Welcome to the Class of 2023!

The Writing Program welcomes you to Haverford and looks forward to your arrival. In the meantime, we need your help as we plan for one of the foundational experiences of your first year: the Writing Seminar. Writing Seminars are integral to a Haverford education and every student (without exception) takes one in the fall or spring of the first year in order to fulfill the Writing Requirement. This page describes policies related to the Writing Seminar and explains what you must do before Thursday, Aug. 1 at 5:00 p.m. to ensure your placement in a course that matches your interests and level of experience.

Writing Seminars: All writing seminars pair writing instruction with intellectual inquiry; all pay close attention to all stages of the composing processes. Different seminars may extend intellectual inquiry into visual studies; medical histories and practice; the interrogation of the literary canon; Classical and other mythologies; Quaker history; categories of difference including, but not limited to, race, gender and sexuality, dis/ability, or national identity; popular culture; or engaged social practice. Consider not only those courses that play on your strengths but also those that will stretch your interests in new directions.

Seminars are limited to 12 students and meet twice weekly for 90 minutes; all engage in revision as essential to writing, either through additional small group tutorials, or peer review in the class and/or individual conferences to discuss student writing. All writing seminars agree that writing is not simply a reflection of what we have learned but a means by which we understand the materials we encounter, and that we are, in fact, "writing to learn." Only these WS seminars fulfill the Writing Requirement.

Writing Intensive (WSI) seminars also teach critical inquiry and writing, meet twice weekly, and explore a thematically interrelated set of readings similar to the other seminars. They differ from other seminars in a few ways: they meet only in the fall; they are limited to 10 instead of 12 students; they include more time for individual conferences; and they break down the writing of academic essays into even more manageable and explicit steps. WSI seminars do not by themselves satisfy the Writing Requirement but are intended to prepare students to continue their study of writing in a second WS seminar in the spring semester which will satisfy the requirement. If you have not had much experience composing academic essays or would like to develop more confidence in your ability to meet the
rigors of college-level writing, these seminars will encourage, strengthen and develop those abilities.

**How Placement Works:** When assigning students to sections, the Writing Program will consider several factors: your own appraisal of your writing competence; your preferences for particular courses; SAT verbal and SAT II Writing scores; and a placement essay that you will soon submit. We will inform you of your placement during the week you arrive on campus.

**What You Need to Do:** To help us in the placement process, you need to 1) inform us of your preferences and 2) write a short essay.

- **Complete the preference form.** Consider your options and let us know both which kind of seminar you think is best for you and which particular seminars you find most appealing. You will be asked to rank your top four seminar preferences. Complete descriptions of all seminars can be found on the [Courses page](#), and are also included in the online placement form.

- **Write and submit your placement essay.** For your own benefit in being matched with an appropriate seminar, and in accord with the Haverford Honor Code, you must write this essay without assistance from anyone (and without consulting outside sources).

These materials are due by **Thursday, Aug. 1 at 5:00 p.m.** If we don’t receive them by then, Writing Program faculty will need to place you in a seminar regardless of your preferences, so please do get them in to us.

If you have any questions regarding either the Writing Seminars or the placement process, please feel free to contact [Debora Sherman](mailto:dsherman@haverford.edu).

**Writing Seminar Placement Essay Instructions**

Placement essays are one tool (among others) that the Writing Program uses to assign incoming students to appropriate Writing Seminars.

**Guidelines**

When writing the essay, please observe the following guidelines.
• Limit the length to approximately 750-1000 words

• Be sure to include an essay title and your name.

• Compose the essay without any assistance, either in the form of other people or outside commentary. You cannot use the web or the library for research. You are, however, permitted to use a dictionary (online or hardback) for words which are unfamiliar to you. And you can use reference tools (online or otherwise) to identify names which you don’t recognize. Your best interests will be served only if the Writing Program can make an honest appraisal of how you write on your own. This will be your first opportunity to put Haverford’s Honor Code into practice.

**Assignment:**

Read Seyla Benhabib’s “The Morality of Migration” at: [https://www.haverford.edu/writing-program/placement/instructions](https://www.haverford.edu/writing-program/placement/instructions) or as printed below.

**Here’s the assignment:**

This article was first published in *The New York Times* on July 28, 2012 as part of a series addressing philosophical and ethical questions, but speaks to issues still unresolved and politically controversial. Drawing upon evidence from this article, construct a response to Benhabib’s argument: Is her argument persuasive? Does it help you to understand or unravel this issue? You can agree or disagree with her argument—or find that you occupy a middle ground where you agree in part and disagree in part. What’s important is that your essay be well structured, clear, and thoughtful in its approach to the subject.

**CITATION:** the source for this article is Peter Catapano and Simon Critchley, *Modern Ethics in 77 Arguments; A Stone Reader*, New York: W. W. Norton & Co., 2017. For this essay you can use parenthetical citation within your text where the page numbers for direct quotations or paraphrased material from the article appear in parentheses after the cited passage.
• Engagement and reasoning: How well do you demonstrate a grasp of the argument while still establishing and supporting your own position?

• Structure and style: Does the organization help or hinder readers? Is there enough control of particular sentences to allow us to follow your reasoning?

HONOR CODE

I accept full responsibility under the Haverford Council Honor System for my conduct in preparing this essay.

(Signed)_________________________________________________________
policy directive on June 15 stating that undocumented migrant youths who meet certain conditions would no longer be deported, President Obama said that "It was the right thing to do." What he did not say was whether he meant "the right thing" legally or morally.

Obviously, he considered the action to be legal, even though this invocation of his administration's power drew strong criticism from many, including Supreme Court Justice Antonin Scalia. But the president's grounds for believing it moral were much less clear.

This should come as no surprise: the morality and politics of migration are among the most divisive issues in much of the world. In the United States, discussions of immigration flow seamlessly into matters of national security, employment levels, the health of the American economy, and threats to a presumptive American national identity and way of life. Much the same is true in Europe. Not a week goes by without a story of refugees from Africa or Asia perishing while trying to arrive at the shores of the European Union.

Nor are such developments restricted to the resource-rich countries of the Northern Hemisphere. The United Arab Emirates, Kuwait, Singapore, Israel and Jordan are countries with the highest percentage share of migrants among their total population, while the United States, the Russian Federation, Germany, Saudi Arabia, Can-
A strong advocate of the right to self-government might report that rewarding certain children for the wrongs committed by their parents in this case has a different moral profile than rewarding them for the wrongs committed by their parents in this case. As a result, some may consider undocumented "original sin" to be analogous to original sin and that the parent's rights are more important than the child's rights. But such a view by itself confuses the messiness of the situation and the complexity of the moral questions involved. The child's rights are also important, and the parent's rights are not always absolute.
In addition to the right of universal hospitality and the right of self-government as well as specific associative moral obligations, these universal rights to hospitality and the right of collects to self-government are sites of imperfect justice in that they

Migratory movements invoke the "right to freedom of movement", the "universal right to hospitality" and the "right of collectives to self-government", which bring into play the individual right to freedom of movement, the universal right to hospitality and the right of collectives to self-government. These rights cannot always be easily reconciled. Furthermore, the government as well as specific associative moral obligations, the right to freedom of movement, the universal right to hospitality and the right of collects to self-government are sites of imperfect justice in that they

protect individuals from the coercion of a punitive rigorism that would deny, in Thomas Jefferson's words, "the right which nature has given to all men of departing from [and I would add, from] the country in which choice has placed them" (1774).

Whether or not President Obama considered all these moral aspects of the matter, his handling of this issue shows that he acted as a "responsible politician" and not opportunistically as some of his critics charged. It was "the right thing to do" and, in Jefferson's words, "the duty which nature has given to all men of departing from the country in which choice has placed them" (1774).