

## **The Philosophy of Happiness** an Inside-Out college course

### **Course Description**

Most people say they aim for happiness in their own lives and wish their friends happy lives too. Unlike other possibly good things, one person's happiness does not require another person's unhappiness. But beyond that, what is it? Is it a state of mind, or something more? Can happiness be taught and learned, or do some just lead charmed lives? Can we be mistaken about our happiness? Once we get clear about what happiness is, does that help us answer questions about its value, especially how it relates to the good life and good politics? For instance, can we be happy without also being good and just? Is it sometimes morally wrong to pursue happiness? What should we think about happiness in light of the prevalence of suffering in our world? Should governments promote happiness through public policy? In other words, is "happily ever after" only an ending for fairy tales? This course will provide a survey of philosophical responses to questions about what happiness is, how we can best pursue it, and whether (and if so, why) we should try to be happy.

This course has two distinctive features. First, it is inspired by the "Inside-Out" curriculum. The Inside-Out Prison Exchange Program brings together traditionally enrolled college students (or outsiders) with people who are incarcerated (or insiders) for a transformative approach to higher education. To date, over 30,000 students have taken Inside-Out courses in over 100 correctional institutions partnering with over 350 colleges and universities in 44 U.S. states and 9 other countries. In such a context, what is at stake in the study of happiness is especially vivid. Second, this course fulfills Denison's general education requirement for a writing intensive seminar that builds on the first-year writing workshop. The focus on happiness and class format provides the topic and the context for pursuing the goals of this requirement.

### **Instructor: Dr. Amy L. Shuster**

I hold a Bachelor of Science from Georgetown University and a Ph.D. from Princeton University. My research and teaching focus upon topics in social and political philosophy, especially in the historical contexts of ancient Greece and contemporary America. I am an Inside-Out trained instructor and have been teaching in higher education for over ten years. My preferred pronouns are she/her/hers or they/them/theirs.

### **Class Meetings/Locations**

We generally meet every Wednesday from 5:30p-8:20pm at Southeastern Correctional Institution in Lancaster, OH in Spring 2019. Consult the Schedule of Classes for details.

## **Prerequisites and Enrollment**

Due to the special nature of this course, enrollment is by permission of instructor only. At minimum, students must hold a high school diploma or GED. Students who are interested in taking the course should complete a course interest form and then will have a one-on-one conversation with Professor Shuster about their interest in and expectations about the course. Students who demonstrate a commitment to do the work of the class will be given priority consideration. Enrollment is limited to 12 inside students from SCI and 12 outside students from Denison University.

## **Course Goals**

Broadly speaking, these are the goals that this course is designed around:

Goal (1): Students will understand leading arguments about what happiness is, its value, and its impact on our lives as private individuals (including as members of friendships, families, neighborhoods, communities, and/or societies) and as members of political communities (including at the local, national, regional, and global levels).

Goal (2): Students will cultivate the habits of effective writers as defined by the Denison Writing Program, including:

- taking intellectual risks, creatively exploring different ideas, and seeing the connection between critical reading, thinking, and writing;
- regarding writing as both a product and a process: practicing and incorporating techniques of drafting and revising, viewing writing with a critical eye; and responding adeptly to feedback from other readers; and
- appreciating how writing participates in (and even generates) community through an ongoing conversation accessible to diverse audiences.

Goal (3): Students will reimagine practices and purposes of imprisonment and education in light of restorative/transformational/healing justice principles.

## **Learning Outcomes**

The course goals will be realized in the following more concrete outcomes for all students who complete the course. In other words, these are what all graduates will walk away from this course with:

- a) Students will be able to recognize, analyze and create persuasive arguments that use leading theories of happiness (both personal and political) to reflect on carceral forms of punishment and the design and/or implementation of educational opportunities (including for rehabilitation and reentry).

- b) Students will be able to anticipate and charitably express how various audiences might object, resist, and/or misunderstand their arguments described in (a) and those of others, both verbally and in writing.
- c) Students will be adept at gathering, synthesizing, and appropriately acknowledging intellectual debt to evidence and ideas drawn from assigned and unassigned sources, including their own experiences.
- d) Students will recognize and incorporate recursive practices into their thinking and writing processes, apply conventions of edited standard written English, and craft prose that is organized, clear, and concise.

### Required Materials

Readings will be supplied to all students and distributed in class the week before they are due.

### Recommended Resources

Jennifer Wilson Mulnix and M.J. Mulnix, *Happy Lives, Good Lives: A Philosophical Examination* (Broadview Press, 2015). ISBN: 9781554811007. Available in paperback and electronic editions.

*Stanford Encyclopedia of Philosophy* entries on “Happiness” and “Well-Being”

### Assignments

	<u>Due Dates</u>
25% Revised Problem Essay	<i>April 3<sup>rd</sup></i>
25% Group Project	<i>May 1<sup>st</sup> or 8<sup>th</sup></i>
25% Writing-to-Learn	<i>almost every class</i>
25% Good Citizenship	<i>every class</i>

Before I can describe the writing that you will do in this class, I need to define how I conceive of writing in light of the culture around writing at Denison. First, writing—at its broadest level—is *any marking that conveys a message*. As such, writing encompasses a wide range of activities, from text messaging friends to shopping lists to journal articles. Built into these examples are the wide range of *audiences* that the message is directed toward—from yourself to others, from the public to a group of specialists. Second, writing is a *form of thinking*, and in many ways is more difficult than thinking because it takes seriously the distinctive needs of an audience. The first definition of writing treats it as a *product* (e.g. a marking); the second treats it as a *process* (e.g. thinking). Good writing—both as product and as process—is hard even for “good writers,” and it never results from just one session of writing or even one draft. Denison University has adopted a two-course requirement in writing: Writing 101 is taken by first-year students and is aimed at developing a common vocabulary around *college-level* writing, W-overlay classes are then taken to extend this experience into a particular *disciplinary* mode of writing. Our class is a

W-overlay class aimed at practicing the conventions of public philosophy. Public philosophy is a relatively new way of thinking about what philosophy is and does, and who is (or should be) interested in its messages. Public philosophy shares with its purely academic cousin a commitment to argumentative writing that displays interpretive charity to the positions that it disagrees with and that develops its arguments in light of the best available arguments not merely to win or persuade but rather to reveal a deep truth or wisdom. Public philosophy is distinct insofar as the problems and questions that it is directed toward are inspired by matters that are (or should be) of concern to people beyond the academy, and it makes arguments that are directed toward and accessible to that broader community.

Michel de Montaigne, a French philosopher who lived from 1533 to 1592, is the modern progenitor of the *essay* (its French cognate means “try” or “attempt”). Problem essays are an exploratory journey in which an author identifies a genuine problem that needs to be solved or responded to, and then provides readers reasoning designed to convince them of something they otherwise disagree with, don’t know, or don’t (fully) understand. In your **Problem Essay** you will identify a compelling problem of your choosing and craft an original (i.e. your own) argument that relies upon at least two of the three main theories about happiness to solve or respond to that problem in approximately 6 typed double-spaced pages or 12 pages of handwriting. The audience for this essay is the other students in our class: your argument needs to be *accessible* to them as if they were reading it on the first day of our class and *insightful* to them as they are now familiar with the course material. You will first write a full draft of your problem essay, receive feedback on your essay from other students in the class as well as me, and then revise (often dramatically) your framing and/or reasoning in light of that feedback. This recursive process will build a community of engagement among insiders and outsiders—a practice of healing justice.

An engaged community comprised of insiders and outsiders working together will be developed and deepened in the second major writing assignment. In the **Group Project** students work in 4-person groups (comprised of an equal number of insiders and outsiders) to formulate an idea in light of a single shared source and then produce an essay of roughly 24-30 typed double-spaced pages that explores and makes progress on that idea. Each group member will contribute a fair share to this overall final product (i.e. approximately 6 typed double-spaced pages). The audience for this essay are the people who will be invited to the closing ceremony during our penultimate class session: top administrators at SCI, ODRC, and Denison as well as friends and family. Therefore, the problem that motivates your group project and the message that you deliver should be accessible and insightful to that audience. A member of each group (of your group’s choosing) will orally present your group’s project during the closing ceremony; and all in attendance will offer critical and supportive feedback that your group will use to revise your framing, reasoning, and/or conclusions. This recursive process will deepen and extend our community of engagement—a further practice of healing justice.

Recursive writing not only involves drafting and revising, but also regular pre-writing or what I like to call **writing-to-learn**. Contrary to what many believe, good writing is not the sole product of natural talent but rather regular practice in light of good coaching. As

already prefigured in the drafting and revising of your essays, good writing is not produced on the first try but rather requires earlier efforts, often many that lead down rabbit holes or to dead-ends. Moreover, good ideas don't often come all at once fully formed out of Zeus's head, but rather require simmering and/or pairing down. Writing-to-learn assignments offer a variety of strategies for wrestling with difficult ideas and your experiences inside and outside the classroom as well as for developing your thoughts about the course themes. These assignments are spelled out in more detail on the cover sheet supplied for each week's assigned reading. Do not be surprised if some of your responses to these assignments appear in your essays—indeed, that is one of their purposes! You're also likely to see your ideas evolve from the writing-to-learn stage to the final revision, sometimes resulting in substantial changes in focus or argument. In these instances, the writing-to-learn assignments helped you work through less successful ideas on the way to discovering more challenging and interesting ideas. **Every student is permitted to skip one writing-to-learn assignment in weeks 2-8.**

Thus, a core skill that we will be building and/or honing in this course is revision. Revising is not simply editing your work; it involves not only changing word-choice, sentence order or even the order of the paragraphs—but the much harder task of re-visioning, that is “seeing again” (as scholar Nancy Sommers describes it) your work and figuring out a way to express your argument better, or figuring out a better argument. Frequently, it is only in the midst of revising that your argument or real interest becomes clear to you; and you may be surprised more than once to find that what you are actually arguing is slightly different from what you thought you were arguing.

**Good citizenship** is how I think about what is often referred to as class attendance and participation; however, I mean something very specific about that participation and this assessment category comprises more than merely attendance and participation in class discussion. Assignments in this category aim to help you build personal accountability for your learning in the course as well as your contribution to the learning of other students in the class. For instance, since the assigned materials are regularly referred during class, Good Citizens bring to class copies of those materials. Early in the semester, an in-class exercise will make explicit the various ways of contributing to learning in class discussion. Excellent participation will sometimes involve stepping up and sometimes stepping back. Excellent participation not only pertains to what you say in class, but also your physical presence—including your facial expressions. To contribute to the educational environment, you should project respect for and interest in the contributions of fellow students both in what you say and how you comport your body. Respect comes in a variety of verbal forms, including but not limited to disagreement that takes the ideas of others seriously and sincerely, asking others to say more about their ideas, connecting the ideas of students, and reflecting back to others what you hear them saying. Respect also comes in a variety of nonverbal forms, including listening attentively, sitting forward in your chair, taking notes on what other people are saying, and looking at people directly in their eyes.

Advice: In order to be able to participate fully, expect to spend around 5 hours in advance of class each week carefully reading and taking notes on the assigned sources as noted in the Schedule of Classes. After taking these notes, come to class

with questions about elements of the source that you did not fully understand or that were particularly interesting to you.

To aid in the process of revision, we will use two peer-review discussion formats: writing groups and the draft workshop. Learning to be a constructive and sensitive critic of your colleagues' work is a step towards making you a better writer and reviser of your own work. Being a constructive critic means not only calling attention to the weaknesses in a paper, but also offering a few options for how they might be remedied. Moreover, a sensitive critic is someone who can appreciate the writer's goals and point-of-view, and then frame her criticisms and praise in a respectful manner and one that takes a full accounting of what is working in the draft. Praise helps the writer know what is thought-provoking about a thesis and/or evidence, valuable about a contribution, or helpful about the essay's structure. In the end, sensitive and constructive criticism helps writers find, clarify or strengthen their arguments. Participation in these peer review formats also figures into this assignment category.

## **Course Policies and Procedures**

### **Class Format**

Aside from the three separate sessions in the first, third and final weeks, class will be held at SCI-Lancaster. We will be seated in a circle in order to facilitate discussion among students. Class sessions will take the form of either 1) guided dialogue among the full class and in smaller groupings, or 2) cooperative and highly interactive work in small groups. Lecture by the course instructor will be avoided as much as possible. Class activities are aimed at building skills necessary for recognizing problems, puzzles, and questions; then analyzing those topics; and finally generating responses and solutions. The three separate sessions provide everyone an opportunity to prepare for and debrief the process and events in the joint sessions.

### **Why this format? And what this course is not.**

This course is inspired by principles that have been variously called restorative justice, transformative justice, or most recently healing justice. These principles were generated out of experience and engagement with the values and effects of the U.S. penal system in the later part of the twentieth century. In particular, the principles of healing justice aim 1) for full recognition of the harm experienced by people in our communities, and 2) to build the personal and institutional capacities, resources, and processes necessary to remedy, alleviate, and prevent harm. Prisons are the major way in which harm is addressed in the US today, but the walls designed to keep people in also keep needed resources out. Chief among these needed resources are democratic citizenship and educational opportunity. Democratic citizens are responsible for the design, implementation, and evaluation of institutions of their state. If they do not go into prisons or interact with people in them, then the ability to realize their duties with regards to those institutions is substantially (and unnecessarily) decreased. Moreover, research has consistently shown in the last 50 years that educational opportunities improve the living conditions in prison and the success of restored citizens upon release.

This course is not an opportunity to do human subject research. This course is not an opportunity for charity. This course is not a “scared straight” program that aims to inspire fear about some life choices. This course is not a whistle-blowing program focused on SCI Lancaster. Finally, this course is not a vehicle for developing relationships that will exist outside of the parameters of this academic experience.

### **Commitment to Inclusion**

I am committed to providing a positive, safe, and inclusive classroom in order to promote an environment of academic achievement and integrity. You and I have mutual responsibility to ensure that the classroom environment supports teaching

and learning, is respectful of the rights and freedoms of all members, and promotes a civil and open exchange of ideas. Disruptive classroom behavior that substantially or repeatedly interrupts either my ability to teach or student learning is prohibited.

## **Accommodations**

Since an inclusive learning environment, including students with disabilities, is my goal and a stated priority of Denison, if there are aspects of this course that result in barriers to your inclusion or your ability to meet course requirements – such as the use of non-captioned videos – please notify me as soon as possible. I am committed to creating an effective learning environment for all learning styles. However, I can only do this successfully if you discuss your needs with me in advance. I will maintain the confidentiality of your learning needs. For Denison students, I also encourage (and sometimes require) you to obtain a letter of accommodation from the Academic Resource Center (located in Higley Hall 020). For more information about the services they provide, call (740)587-6666 or visit the Disability Services website at <https://denison.edu/academics/support/disability-services>.

## **Participation and Absences**

Given the experiential-based learning central to the design of this course, active participation is key to the learning process of all students. As a group, we (those from inside and outside) will be discussing issues that are difficult to grapple with at the level of ideas and practical living. We are all challenged to say what we think, even if it is not a popular point of view. For this experience to be the real educational opportunity that it's meant to be, we each have to take responsibility for the direction and depth of the discussion. As we will be meeting in a rather unfamiliar, atypical sort of setting, we will each have to work on getting comfortable enough to take the risks involved in fully participating in discussions. Also, while listening is vitally important and necessary to this process, sitting back to just listen is not acceptable. Everyone must be fully involved for this to work.

Life is complicated. Because of this, everyone is extended **one “free” absence** with no negative impact on their final course grade. My prior approval of your absence is not necessary, but I appreciate knowing what's up. Outside students should following the procedure outlined in “attendance for outside students”.

## **Attendance for outside students**

Given the necessity of active participation, it follows that regular attendance builds the relationships of trust and learning needed for the success of this course. If an outside student will be unable to attend one of the sessions, they ***must contact me in advance*** and ***text message their driver***. Any absence will change the dynamics of the group, as well as disappoint those who will be participating in the program. This is a special program that will take special effort on the part of each of us.



Since we are traveling to the prison together, it is absolutely necessary to be on time to meet the group in your van at the pre-arranged time and place. Denison will supply two vans to transport students from campus to the prison, which will be driven by students enrolled in our course. Students are permitted to drive their own cars to class, but the costs are entirely born by the students in that case.

In order to get into the prison, outside students will need to **bring a state-issued ID** that is about the size of your Denison ID card. Even if it's the middle of the semester and you've been coming regularly and the guard knows who you are, you will not be permitted into the prison without a state-issued ID. Before leaving campus, someone driving in the van will ask everyone to double-check that they have their ID on them. The van's departure will not be delayed if you forget your ID. If you forget your ID and make it to the prison, then you will sit in the waiting room for the duration of the class period and you will be marked absent for that class period.

If you are ill and think that you may be contagious, please refrain from coming to class. When people in prison get sick, there are often not as many remedies available to them as on the outside and the consequences are more significant, even dire.

## **Time Management**

The parameters of our class time are not negotiable. We cannot start early, and we cannot finish late. This is a problem that I ask we all face and take responsibility for managing. We all should do what we can to honor the schedule, both for the activities designed in each class period and the broader arc of the semester.

## **Grading and feedback**

All students will receive feedback, and all writing assignments must be completed to maintain good standing in the course. Since inside students are not earning college credit for their work in this course, they can choose whether to receive college level grading.

When grading, I evaluate the words on the page before me, and do not factor in "improvement" or "effort," or use other mushy criteria. The effort you put into an assignment will most certainly be evident in the essay you submit. These are the general standards to which I hold essays. Plusses and minuses represent shades of difference.

- An essay in the **A-range** displays exceptional grace and demonstrates a high degree of mastery over the fundamentals of writing public philosophy: it begins with all the elements of an excellent introduction; employs a logical and progressive structure; analyzes evidence insightfully and in-depth; draws from well-chosen sources; and is written in a clear, sophisticated style.

- A **B-range** essay resembles an A-range essay in some ways, but may exhibit unclear problem and/or a vague, uninteresting, or inconsistently argued thesis; employ a generally logical but somewhat disorganized or undeveloped structure; include well-chosen but sometimes unanalyzed and undigested evidence; use sources in a correct but limited fashion; or be written in an unsophisticated or grammatically problematic style.
- A **C-range** essay resembles a B-range essay in some ways, but may also feature a confusing, simple, or descriptive thesis; lack a coherent structure; fail to present enough evidence, or present evidence that is insufficiently analyzed; plop in sources without properly contextualizing or citing them; and be written in a generally unclear, simplistically, or technically flawed style.
- A **D essay** resembles a C-range essay but may include a purely descriptive or obvious thesis; display an unfocused, confusing, or rambling structure; and draw on little analyzed evidence and sources. A D essay has trouble engaging with the assignment and may not show awareness of the conventions of academic discourse and style. It does, however, show signs of *attempting* to engage with the issues, topics, and sources of the assignment.
- An **F essay** is similar to a D essay but is significantly shorter than the assigned length and addresses the assignment superficially.
- A **0 (zero) essay** is one that is not turned in or is less than half the assigned length and does not fulfill the basic expectations of the assignment. Unlike an F essay, a 0 does not count as successful completion of the assignment and puts the student in jeopardy of failing the course.

We will develop a rubric for the evaluation of group presentations together during class time. This rubric will be informed by the principles that we discover and endorse about healing justice processes over the course of the semester.

The grading standards on the writing-to-learn assignments will be spelled out in the weekly cover sheet on the assigned reading. Every student is permitted to skip **one** writing-to-learn assignment in **weeks 2-8**.

### **Late Assignments and Extensions**

Late assignments are not accepted. An assignment is considered “late” when it is submitted after it is due. Missed in-class writing assignments cannot be made up. All requests for extensions on the formal written assignments must be submitted in writing to me at least a week before the due date. If you are an outside student and the extension is being requested due to a medical condition, then you will need to complete the Verification of a Medical/Chronic Illness Form at <https://denison.edu/forms/verification-of-a-medicalchronic-illness>

## **Academic Integrity and Denison University's Code**

Academic integrity lies at the core of Denison's values as an institution of higher education, its reputation in the world, and the accomplishments of Denison students. Academic dishonesty—defined by section IV of Denison's Code as “in most instances, theft of ideas or other forms of intellectual property”—is regarded as a serious offense by all members of the academic community. For your writing-to-learn and essay assignments in this course, you should cite any print, online, or interpersonal sources that you consulted (i.e. not merely those directly quoted). If you do consult unassigned sources, you must provide full and appropriate citations. Neither ignorance nor carelessness is an acceptable defense in cases of plagiarism. In practice, questions about academic integrity arise because students do not clearly distinguish in their notes between a source's ideas and their own ideas, and this mistake is reproduced in their submitted assignment. Failure to credit the source of an idea or a structure of thought will be taken very, very seriously. After reviewing all the course policies in this document, if you have any questions about what constitutes plagiarism, cheating, or unauthorized assistance, ask me. When you turn in formal assignments, include the following statement at the end of your document: *I pledge that this assignment has been completed in accordance with the standards of the Denison Code of Academic Integrity.*

## **Distribution of Assigned Readings**

At the end of each class session, a photocopy of the assigned readings for the next week will be distributed. The cost of these photocopies is covered by the Philosophy Department at Denison University. These photocopies are for your personal use, so you can write on them and keep them as you see fit. You should bring all of the readings to class on the day that they are assigned and any previously assigned readings needed for reference as noted in class.

## **Appropriate Use of Class Notes and Course Materials**

Taking notes is a means of recording information but more importantly of personally absorbing and integrating the educational experience. However, broadly disseminating class notes beyond the classroom community or accepting compensation for taking and distributing classroom notes undermines instructor interests in their intellectual work product while not substantially furthering instructor and student interests in effective learning. Furthermore, posting any course materials on commercial sites or creating a bank of materials for distribution to other students may be considered a violation of the University's Code of Academic Integrity as well as a breach of copyright law (for an overview see <http://copyright.gov/circs/circ01.pdf> and for fair use guidelines see <http://copyright.gov/fair-use/more-info.html>). As an institution which strives to inspire and educate our students to become discerning moral agents and active

citizens of a democratic society, we are committed to complying with all laws regarding copyright throughout the University.

### **Keep in mind when Reporting Sexual Assault**

Writing-to-learn, essays and in-class writing submitted for this class are generally considered confidential pursuant to the University's student record policies. However, students should be aware that University employees are required by University policy and Title IX guidance to report allegations of discrimination based on sex, gender, gender identity, gender expression or sexual orientation, including sexual misconduct, sexual assault and suspected abuse/neglect of a minor, occurring on campus and/or involving current students at Denison University when they become aware of possible incidents in the course of their employment, including via coursework or advising conversations. There are others on campus to whom you may speak in confidence, including counselors at the Whisler Center for Student Wellness, and clergy. More information on Title IX and University policy guidance on gender identity/expression bias and sexual misconduct/assault, including support resources, how to report, and prevention and education efforts, can be found at [denison.edu/titleix](http://denison.edu/titleix); students may also contact Steve Gauger, Campus Title IX Coordinator, in Doane Administration 001, by email at [gaugers@denison.edu](mailto:gaugers@denison.edu), or by phone at 740-587-8660.

### **Academic Support for Outside Students**

The Philosophy Department provides tutors to assist outside students with their work in the course. Hours for tutoring are posted in the Philosophy Department Library and on MyDenison under "Philosophy."

The Academic Resource Center in Higley 020 regularly offers programs and services designed to help students improve their overall academic performance and to assist students in achieving excellence. The Tutoring Program is also housed at the Center. Tutors are available in the majority of academic subjects on a first-come, first-served basis at no charge to students. For more information, consult the Center's page under "Campus Resources" on MyDenison.

The Writing Center is a free resource available to all Denison students. Student consultants from many majors help writers one-on-one in all phases of the writing process, from deciphering the assignment, to discussing ideas, to developing an argument, to finalizing a draft. The Center is located on the fourth floor of Barney-Davis Hall; a satellite location is in the Learning Commons on the entrance floor of the Library. Appointments can be made for the Barney-Davis location through the on-line scheduler at the MyDenison Writing Center website for Tuesdays and Thursdays between 11:30am and 1:30pm and Sundays through Thursdays between 4:00pm and 9:00pm. The library satellite location is drop-in; check the website on MyDenison under "Campus Resources" for those hours.

Denison's Coordinator for Multilingual Learning, Kalynda Thayer, is available to work with students for whom English is not a native language. She offers a variety of support for multilingual students, from consulting with you about your written work to helping you devise strategies for developing and effectively using your listening, speaking, reading, and writing skills in English. She can be contacted at [kalynda.thayer@denison.edu](mailto:kalynda.thayer@denison.edu), and her offices are located in the Library, level A, opposite the Center for Learning and Teaching.

The Whisler Center for Student Wellness provides high-quality, integrated health and wellness care to the Denison student community. Their team includes physicians, nurse practitioners, counselors, registered nurses, health educators, and contracted nutritional and psychiatric services. All students currently enrolled at Denison are eligible to receive services at Whisler. For more information, consult Whisler's page under "Campus Resources" on MyDenison.

I strongly urge you to sign up for an appointment with a Philosophy Tutor or Writing Tutor well in advance of the due date for the weekly writing assignments, drafts and revised essays, whether you consider yourself a strong writer or not. These tutors are a great resource for feedback on your ideas and on whether your evidence clearly supports your ideas.

To your tutoring appointment, you should bring the specific assignment directions, the text(s) that you are writing on, the course syllabus and policies, and a draft copy of your response to the assignment.

## **Collaboration and Acknowledgments**

Acknowledging any help or feedback that contributed to your thought is standard scholarly practice. Indicate any debts for general help received or non-course related sources consulted in an Acknowledgments section at the end of your paper, or in the form of a footnote or endnote if a particular issue was the object of the help or feedback (for instance, a particular piece of evidence or line of argument). The following are examples of such an acknowledgment:

"Thanks to my roommates for reading drafts of this paper late into the evenings and entertaining my crazy thoughts about this paper."

"Thanks to my classmate for talking through elements of the argument in this paper and helping me understand and interpret the text better. I am also grateful to a tutor in the Writing Center for helping me to make my prose grammatical and more graceful."

"I read THIS ARTICLE in preparation for this assignment. While it does not appear anywhere cited in the paper directly, it strongly informed my understanding of the text and the issues at hand."

## Plagiarism

The Denison University Code of Academic Integrity defines plagiarism as “to use or represent the ideas, words and works of another person(s) without proper use of established or designated forms of accreditation”. Students often experience some degree of unease when they read and give feedback on each other’s work during the draft workshops. They worry that they might commit plagiarism. Here is where I draw the line in these cases:

- You should acknowledge all the help that you received. (See the sample acknowledgments above for one way in which you might do that.)
- Place quotation marks and a citation around all language that you draw from other sources; if you paraphrase an idea or argument from a source, then provide a citation and clearly indicate what did not originate with you.
- When giving or receiving feedback, remember that the writer is responsible for correcting grammatical problems. You can \*verbally\* tell the writer that there is a grammar problem and you can \*verbally\* tell the writer how to fix the problem, but you may not write it down or make changes in an electronic document for the writer. I believe the only way that writers learn how to improve their grammar is if they make those corrections themselves. Indeed, that is how I learned about my common grammatical errors.
- However, the feedback that you give and receive should not be merely focused on grammatical issues; I also encourage you to talk about your ideas, evidence and analysis with your fellow classmates! This sort of help should also be acknowledged in an Acknowledgments section.

Be aware that instructors in other courses that you take may draw the line differently. Consult each instructor if an explicit policy is not stated in the course syllabus or related course material.

## Office Hours

I will be holding office hours during class for inside students and on-campus on Tuesdays and Thursdays from 1-2pm for outside students. Each student is required to meet with me one-on-one at least once between week 4 and week 8 to discuss their responses to the writing-to-learn assignments. In these meetings, I will answer your questions, and give you concrete and specific feedback on how to develop your ideas with greater clarity, depth, and reach. All students are encouraged to talk with me during office hours, not just when you have a question or are struggling. For instance, it helps me to know how class is going for you.

## Rules of the Prison

### What to bring:

**Photo ID.** This must be state-issued, valid, and current. It can be a driver's license, passport, or any other form of ID issued by an official government office, including foreign governments. It should fit inside an ID holder that is roughly the size of a US driver's license. If you do not have a state-issued ID of this size, then *also* bring your Denison ID. You will not be permitted past the security gate without a valid, state-issued photo ID, even if you have been coming to the class for weeks and the same guard is checking us in.

**Notebook, assigned readings, handouts from this class, and clear-bodied ballpoint pen.** Denison students can carry these in the bag supplied by the university.

### What NOT to bring:

**Weapons.** Not on prison property; not left in the van or car, even with a permit.

**Illegal drugs.** They are *illegal*, and all the consequences that follow from being caught carrying them obtain. Cars and vans are subject to inspection by drug-sniffing dogs once they are parked at the prison. Some prisons use ion scanners on visitors as they enter to determine if they have handled drugs.

**Medications of any kind.** If you need some sort of medication on hand, like an inhaler for asthma, then this needs to be cleared with the prison administration ahead of time. Please let me know as soon as possible.

**Alcohol, cigarettes, or any other tobacco products.** These are considered contraband and can result in you being banned from the prison.

**Maps.** If you keep maps in your car, make sure that they are not visible from outside your car. Ideally, they are placed into the glove compartment or in a covered part of the trunk. They can also be placed under a seat, if that obscures their visibility.

**Cell phones, beepers, or car alarm remotes.** Leave these in the van.

**Wallets, pocketbooks, purses, backpacks, or money.** Leave these in the van.

**Umbrellas.**

**Chewing gum.**

**Food or drink**, including hard candy.

**Make-up, lip balm, hand lotion**, aspirin, Advil, cough drops, etc.

#### **How to dress:**

- No clothing that resembles the uniforms worn by either staff or those who are imprisoned in the institution.
- Do not reveal skin inappropriately, including stomach, chest, upper arms, shoulders, back, and legs above the knee (e.g. no shorts). No see-through clothing of any kind. No clothing with inappropriate holes or rips, including shoulder cut-outs.
- Nothing excessively tight or low cut. This includes yoga pants, muscle shirts, bicycle pants, and anything made of Spandex or Lycra.
- No jewelry, including body piercing such as nose rings, tongue rings, etc. A piercing that does not show (e.g. a navel) is usually not problematic. Wedding rings and religious medals are a frequent exemption to this rule.
- No watches, except for the instructor. No smart watches or fitness monitors.
- No under-wire bras.
- No hooded sweatshirts (a.k.a. hoodies), white t-shirts, bandanas, colored shoelaces, caps. Some of these items are considered related to gang activity.
- No coats or other outerwear. Leave these in the van.
- No open-toed shoes or sandals.

#### **Behavior on the inside:**

**No outside student may bring anything in or give anything to an inside student**, no matter how small or seemingly insignificant, including articles, pens, paper, and books. Prisons have strict policies about the process by which books are brought inside.

**No inside student may give anything to an outside student.** If you would like an exemption to this rule, talk with the course instructor well in advance.

**Inside students may not ask outside students to bring in anything for them – or to contact anyone for them.** There is no mailing of letters or making phone calls on an inside student's behalf.

**There can be no contact between inside and outside students beyond the classroom.** This restriction includes letters, telephone calls, and visiting. This regulation is fundamental. Breaking this rule may result in immediate removal from the class.

**There can be no displays of physical affection between inside and outside students.** Warm handshakes, sometimes with an arm grasp, are acceptable. Hugging is not. This is important to clarify, especially since, as people get to know



each other, it feels natural to give each other a warm embrace. Although this is not enforced the same way everywhere, a hug can get you banned from prison. The inside students are aware of this rule and generally observe it, but sometimes – in the moment – it might be hard to remember.

**No personal information may be exchanged**, such as address, telephone number, prison number, or other contact information.

### **Denial and suspension of visitation**

An approved visitor may be denied access to the prison for reasons including, but not limited to:

- a. A visitor refuses to show appropriate and bona fide identification;
- b. A visitor refuses to submit to a search;
- c. A visitor appears to be under the influence of an intoxicating substance;
- d. Possession of contraband that is prohibited by department policy and/or state law;
- e. Inappropriate dress, as defined above and interpreted by the managing officer/designee;
- f. Any circumstance that presents a threat to the security of the institution, staff, visitor and/or inmates.

Students are encouraged to review the full set of policies and rules that govern visitation at ODRC facilities at <https://drc.ohio.gov/visiting>. An orientation session will be supplied by the prison in the week of class.

### **Rules of the Inside-Out Program**

**Remember the purpose of this course, and what it is not about.** This course is not an opportunity to do human subject research, to “help” the inside students, to find out why the inside students are incarcerated, or for either the inside group of students or the outside group of students to “teach” the other group. This course is not a “scared straight” program or a whistle-blowing program focused on SCI Lancaster. Finally, this course is not a vehicle for developing relationships that will exist outside of the parameters of this academic experience. We are simply together to explore issues related to the class theme.

**Outside students must wear the t-shirt supplied to them by Denison, loose-fitting pants and sneakers** each week that class meets at the prison. This will ensure that the prison dress rules are observed and that all can clear the security gate in a timely fashion. Recognize that “loose-fitting” is a relative term.

**Students must behave appropriately during class**, remembering that this is a college class that is taking place inside of a prison. Not only is there no hugging or other physical contact with or between the inside and outside students, there can also be no flirtation, inappropriate body language, etc.

**Students will consult the course instructor before contacting prison administrators and ODRC officials with complaints about the behavior of prison staff or the impact of prison policies on this course.** Students retain the right to lodge a complaint within the established and available procedures.

**There is no loaning of pens or pencils, or bringing anything in for someone on the inside,** even something as trivial as a newspaper article. If you are interested in distributing something to the full class, then I can do it—so talk with me well in advance to finalize the plan.

**There must be no passing of notes between any students.**

**Label notebooks and other personal items with first names only.** Include no other identifying information. Papers submitted should also be labeled with only first names.

**Confidentiality: what is shared in the classroom stays there.** This includes not sharing conversations or events with people outside of the class with identifying information about the speaker(s) or participants, but also generic statements on social media about our course or the people in it.

**Semi-Anonymity.** The use of **first names only** and **no last names allowed** in the prison classroom (except for the instructor). This policy may appear dehumanizing and ironic in light of Inside-Out's emphasis on humanizing issues and including all voices. However, it is essential that this policy be followed. The basic reasons for the policy are as follows:

- **It makes it much harder for students to try to keep in touch with one another** during or after the semester, which is a serious violation of the rules of the program and, probably, of most prisons.
- **It protects the inside students.** Though it is neither required nor advisable, inside students often talk about their cases. Doing so can cause legal problems for them, particularly if they have an open case of any kind. Using first names only removes the threat that other students will be subpoenaed to testify in a classmate's case. And it preserves inside students' privacy so that their past or present legal situations cannot be researched by outside students who may be curious about why they are in prison.
- **It protects the outside students.** It is in the realm of possibility that an inside student or someone they know could present problems in the life of one of the outside students. This is not to cast aspersions on inside students; the point is, it only takes one instance for someone to be seriously harmed or for the program to be shut down. Statistically, the more people who participate in Inside-Out, the more likely it is that someone with problematic inclinations will be in a class. Since we have no way of knowing who that will be, the rule protects everyone, all the time.
- **Some students, inside and out, are uncomfortable sharing their last names.** A policy prohibiting all students from sharing last names makes the decision of whether or not to share this information a lot less difficult for individuals.
- It offers an opportunity to learn that it is not necessary to know things **about** people in order to come to know them in a different way and learn with and from them.

## Schedule of Classes

A guide to my notations for each class period: "**Read**" lists all the readings you should complete before you come to class that day. "**Write**" describes the writing-to-learn due at the beginning of class that day, which can be done by hand or in a word processing program. "**Experience**" suggests something that you might try to cultivate happiness in your personal life; try to accomplish it before you come to class on the day it is described. "**In-class**" foreshadows what we focus on during class that day.

**Week 1**      **Inside and outside students meet separately this week.**

### ***Introductions and Orientations***

**January 16**      Inside students meet in visiting hall from 12:30-3:00pm

**January 23**      Outside students meet at Denison in Knapp 202 from 5:30-8:20pm

Read: Course Syllabus

In-class: overview of Inside-Out; review of required documentation; prison rules and Inside-Out rules; labeling and pre-class questionnaire; course overview: reading and writing assignments, policies and procedures

**Week 2**      **First Combined Meeting**

**January 30**      ***Who is happy? Are we happy only during happy hour?***

Outside students depart Denison at 2:45pm

Outside students have PREA training at SCI from 3:30-5:00pm

Read: Bertrand Russell, *The Conquest of Happiness* (1930: 158-175, 242-249); Robin Barrow, *Happiness and Schooling* (1980: 27-39); William Tatarkiewicz, "Happiness and Time" (1966: 1-10)

Write: log of favorite quotations. And personal reflection in which you respond to the following questions:

1. What is happiness to you? If this question feels daunting, respond to this instead: describe a particularly happy period of your life or a particular happy experience.
2. What sorts of things *cause* your happiness?
3. How valuable is happiness to you in your life (say, compared to other things that you value)?
4. What questions do you have about happiness? Identify at least three.

In-class: introductions; building guidelines for class engagement

**Week 3**      **Inside and outside students meet separately this week.**

**February 6**      ***Happiness is no joke***

Inside students meet in visiting hall from 12:30pm-3:00pm

Outside students meet at Denison in Knapp 202 from 5:30pm-8:20pm

Read: Nel Noddings, *Happiness and Education* (2003: 1-5, 74-93); Robert V. Bullough, "On Making Good Students" (1986: 85-100); David Bartholomae, "Inventing the University" (1986: 4-23); Tal Ben-Shahar, *Happier: Learn the Secrets to Daily Joy and Lasting Fulfillment* (2007: 89-96)

Write: Think of the best teacher(s) you had in school. Describe what he or she or they did to draw the love of learning out of you.

Experience: Does happiness come more readily or stay around longer from an exercise of kindness (i.e. philanthropic activity) or having fun (i.e. a pleasurable activity)? Do one each this week to test it out!

In-class: debriefing experience from previous class.

#### **Week 4**

##### **February 13 *What happiness?***

Read: Julia Annas, "Happiness as achievement" (2004: 44-51); J.W. Mulnix and M.J. Mulnix, *Happy Lives, Good Lives* (2015: 13-28)

Write: Complete the table on the handout entitled "What happiness?" which compares the three major theories of happiness on various common questions. Include citations to where issues are addressed in the reading.

Review: handout on Literature Circle options distributed in the first class meeting. Come to class with ranked preferences.

Experience: What rituals make you happier (or happy)? What ritual(s) would you like to introduce to your life? Make two lists that answer these questions. Come to class prepared to discuss.

In-class: charting the territory of options

#### **Week 5**

##### **February 20 *Taking Pleasure in the Feel-Good Features of Happiness***

Read: Robert Nozick, "The Experience Machine"; Sigmund Freud, *Civilization and its Discontents*, selections from chapters II and VIII (pages 23-32 and 91-end); Mulnix, *Happy Lives, Good Lives* (2015: 61-113)

Write: Explain what is meant by the following phenomena: adaptation, the treadmill effect, misremembering, and miswanting. What advice can we glean from each of these phenomena about how best to pursue our own happiness? Can you think of any evidence from your own experience that would support the existence of a treadmill effect? Or any other phenomena?

Experience: Compose a letter, expressing your gratitude, to someone in your life whom you feel deserves to be thanked. Address the stamped envelope supplied to you, but do not seal it. Bring the letter to class and be prepared to discuss.

In-class: varieties of hedonism

#### **Week 6**

##### **February 27 *The Power of Positive Thinking***

Read: Sonya Lyubomirsky, *The Myths of Happiness* (2014)—all read the introduction (pages 1-16) and one chapter assigned in pairs; Jonathan Haidt, *The Happiness Hypothesis* (2006: 81-106)

Write: describe the myth and reality in your assigned chapter from Lyubomirsky (include citations as appropriate); describe a personal experience where reaching a certain milestone did not bring you the emotional payoff you expected.

Experience: create a happiness board.

In-class: experts meet in pairs to solidify their understanding of their particular chapter, then share their knowledge with others

**Week 7**

**March 6**

***Having your sh\*t together and being cool***

Read: Aristotle, *Nicomachean Ethics* (selections from book 1, 2 and 13); Buddha, *Dhammapada* verses or chapters I (The Pairs), VIII (The Thousands), XIV (The Awakened One), and XV (Happiness) (11 pages total); selections from Dalia Lama (and Howard Cutler), *The Art of Happiness*

Write: Reproduce four passages in *The Dhammapada* or *Art of Happiness* to compare or contrast to four passages in Aristotle's *Nicomachean Ethics* in opposing columns on your paper. Characterize each quotation in your own words. Explain why you chose that quotation (or pair of quotations).

Experience: complete the personal strengths and weaknesses inventory. Then make a list of what pursuits would *both* challenge you and fulfill your potential?

In-class: theories from ancient Greece and Buddhism

**Week 8**

**March 13**

***Are we focused on the wrong thing?***

Inside students view assigned film in visiting hall from 12:30-3:00pm

Outside students view film on-campus earlier in week. Details TBA.

Read: Eric G. Wilson, *Against Happiness: In Praise of Melancholy* (2008: 3-37 and 69-106)

Watch: 1998 movie adaptation of Aldous Huxley's *Brave New World* (1932)

Write: Summarize one of Wilson's analyses. Identify *your own* example similarly inspired and describe how it is the product of negative affect or negative states. Reflect on the relationship between Wilson's argument and the major accounts of happiness.

Experience: review the meditation techniques practiced in class and described in the handout; pray or meditate for at least 15 minutes, three days in a row; then write a 1-page description of your experiment.

In-class: posing real objections to our findings

**Week 9**

**March 20**

***Denison Spring Break***

Class canceled for outside students.

Inside students meet as usual.

Read: Writing Lexicon; sample student essay; Ed White, "My Five-Paragraph-Theme Theme"

Write: notes toward your draft

In-class: elements of the academic essay; WRI101 values and practices

**Week 10**

**March 27**

***Draft Workshops***

Write: complete draft of Problem Essay due at beginning of class. Bring four copies for reference during class.

In-class: full class applies the elements of the academic essay to one student draft; writing groups meet to discuss other student drafts.

**Week 11**

**April 3**

**Group Project (week 1)**

Write: revision of Problem Essay.

Students work in groups over several weeks to discuss and develop a common project around one of the following options (and described more fully in the Literature Circles handout):

Sara Ahmed, *The Promise of Happiness* (Duke University Press, 2010)

Derek Bok, *The Politics of Happiness: What Government Can Learn from the New Research on Well-Being* (Princeton University Press, 2010)

Viktor Frankl, *Man's Search for Meaning* (1946)

Daniel C. Russell, *Happiness for Humans* (Oxford University Press, 2012)

Vivasvan Soni, *Mourning Happiness: Narrative and the Politics of Modernity* (Cornell University Press, 2010)

*World Happiness Report, 2012-2018*

**April 6**

**Ohio Statewide Inside-Out meeting, 9:00am to 3:00pm**

*An optional co-curricular activity*

Hosted by The Pantheon of Critical Criminologists (T-POCC) at SCI Lancaster.

Attended by instructors, current students, and alums. RSVP by March 1.

**Week 12**

**April 10**

**Group Project (week 2)**

Write: take notes (in bullet format is OK) on what you think is particularly novel or important about your group's focal source.

In-class: Students work in groups to develop common project.

**Week 13**

**April 17**

**Group Project (week 3)**

Write: your section of the Group Project.

Experience: What can each of us do to help ourselves to be able to say goodbye to one another, and the group, next week? Give this question some forethought to prepare yourself for our last session together. Remind yourself of the Inside-Out rules, especially the no contact policy.

In class: draft workshops

**Week 14**

**April 24**

**Closing Ceremony**

Write: work on your revisions on the Group Project.

In class: Group presentations. Recognition for course participation.

Reception with honored guests. Saying goodbye.

**Week 15**

**Inside and outside students meet separately this week.**

**Final Debriefing**

**May 1**

Outside students meet at Denison in Knapp 202 from 5:30-8:20p

**May 8**

Inside students meet in visiting hall from 5:30-8:20p

In class: Turn in final version of Group Project. Course evaluations and reflections. Future plans.