes wrong actions appear right?  
Jünger, §§ 30-31  
Plato, 212c-215a (Alcibiades crashes the party)  
†Marcus Aurelius, Notes to Self 2.11 (the problem of evil)  
Week 14: 14/4 (M) to 18/4 (F). PROPERTY. \*19/4: thirteenth response due  
What does it mean to own something?  
Jünger, § 32  
Plato, 215a-223a (Alcibiades praises Socrates)  
†Dunn, "Perfect Bananas"

Week 15: 21/4 (M). PARADISE. \*22/4: fourteenth response  
\*28/4: second essay due

What is language?

What is the right way to handle desire?  
Jünger, §§ 33-34  
Plato, 223b-223d (aftermath of Eros)  
†Miller, “The Universal”

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## ***Required Course Syllabus Statements***

### **Generative AI**

The Department of Philosophy and Humanities recognizes that Artificial Intelligence and Natural Language Processing Tools are largely accessible to students and will be used by many in higher education for the foreseeable future. However, the skills taught in the humanities are unique. We aim to educate students in the careful reading of texts, the development of rigorous writing skills, the analysis and use of arguments, and to foster the thoughtful application of each of these skills in students’ personal and social development. Research has not yet determined what bearing the use of AI tools in the classroom will have upon the successful acquisition of these skills.

Therefore, at this time, online learning support platforms (like ChatGPT or Google Bard) may not be used for course assignments in our department except as explicitly authorized by the instructor. Any assignment or content composed by any resource other than the student (whether human or digital) must be attributed to the source through proper citation. Unacknowledged use of online learning support platforms is a form of scholastic dishonesty and will be treated as such.

Some of our language has been adapted from the University of Minnesota

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### **Using Remote Testing Software**

This course does not use remote testing software.

This course uses remote testing software. Remote test-takers may choose their remote testing locations. Please note, however, that the testing software used for this may conduct a brief scan of remote test-takers’ immediate surroundings, may require use of a webcam while taking an exam, may require the microphone be on while taking an exam, or may require other practices to confirm academic honesty. Test-takers therefore shall have no expectation of privacy in their test-taking location during, or immediately preceding, remote testing. If a student strongly objects to using test-taking software, the student should contact the instructor at the beginning of the semester to determine whether alternative testing arrangements are feasible. Alternatives are not guaranteed.

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## ***Required University Syllabus Statements***

### **Accommodations/Students with Disabilities**

Students needing accommodations due to a permanent or temporary disability, pregnancy or pregnancy-related conditions may contact UVU [Accessibility Services](#) at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu) or 801-863-8747.

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Accessibility Services is located on the Orem Campus in BA 110.

Deaf/Hard of Hearing students requesting ASL interpreters or transcribers can contact Accessibility Services to set up accommodations. Deaf/Hard of Hearing services can be contacted at [DHHservices@uvu.edu](mailto:DHHservices@uvu.edu)

DHH is located on the Orem Campus in BA 112.

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### **Academic Integrity**

At Utah Valley University, faculty and students operate in an atmosphere of mutual trust. Maintaining an atmosphere of academic integrity allows for free exchange of ideas and enables all members of the community to achieve their highest potential. Our goal is to foster an intellectual atmosphere that produces scholars of integrity and imaginative thought. In all academic work, the ideas and contributions of others must be appropriately acknowledged and UVU students are expected to produce their own original academic work.

Faculty and students share the responsibility of ensuring the honesty and fairness of the intellectual environment at UVU. Students have a responsibility to promote academic integrity at the university by not participating in or facilitating others' participation in any act of academic dishonesty. As members of the academic community, students must become familiar with their [rights and responsibilities](#). In each course, they are responsible for knowing the requirements and restrictions regarding research and writing, assessments, collaborative work, the use of study aids, the appropriateness of assistance, and other issues. Likewise, instructors are responsible to clearly state expectations and model best practices.

Further information on what constitutes academic dishonesty is detailed in [UVU Policy 541: Student Code of Conduct](#).

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### **Equity and Title IX**

Utah Valley University does not discriminate on the basis of race, color, religion, national origin, sex, sexual orientation, gender identity, gender expression, age (40 and over), disability, veteran status, pregnancy, childbirth, or pregnancy-related conditions, citizenship, genetic information, or other basis protected by applicable law, including Title IX and 34 C.F.R. Part 106, in employment, treatment, admission, access to educational programs and activities, or other University benefits or services. Inquiries about nondiscrimination at UVU may be directed to the U.S. Department of Education's Office for Civil Rights or UVU's Title IX Coordinator at 801-863-7999 – [TitleIX@uvu.edu](mailto:TitleIX@uvu.edu) – 800 W University Pkwy, Orem, 84058, Suite BA 203.

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### **Religious Accommodation**

UVU values and acknowledges the array of worldviews, faiths, and religions represented in our student body, and as such provides supportive accommodations for students. Religious belief or conscience broadly includes religious, non-religious, theistic, or non-theistic moral or ethical beliefs as well as participation in religious holidays, observances, or activities. Accommodations may include scheduling or due-date modifications or make-up assignments for missed class work.

To seek a religious accommodation, a student must provide written notice to the instructor and the Director of Accessibility Services at [accessibilityservices@uvu.edu](mailto:accessibilityservices@uvu.edu). If the accommodation relates to a scheduling conflict, the notice should include the date, time, and brief description of the difficulty posed

by the conflict. Such requests should be made as soon as the student is aware of the prospective scheduling conflict.

While religious expression is welcome throughout campus, UVU also has a [specially dedicated space](#) for meditation, prayer, reflection, or other forms of religious expression.