

# Course Description

## Philosophy 110: Morality and Politics

UFV *Calendar*: There have always been conflicts between individuals, and between social organizations and the individuals who compose them. What is the nature and source of these conflicts? Are they due to human nature? What rights and obligations do individuals have? What rights and obligations do social organizations—such as the state, a trade union, the family—have to their members? What are justice and freedom? These questions, and the answers offered by classic and contemporary authors such as Plato, Hobbes, Locke, Rousseau, Mill, and Marx, are examined in lectures, films, discussions and writing.

PHIL 110 is part of UFV's *Philosophy Major* and *Applied Ethical and Political Philosophy* program, and is required by some other UCFV programmes.

This *Course Description* provides routine information and describes the objectives and methods for the course. Read it carefully, asking questions as needed.

It should be viewed as a **contract** but can be altered for individual students in extraordinary circumstances.

**If I make a special arrangement with you, explain it in a note or e-mail message and ask me to sign or confirm it; show it to me to remind me of our arrangement.**

Some sections are specifically about the *On-line* version of this course and are marked accordingly.

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Aside from headings, underlining indicates Internet links that are live when viewed at the *Course Website*. Some links require that you have installed the free [Adobe Reader](#).

Please also read [Introduction: Philosophy 110](#).

### **On-line : Introduction to Audio Files and Course Description**

To listen to an audio file that explains parts of this document, **CLICK** on the next item—*Course Description Audio File*—on the *Course Content* page of the Course Website.

Throughout the course, you must be able to play MP3 audio files attached to lecture notes and other documents. You can play an audio file as many times as you like, pause playback, rewind, fast forward.

### **Contact Information: Instructor, Office Hours, Telephone & E-mail**

**Instructor: Paul Herman** (residing in Nanaimo, British Columbia, CANADA)

BA, University of California, Santa Barbara; All PhD. work completed except thesis, UBC.  
Teaching: UBC; Carleton University; Fraser Valley College, UCFV & UFV 1975-present.

**Telephone & E-mail**

**Home:** 250-816-5987

**E-Mail:** through the *Course Website* and [paul.herman@ufv.ca](mailto:paul.herman@ufv.ca)

You have an UFV **e-mail address** assigned to you: check it at least weekly for UFV messages.

The best times to talk to me on the telephone are mornings but you can try me any time from not too early in the morning to not too late in the evening.

**Outside of class, I prefer that you ask all questions that are not personal** (*i.e.*, any question you don't mind others knowing you are asking) **through the *Course Website Bulletin Board-Discussion area*** so that others can also benefit from it.

I usually check my e-mail in the morning and early evening.

Please put the course number (PHIL 120) in the subject line whenever you e-mail me at [paul.herman@ufv.ca](mailto:paul.herman@ufv.ca). Otherwise, I may fail to deal with your message quickly.

If you have not heard back from me within a day, please try again by e-mail or other means.

I usually check the *Course Website* at least in the morning and early afternoon.

**Mail:** Paul Herman  
58A Duke St.  
Nanaimo, BC  
V9R 5M8  
CANADA

**Course Website:** Go to <http://www.ufv.ca/online.htm>.

**Office Hours**

***On-line:*** We can arrange to meet in a chat room.

***On-line:* Emergencies**

In the event of a local emergency that results in loss of Internet connection, do your best to contact me by any means once it is reasonable to do so. If circumstances permit, continue to work on the course.

It would be wise to arrange a back up plan for Internet access in case your primary computer fails. For example, libraries and local educational institutions may provide terminals.

**The Course**

The fundamental purpose of philosophy courses should be to help you think better for yourself. Better thinking can produce a better life.

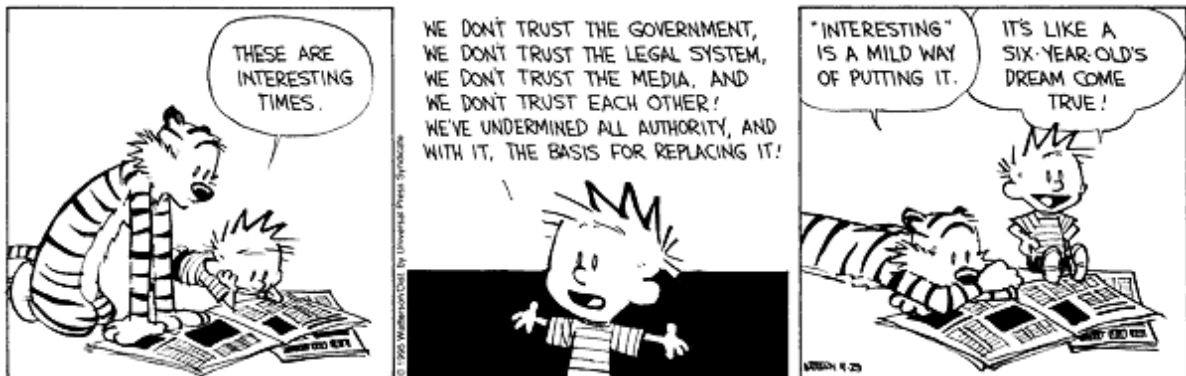
We look at ideas from the past in order to see where some of our current ideas come from. You may be surprised to find that you share beliefs with, for example, Plato, Locke, or Sartre. But the emphasis is on formulating and revising your own ideas and providing them with a reasonable basis so that you can defend your own conclusions. If you take our investigations seriously and personally, they can be a soul-searching experience: you may not have much of an idea where you are starting from or where you are going but may well find yourself along the way.

**Prerequisites: None**

## Major Areas

The course pursues the following fundamental questions in morality and politics:

- What makes life worth living, i.e., what gives value to our lives? (Value theory)
  - Accomplishing something such as being Prime Minister or living a long life?
  - Possessing an object such as a house or a million dollars?
  - Having an experience such as making love or living an exciting life?
  - Having a character trait such as being wise or courageous?...
- Are judgments about value and ethics objective—*i.e.*, are they true or false—or are they relative to society or to individuals? (Metaethics)
  - For example, can we justify condemning people who abort a fetus because it is female?
- How should we treat others, i.e., what morality, if any, should govern our actions towards each other? (Normative ethics)
  - For example, should we really just look out for ourselves and let others do the same?
- Why do we have politics, e.g., what essential functions, if any, do political institutions such as the state perform? (Political theory)
  - For example, do we need politics except to stop us from assaulting each other?



## Goals of the Course

At the end of this course, my intention is that you will:

- Be able to identify and describe basic positions on the major, general issues noted above.
- Apply these basic positions to specific moral and political issues using a systematic decision making process.
- Communicate orally and in writing your organised, disciplined critical thinking about some of these major, general issues in order to produce and defend your own solution to questions about more specific moral and political issues such as a just level of tuition for post-secondary students, the legality of prostitution or polygamy or recreational drugs, our individual obligation to do something about climate change, our rights to privacy, the low percentage of women in elected office, conflicts of interest in healthcare research...
- Correctly use philosophical terms and concepts in conversations and informal course work.
- Be motivated to use the skills and knowledge from this course as a productive way to think about moral and political issues you encounter in everyday life.

## Resources

### Materials to buy from the [Bookstore \(www.ufv.ca/Bookstore.htm\)](http://www.ufv.ca/Bookstore.htm)

Paul Herman, *Philosophy 110 CoursePack*

James & Stuart Rachels, *The Elements of Moral Philosophy*, Sixth Edition (somewhat earlier editions will work)

Jean-Jacques Rousseau, *The Basic Political Writings*

In the second half of the course, we read *Discourse on the Origin of Inequality* and *The Social Contract*, both contained in this text at a great price.

These works are also available on the Internet:

*Discourse on the Origin of Inequality* ([www.constitution.org/jjr/ineq.htm](http://www.constitution.org/jjr/ineq.htm)) ;

*Social Contract*. ([www.constitution.org/jjr/socon.htm](http://www.constitution.org/jjr/socon.htm)).

Any copy of these works will do, but you may have to scramble to figure out page references if you do not use *The Basic Political Writings*.

### Additional Resources

To warm up for the course, start reading newspapers or looking elsewhere for discussion of current moral and political issues.

If you want to delve further into the nature of philosophy and methods of reading and writing philosophy—our initial topics—then I recommend Jay F. Rosenberg's *The Practice of Philosophy: A Handbook for Beginners*, copies in the *Bookstore* (although it has become ridiculously expensive), *Library*, and *Writing Centres*.

The *Library* ([www.ufv.ca/library.htm](http://www.ufv.ca/library.htm)) has a respectable philosophy collection, including *The Philosopher's Index* ([www.ufv.ca/library/article\\_indexes/period/philosophers.htm](http://www.ufv.ca/library/article_indexes/period/philosophers.htm)), a bibliographic database with informative author-written abstracts covering scholarly research in philosophy published since 1940 in journals and books, including anthologies. Library staff are also a great resource.

**Social Services students** may find the following material useful (and should also see the codes of ethics in the *CoursePack*):

Frederick G. Reamer, *Ethical Dilemmas in Social Services*. (Ab HV41 R43)

Frederick G. Reamer, *Social Work Values and Ethics*. (Ab & Ch HV10.5 R427)

Elaine J. Vayda and Mary T. Satterfield, *Law for social workers: a Canadian guide*, (Ab KE 450 S6 V39)

*Professional Choices: Ethics at Work*, National Association of Social Workers (A/b video HV40 P76)

All students concerned with occupational ethics may find these sources useful:

*Ethics in America* (Ab & Ch BJ1012 E85): an excellent series of video tapes on a variety of occupations.

Rena A. Gorlin, *Codes of Professional Ethics*. (Ab & Ch BJ1725 C64)

**Codes of ethics for many occupations:** [www.iit.edu/departments/csep/codes/index.html](http://www.iit.edu/departments/csep/codes/index.html)

These works are **optional** but may be referred to during the course, along with other additional material; if you are interested, they are available in the Library. If you have difficulty finding these or other works because they are always out or are otherwise unavailable, **tell me**. Many older readings are also available on the Internet.

### Internet Resources

The **Internet** also has many resources, readings, discussion groups, etc. in philosophy and on a variety of topics that we investigate in this course. Go to the UFV Library website, [Guides to Research](http://libguides.ufv.ca/PhilosophyEthics), for philosophy (<http://libguides.ufv.ca/PhilosophyEthics>).

Two excellent philosophy Web sites are:

**Epistemé Links** ([www.epistemelinks.com](http://www.epistemelinks.com)) includes philosophy material especially useful for undergraduate students of philosophy such as online encyclopaedias and dictionaries, bibliographies, aides for writing better papers, etc.

**Ethics Updates** (<http://ethics.sandiego.edu/>) is one of the best general resources in ethics, including a video section with many lectures on various topics.

Two very useful sites for policy research are:

**Government of Canada Policy Research Initiative** (<http://policyresearch.gc.ca>)

**Canadian Social Research Links** ([www.canadiansocialresearch.net](http://www.canadiansocialresearch.net))

There are many policy research sites. The following present a spectrum of views:

**Fraser Institute** ([www.fraserinstitute.ca](http://www.fraserinstitute.ca))

**C.D. Howe Institute** ([www.cdhowe.org](http://www.cdhowe.org))

**Canadian Policy Research Networks** ([www.cprn.com](http://www.cprn.com))

**Canadian Centre for Policy Alternatives** ([www.policyalternatives.ca](http://www.policyalternatives.ca))

And there are many sites on specific issues. I may be able to supply you with good links for your issue, for example:

**Gender Policy Review** (<http://gender-policy.tripod.com/journal>)

**Canada Without Poverty** (<http://www.cwp-csp.ca>)

**Forest Ethics** ([www.forestethics.org](http://www.forestethics.org))

**David Suzuki Foundation** ([www.davidsuzuki.org](http://www.davidsuzuki.org))

**Canadian Association for Health Services and Policy Research** ([www.cahspr.ca](http://www.cahspr.ca))

### Help with writing, spelling, punctuation, and study skills

Help in developing many skills for succeeding in college are available through *Academic Support Courses* ([www.ufv.ca/calendar/2006\\_07/Production/static/General/AcSupport.htm](http://www.ufv.ca/calendar/2006_07/Production/static/General/AcSupport.htm)).

Writing help is available through *Writing Centres* ([www.ufv.ca/writing\\_centre](http://www.ufv.ca/writing_centre)) on each campus and online. **Paradigm Online Writing Assistant**

([http://www.powa.org/index.php?option=com\\_content&view=category&layout=blog&id=21&Itemid=111](http://www.powa.org/index.php?option=com_content&view=category&layout=blog&id=21&Itemid=111)) provides help on writing argumentative essays common in philosophy.

### Help with a disability that may interfere with your learning

It would be wise to discuss it with me and to see an access advisor at the *Disability Services* ([www.ufv.ca/disabilityservices.htm](http://www.ufv.ca/disabilityservices.htm)) about available services at UFV.

### Work and Evaluation

See *Readings & Assignments* or specific assignments for due dates. **It is your responsibility to keep up with course work.** We shall try to proceed at a pace that fosters discussion and understanding of the material and issues, so due dates are subject to change with ample notice.

**Your written work without your name attached to it may be used as examples in class.**

**Academic Appeal:** Students may appeal academic decisions. See *Academic Appeals Policy* ([www.ufv.ca/OAIA.htm](http://www.ufv.ca/OAIA.htm)).

## Plagiarism and Intellectual Property

**You will not find the final, authoritative answer to a philosophical question in books, encyclopaedias, dictionaries, videos, or cyberspace.** It is essential that you produce and justify your own conclusions.

**Plagiarism is the high crime of intellectual activity.** If the question of plagiarism arises, a student should be able to show that a piece of work is the student's own by producing notes and drafts, explaining and defending the work. The minimum consequence for plagiarism is a **NO CREDIT** for that piece of work. More severe penalties, including a **NO CREDIT** for the course, may be imposed. (<http://libguides.ufv.ca/Plagiarism>)

There are many times when you are allowed, encouraged, or required to work together. If you have doubts about when these times are, please ask me for clarification.

Intellectual property rights are still quite unclear on the Internet, and it is very easy to violate even those that are clear. Err on the side of caution. For example, forwarding someone else's e-mail message without permission may violate moral and legal standards. There are also increasingly sophisticated Internet tools for detecting plagiarism.

**Use of course material from this course is permitted only for your personal, non-commercial purposes.**

## Final Mark

Your **Final Mark** is based on several activities explained below. You can choose to do more or less work according to your ambitions and the time you have available. You are continuously evaluated on smaller pieces of work so that you can compensate even for the occasional disaster. Your effort and achievement both count in varying ways.

Your **Final Mark** is calculated on the following basis:

Attendance and Class Contribution	5%
Individual Prep & Co-op Work	25%
Essays (First 15%, Second 25%)	40%
Final Exam	30%

Except for *Individual Prep & Co-op Work* assignments, assignments are marked on this scale:

A+ = 4.33	B+ = 3.33	C+ = 2.33	P = 1
A = 4.00	B = 3.00	C = 2.00	NC = 0
A- = 3.67	B- = 2.67	C- = 1.67	

For cumulative *Individual Prep & Co-op Work* and for exam letter grades, the top mark receives an A+, about 50% of the top mark a C-, with other marks scaled accordingly.

All assignments are marked according to how well the work met the **criteria** explained in the assignment, not according to a distribution curve (*i.e.*, **not**, for example, 10% As, 20% Bs, etc.).

**Audit Grade** requires attending at least 80% of the course. ([www.ufv.ca/ar/registration.htm](http://www.ufv.ca/ar/registration.htm))

## Attendance and Class Contribution (5% of Final Mark)

Please ask questions and contribute to class sessions, especially to your co-op work. Of course, quality, not mere quantity, of class participation is desirable. However, **it is better to err on the side of boldness than of caution.**

**Each student starts with a C** in this area and adds or subtracts from it. The only way to subtract from it is by being obnoxious to others in class or by regularly not attending. Otherwise, your **Individual Prep & Co-op Work** mark is a good indicator of attendance and class contribution unless you make additional significant contributions to the class as a whole, *e.g.*, by asking questions

during lectures. Your facility in presenting work to the class also counts towards this part of your mark.

**Lack of civility to any members of the class is not tolerated.** UFV policy empowers an instructor to dismiss from the course a student who disrupts the class.

***On-line:***

**In order to earn credit, you must provide substantial evidence that you are attending the course.** For example, you must participate in course discussion by posting questions and comments to *Discussions*. You should check *Discussions* at least every other day. (*Black Board* tracks student attendance including where you visited when. See *My Tools/My Progress*).

**If you will be absent from the course for a while, leave a message in *Discussions* if possible, and announce when you rejoin the course.** (If you will be unable to access your computer during the course, you can download or print pages for off-line reference.)

**Individual Prep & Co-op Work (25% of Final Mark)**

Do the assigned readings and other preparation assignments, send the required messages, and be ready to ask questions, to agree or disagree with the reading and with others' comments, and to participate in co-operative work.

**Typically, each preparatory assignment is marked on a scale from 0 to 4 points.** More demanding assignments may be marked on a multiple of this scale. The success of the course depends upon your individual preparation.

**Individual Prep Questions are DUE in-class or e-mailed before the beginning of class. They may be turned in up to two days late but with a penalty of one point.**

**On-line : You are expected to:**

- post messages that use good reasoning to support your views;
- show knowledge of the assigned course material, referencing page numbers as appropriate;
- initiate discussion by your comments or questions;
- respond not only to me but especially to your classmates.

**Leading Discussion**

You may be asked to lead discussion on particular topics, usually working in groups of two or three students. Each member of the leadership group will receive the same grade except for members who are remarkably absent or unhelpful.

I will log-on each day and may contribute questions and explanations, but management of the discussion will mostly be your responsibility. Let me know if you need my help.

1. If you share management of a discussion, plan your work so that you can divide it.
2. Log on at least once each day during your term as discussion leader.
3. Initiate discussion as necessary, *e.g.*, by providing a brief summary of the material, asking questions about it, suggesting some of its implications for what is going on in the world (with on-line references if possible, *e.g.*, to a news story).
4. Answer questions the class might have. If your group is unable to answer well, throw the question back to the class. If no one can answer, let me know.

5. Keep focused on the course material.  
If someone makes an apparently irrelevant remark, politely ask them how it is related to the topic. If someone gives an unsubstantiated opinion, politely ask them to support it.

A grade for your on-line contributions will be posted at the end of the discussion period for each major topic.

### **Formal Co-op Work**

Some formal co-p work may be required, e.g., debates, conducting a class session, authoring a joint paper. Each member of a formal co-p group receives the same mark except where a member misses designated preparation or presentation sessions, in which case the mark will be prorated.

### **Essays (40% of Final Mark: First 15%, Second 25%)**

**TBA: essay handouts and under *Course Content* on the Website**

Your work should be **critical**, not merely historical or exegetical. In other words, good critical thinking shows your awareness of some of the relevant thinking by others on the problem, but **above all**, it should express **your** well-reasoned views on the problem and its solution. For more guidance about critical thinking and writing for this course, see [\*Methods of Inquiry\*](#) in the *CoursePack* and under **Course Content** on the course website.

**Non-sexist language** is expected in your written work. (For further explanation, see [\*Writing without Gender Bias\*](#) in the *CoursePack* and under **Course Content** on the course website.)

**Essays may be handed in as hardcopy or sent to me as an e-mail attachment in either MS Word or .RTF format, by midnight of the due date: no title page, one-and-one-half-line spacing with 1 inch or 2.5 centimetre margins on all sides.**

**Essay assignments are not accepted more than one week late. Late essays are marked down one mark, e.g., a B is marked down to a B-.** (Exceptions are possible in extraordinary circumstances.) If you do not hand your hardcopy essay to me in person, it should be time stamped in some manner, e.g., by the time that you e-mail it to me, by someone at UCFV to whom you hand it in; otherwise, I will assume it was turned in when I pick it up.

**If I am unable to download and read your essay** because you forgot to attach it or for other apparently technical reasons that are not my fault, **the essay is marked as late**. So, it is wise to submit your essay by late afternoon of the due date so I can notify you about technical problems before it is marked as late.

**Keep a copy of all essay work you turn in for comments or for marking.**

### **Final Exam (30% of Final Mark)**

You may use your books and notes but not electronic devices.

# Introduction

Some sections are specifically about the ***On-line*** version of this course and are marked accordingly. However, the sections may also be relevant to face-to-face versions of the course since they also have a course website.

I suggest that you read through the following material, referring or following links to other material as you see fit, until you feel that you have a good idea about what is involved in this course.

If you have a document in hard copy, read it rather than the on-line version.

If you are reading a document on-line, **CLICK** on any **underlined words** to follow that link.

**CLICK** on any section title below to go to that section.

**HIT** the **Control-Home** key to return here, the top of the page.

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**If you have questions about the course before it begins, please contact me.**

By **e-mail**: [paul.herman@ufv.ca](mailto:paul.herman@ufv.ca)

By **telephone**: TBA (not too early in the morning and not too late in the evening)

## **Who is the instructor?**

My name is Paul Herman.

I have been teaching philosophy at University of the Fraser Valley from its early days as Fraser Valley College in 1975.

I came to FVC after a summer teaching philosophy at Carleton University in Ottawa and five years of teaching and graduate work toward my (never completed) PhD at the University of British Columbia. I did my undergraduate work at the University of California at Santa Barbara.

Throughout my academic career, my primary areas of interest have been moral and political philosophy. I have focused on political justice, individual and collective decision making, and the morality of political and collective action where the interests of some people are sacrificed for the interests of a larger group, *e.g.*, as often happens in public policy and always happens in war and terrorism and often in environmental ethics and politics.

My other interests include the post-modern concept of the self as a social construction, feminist philosophy, Indigenous philosophy, environmental philosophy, reasoning, and philosophy of religion.

Long ago, I shifted from teaching primarily through lecture and discussion to using a lot of co-operative learning.

Consistent with my academic interests, I have often been politically active at university, in UFV committees and the Faculty and Staff Association (*e.g.*, chairing the team that negotiated its first collective agreement), and locally (*e.g.*, managing the provincial election campaign of a local candidate). And I belong to far too many Internet discussion groups.

My other interests include music, movies, fiction, and the great outdoors.

**Why Study Philosophy?**

Philosophy is an area of study with much practical value:

Dave Peterson, 2001 UFV Governor General's award winner for two-year program, completed the Computer Information Systems diploma program after earning a BA in Psychology: "I found that my experience in my philosophy courses really helped me with my programming. Essentially, programming is a language like English or French, with rules and structure, and it helps if you approach it that way."

1999 SFU graduate Nadine Syrjala, BA Philosophy (honours) decided to follow her heart when she realised she could apply for work experience through SFU's co-operative education program. Her analytical, research and writing skills, along with her co-op experience have already provided Syrjala with an enviable employment record with major companies and government ministries. Syrjala says, "It's just flat out wrong to think you're handicapped with a philosophy degree." (*Vancouver Sun*, 99/06/04)

See the Canadian Philosophical Association, "Philosophy? What can you do with that?" [www.acpcpa.ca/en/resources.php](http://www.acpcpa.ca/en/resources.php), for how philosophy can help you with your career.

**Co-operative education opportunities related to philosophy:** Contact UFV's Co-op Education Services ([http://www.ufv.ca/Jobs/Co-op\\_Education.htm](http://www.ufv.ca/Jobs/Co-op_Education.htm)).

**Some well-known students of philosophy ([www.utm.utoronto.ca/5242.0.html](http://www.utm.utoronto.ca/5242.0.html)):**

Ed Broadbent, Patrick Buchannan, Bill Clinton, Vaclav Havel, Paul Martin, Beverly McLachlin, Pierre Trudeau

Carl Icahn (CEO, TWA Airlines), Gerald Levin (CEO, Time-Warner), Herbert Simon (Economist & Nobel Laureate), George Soros (Financier & Money Manager) Adam Zimmerman (CEO of Noranda), Moses Znaimer (Owner CITY-TV, Much-Music)

Woody Allen, Ethan Coen, Philip K. Dick, David Duchovny, John Elway, Ken Follett, Harrison Ford, Philip Glass, Phil Jackson, Bruce Lee, Jay Leno, Ira Levin, Steve Martin, Dennis Miller, James Michener, Iris Murdoch, Bill Murray, Neil Peart, Steve Reich, Susan Sarandon, Gene Siskel, Alexander Solzhenitsin, Susan Sontag, Dave Thomas, Alex Trebek

**And now, Philosophy is available as a Major at UFV.**

**What is this course about?**

PHIL 110 introduces basic moral and political theories with an emphasis on their practical application to current issues. To warm up for the course, look for current moral and political issues of interest.

The fundamental purpose of the course is to enable you to think better for yourself when you create, evaluate, and defend solutions to moral and political problems.

For example, you might be annoyed at the Conservatives' proposed copyright law: What do you think about rights to intellectual and artistic property such as music and movies?

Or perhaps you are worried about your parents as they approach retirement: Who do you think has an obligation to provide for our ageing population?

Should you buy cheap eggs or free-range or organic? Cheap seafood that may endanger some ecosystems or species? Clothes made by workers who are not paid decently?

The course investigates the following fundamental issues in morality and politics:

- What makes life worth living, *i.e.*, what gives value to our lives?

Is it accomplishing something such as being Prime Minister or living a long life?

Is it possessing objects such as a house or a million dollars?

Is it having experiences such as making love or living an exciting life?

Or is it having a character trait such as being wise or courageous?

- Are judgments about value and ethics objective—*i.e.*, are they true or false—or are they relative to society or to individuals?

For example, can we justify condemning people who choose to abort a foetus because it is female?

- How should we treat others, *i.e.*, what morality, if any, should govern our actions towards each other?

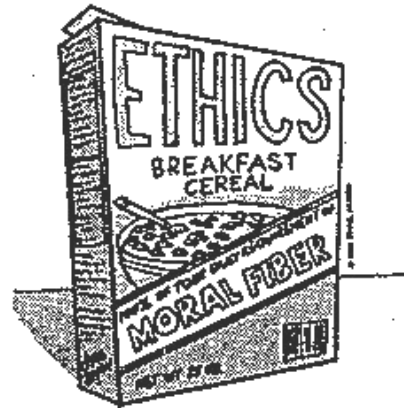
Should we really just look out for ourselves and let others do the same?

- Why do we have politics, *e.g.*, what essential functions, if any, do political institutions such as the state perform?

Do we need politics to do anything more than just keep us from assaulting each other?

At the end of this course, my intention is that you will:

- be able to describe basic positions on major issues in moral and political theory;
- communicate your organised thinking about some of these issues in order to produce and defend your own solution to specific moral and political problems;
- be motivated to use the skills and knowledge from this course as a productive way to think about moral and political issues you encounter in everyday life.



Doing philosophy requires being willing to **not** know exactly where you think you are going, let alone where you will end up, wandering with wonder! Although I can help you along the way, **you** must **find yourself**, where you have been, where you are, where you are going.

### What instructional methods can you expect in this course?

#### ***On-line***

The online version of the course is taught **entirely** on the World Wide Web in a 13-week format. **You take the course as part of a class of students following the same schedule and assignments**, in many ways similar to taking a course in a classroom setting. So, you need to follow the course schedule carefully and complete assignments by their due dates.

Using a different pedagogical medium raises questions about the nature of education and learning. Those questions then become part of the course content as you become self-conscious and reflective about the learning process.

In particular, it is impossible for the instructor an on-line course to teach each student separately. **You must teach each other with my help: you must engage in co-operative learning.**

## Co-operative Learning

You are expected to work with each other to share ideas and resources, support each other, explain material and techniques to each other, and hold each other responsible for completing assignments. If you need help with a group assignment, **first** ask each other. If you need further assistance with a **group** assignment, **the group as a whole** should request help from the instructor.

### Effectiveness of Co-operative Learning

There is a lot of evidence that co-operative learning is one of the most effective ways for students to learn to think with and use course material on a daily basis because it:

- enables many people to **learn actively** at the same time;
- conforms to **‘the real world’** where we do much of our work in groups such as families, committees, community boards, unions; and we are often judged by the performance of the groups to which we belong. (“What’s needed to push Canadians’ skills,” *The Vancouver Sun*, April 25, 2005 ([www-927.ibm.com/ibm/cas/ACM/pressglobal.shtml#14](http://www-927.ibm.com/ibm/cas/ACM/pressglobal.shtml#14))).
- requires students to **take responsibility for their own learning** and prepare for **life-long learning**;
- recognizes that students are often better than instructors at teaching each other, and that **the best way to learn is to teach**;
- provides a **community of support** where the skills and material in a course are valued and reinforced and students help each other, an environment essential to successful on-line learning;
- makes it possible to **pursue more diverse interests** than could the class as a whole, and to **share results** that would not be possible working only individually and competitively.

### **Students sometimes object that marking for group work is not always fair.**

First, students are marked both on individual and on group work so that a student cannot do well by free-riding on group work alone.

Second, marking in the course is based on criteria, not competition: all those who meet the criteria for a grade receive the grade. So, you are not competing with each other for marks.

Third, I think the educational benefits are worth the occasional unfairness that may result.

Finally, it is not bad to have to deal with this common feature of our world: **you** can do something to guard against unfairness. For example, if a member does not contribute to the group's work, then do not put the person's name on group assignments.

### Formats

**Informal co-operative learning groups** are temporary, *ad hoc* groups lasting for one or a few assignments. You engage in focused discussions between a few people.

These groups focus attention on the material, set a mood conducive to learning, help organize the material in advance, ensure that you are engaged in active learning, and provide closure to dealing with a unit of course material.

**Formal co-operative learning groups** last for several weeks to complete a specific, formal assignment. You are responsible for enhancing your own learning and that of your group mates.

### **Standard Co-operative Learning Procedures**

1. The instructor gives you instructions and objectives.
2. You are assigned to a group, provided with materials, and perhaps given a specific role in the group.
3. The instructor explains the task, the co-operative structure, and relevant concepts or strategies for completing the assignment.
4. The instructor monitors your group to provide assistance as needed with academic material and co-operative techniques.
5. The instructor evaluates your results by referring to a set of non-competitive criteria, *i.e.*, everyone who meets the criteria does well.

### **What do you need in order to succeed in this course?**

The course is suitable for any university student and does not presuppose special knowledge of philosophy.

**You should read and write English competently.**

**You should be courteous, patient, adventurous, courageous, and self-motivated.**

### ***On-line***

In order to earn credit, you must provide substantial evidence that you are attending the course. For example, you must participate in course discussion by posting questions and comments to the course bulletin board. (If you simply want to study on your own to earn credit for the course, search for *Prior Learning Assessment and Recognition* on the UFV website ([www.ufv.ca](http://www.ufv.ca)).)

On-line courses take more self-initiative and planning than do traditional face-to-face courses. You need explicitly to schedule the lessons and assignments so that they are not pushed aside by the other, more immediately present parts of your life.

### ***On-line: What do you need to know about computing?***

You need access to the Internet. Please make sure that your Internet connection works well with the course materials as soon as the course begins. UFV can provide some technical assistance but cannot service your personal computer. In many cases, classmates are the best resource: post a message to the **Technical Help** forum of the **Bulletin Board**.

Most people—including me—are novices about some aspect of computing. And most people who know something about computing are more than willing to help. **So, ask for help!!**

For this course, you do not need to be an expert in your abilities with computers, but you do need some skills such as editing in a word processor, working with e-mail, using an Internet browser and the interface used to give the course over the Internet.

If you are a novice, read the reassuring article "[Learning how to learn computers: General principles for the novice](http://www.wku.edu/Dept/Support/AcadAffairs/CTL/tnt/lrncom.htm)" ([www.wku.edu/Dept/Support/AcadAffairs/CTL/tnt/lrncom.htm](http://www.wku.edu/Dept/Support/AcadAffairs/CTL/tnt/lrncom.htm))

**For a tutorial on using the Internet, see Learn the Net** ([www.learnthenet.com](http://www.learnthenet.com)) .

**For tutorials on using Blackboard** (the Web interface used in this course), **CLICK** on *Help* at the top right corner of your *Blackboard* Web page.

**Free computing labs are available at UFV** where you can use computers to prepare course materials, go on the Internet, etc. UFV may also offer computing orientation sessions.

### **Course Security**

Access to the course website is usually limited to me and the students registered in the course using an ID and Password. **DO NOT SHARE THESE WITH ANYONE ELSE.**

Because of the nature of on-line courses, there may be occasional visitors to the class, *e.g.*, support personnel need to access the site. I will be discreet about whom I permit as visitors and will let you know if someone will be present for a substantial time (as opposed to briefly fixing software).

It is unlikely anyone would want to visit the course uninvited, but there is no guarantee of privacy anywhere in cyberspace.

If you use a public terminal (*e.g.*, at a hotel or library) to access the course, **completely close the browser software when you are finished** in order to prevent another person from accessing the course with your identification and doing mischief in your name.

### ***On-line:* Study Skills**

Many of your standard study skills apply to on-line learning.

Some of your standard skills may work against you, such as attempting to be thorough in reviewing all the resources available, a task that is almost impossible on the Internet.

Some new skills will be needed, such as learning how to read on-line.

Use the **Discussions** bulletin board to let your course mates know about effective and ineffective study strategies. And you might want to keep notes about your studying experiences in order to help you with future on-line courses.

The rule of thumb for any college-level course is that **you should spend two hours out of class for every hour that you spend in class.** In a face-to-face three credit course, that amounts to nine hours per week. You should plan to spend the same amount of time for an equivalent on-line course: **schedule** these hours in at least three sessions per week so that you can **check course Discussions about every other day.**

#### **1. Explicitly schedule your time over several days in the week.**

Research indicates that it is best if sessions are no more than two hours. Keep a record of your sessions: if you miss a session, then you have time to make up!

**You will be asked to send me your schedule.** It will help me to help you in a timely manner if I know when you will be on-line.

During your scheduled time, let those around you know you are "in class" and are not to be disturbed. Avoid distractions such as TV in your work area. (Many people find some non-distracting sound such as soft classical music helps them to concentrate.)

When time is up for a scheduled work session, **STOP.** Turn off the computer if necessary in order to keep yourself from going back. Then you will be more likely to return to work as scheduled.

**2. Make a To-Do list.**

Write down things you have to do.

Then decide what to do right now, what to schedule for later, what to get someone else to do, and what to put off indefinitely, even until after the course is over.

Ask yourself: What are the consequences if I don't do this now, or don't do it at all?

Write down important course dates in your weekly planner.

If you become ill or suffer other misfortune, do not try to keep up with the course any more than you would with a face-to-face course. **Let me know what is going on**, and we will decide what must be done in order to compensate for it.

**3. Reflect on how you spend all your time.**

Identify the time when you do your best work, *e.g.*, first thing in the morning, or an hour after you begin to work: use it to do your most difficult work.

Use the time when you do **not** work as effectively to do less demanding work, *e.g.*, reading mail, making a To-Do list.

**4. Study actively: See *Methods of Inquiry*, section A.**

Take notes. You might audio record your thoughts so that you can listen to them on the way to work or while doing other tasks.

Think about the material in the context of where you must use it, *e.g.*, answering exam questions or writing an essay.

**5. Read on-screen as little as possible.**

People tend to **scan** rather than **read** on-screen. And it is often much harder to see the overall shape of a document on-screen unless it is well laid out with collapsible headings (as are most course materials that I write).

Having documents on-line is great for sending them to others, for searching, for filing in an orderly fashion, for editing to suit your own purposes, and for reference.

**But PRINT OUT any longer documents that you want to read.**

**If you must read on-line:**

Maximize the height of your browser but narrow its width to half-screen or less.

Change your browser fonts to a good size and style for reading. Serif fonts (such as this one, Times Roman, with the little extra strokes projecting from the main line of the letter) are much easier to read at length than are non-serif fonts (such as this in Arial).

Read in short time segments, looking away from the screen periodically. Get up and move around frequently, at least a couple of times per hour.

Read actively, pausing to reflect on what you are reading and taking notes.

When surfing for learning, don't follow links randomly. Instead, adopt a pattern (from the top down or from the bottom up) to help you keep your place.

**On-line: What does on-line discussion involve?**

You are expected to log on at least three times a week, read all messages relevant to the course, and respond where appropriate.

**Postings**

**Share** your ideas or questions. Others will appreciate your participation. Many have not had a great deal of experience with on-line courses, so there are no dumb questions. If someone asks a question, respond helpfully.

However, **if you post many messages per week**, check whether you are so dominating discussion that not many others are participating. Do not attempt to answer **all** discussion questions or respond to **all** postings from others. Write when you have something to say.

**Postings can include:**

Responses to others' postings, including to my questions.

Notes about the most interesting or striking idea in the reading, lecture, class discussion and why you selected it: did it relate to some experiences in your life, to other courses you have had, to something you have read or seen in the media?

Questions, doubts, agreements provoked by the reading, lecture, class discussion—something you did not understand, further possible implications—and why this matter is important.

Clarifications of key terms and concepts.

Examples, including observations from your own experiences, stories from the media.

Presentation of alternative perspectives to those presented in readings, lectures, class discussion, or others' postings.

Analyses and evaluations of arguments: their assumptions, evidence, implications.

Suggestions for improving the course.

Questions or ideas for an essay topic, essay sketches or outlines, or full drafts of essays for others to comment on them. (Writing an essay can be like writing a journal where you write your initial thoughts on a question, receive comments, revise or defend further your thinking, etc., until you have a finished product for me to mark.)

Responses to topics and questions at the end of each chapter in the textbook.

**Netiquette****Keep your on-line discussion civil and co-operative.**

*Netiquette* is the term used to describe rules of courtesy for using electronic communication effectively and considerately. Those who violate these rules frequently and do not heed my warnings may be deleted from the *Discussions* area and hence from the opportunity to earn a mark for on-line discussion.

**1. Take into account whom you are addressing and who else will read the message.**

Do not say things that you would not say publicly.

Do not address comments to individuals unless you want all to read your message.

Do not share confidential information. If you are quoting from something others have sent you personally, ask their permission first.

Read your message before you send it: once it is sent, you cannot change it.

## 2. Organise and write your messages to make efficient use of our time and resources.

Use the *Discussions* organisation to clearly indicate the subject matter of the message and to which message—if any—you are replying.

**First**, check the *Discussions Topic* list to see if there is an area devoted to the subject, *e.g.*, on Utilitarianism. Most *Discussions* topics will be **public**—any class member can read and post to them. Other topics will be **private**, *e.g.*, a topic only for those leading discussion on utilitarianism. Post your message to the appropriate topic.

**Second**, before starting a new topic, search for other messages that already address the subject. Messages are displayed as an outline or tree of the various discussion topics. The messages in these discussions can be viewed as **threaded**: they are linked together so that you can see the original message, the replies to that message, the replies to the replies, and so forth. If there is already a thread on your topic, post your message with that same subject heading. If there is no appropriate thread, start one by posting a message with a clear subject heading and that addresses only one issue.

Avoid responding to *Discussions* messages that have become stale or have taken another direction.

Do not merely repeat or agree with a comment that someone else has already made. If you want to express your agreement with what has already been said, add something to it such as a good example.

Include in your reply only the relevant part of a previous message. If you **REPLY** to a message, cut out portions that are not needed; or delete the text and if needed, substitute a summary.

Keep the length of your message reasonable. If you are citing or quoting long pieces of text, these can be appended as an attachment or a link, rather than as part of the message itself.

Use private *Mail* for messages to individuals rather than cluttering *Discussions*.

Put your name at the end of your message so that readers do not have to search through the header to determine the author.

## 3. Because electronic communication does not show non-verbal cues, use humour and sarcasm carefully so that your meaning comes through clearly. Emoticons assist with non-verbal cues. Acronyms also help, and save a lot of typing. Use but do not overuse these cues! Emoticons are like exclamation points: too many too often cause them to lose their meaning! Imagine how you would look face-to-face if you were emoting constantly!!

## 4. Do not send unkind messages.

Follow the same principles of respect and professionalism in an online classroom as in a face-to-face classroom, including sensitivity to issues of race, gender, religion, age, sexual orientation, culture, etc.

When critical comments are called for, try to frame them constructively and tactfully.

The purpose of discussion is not to win a debate but to think about matters of importance, to learn, and to enjoy ourselves.

Report any problems in this area to the instructor.

**5. Electronic communication can be very informal, but aim for clarity and readability so that your message comes through rather than your mistakes.**

Proof your work before posting it, but on-line discussion is informal and so allows for more errors than in formal writing. You may adopt a particular informal style to convey your on-line personality.

Everyone makes minor errors in their posts; overlook minor errors made by others. Focus on ideas, not form, although they are often quite interdependent.

**But the biggest error is to let a fear of making mistakes keep you from contributing.**

Indicate what you are talking about fully instead of presuming that others know what book you are referring to, etc.

Make new paragraphs often.

DO NOT USE ONLY CAPITAL LETTERS—THAT IS SHOUTING ON-LINE!!

Avoid correcting other people's language.

(These rules are adapted from several sources, including [www.albion.com/netiquette/](http://www.albion.com/netiquette/)).

**Common Emoticons and Acronyms ([www.pb.org/emoticon.html](http://www.pb.org/emoticon.html))**

Most emoticons will look like a face (eyes, nose, and mouth) when rotated 90 degree clockwise. Emoticons can help avoid misinterpretation of the writer's intents. While there are no standard definitions for the following emoticons, here are their most usual meanings.

- :) or :-)
- :( or :-(
- :] or :-]
- :[ or :-[
- :D or :-D
- :I or :-I
- :/ or :-\
- :Q or :-Q
- :S or :-S
- :@ or :-@
- :O or :-O

**Acronyms**

- AAMOF as a matter of fact
- BTW By the way
- CMIIW correct me if I'm wrong
- EOL end of lecture

<b>FAQ</b>	frequently asked question(s)
<b>FWIW</b>	For what it's worth
<b>FYI</b>	For your information
<b>HTH</b>	hope this helps
<b>IAC</b>	in any case
<b>IAE</b>	in any event
<b>IMCO</b>	in my considered opinion
<b>IMHO</b>	in my humble opinion
<b>IMO</b>	in my opinion
<b>IOW</b>	in other words
<b>LOL</b>	lots of luck or laughing out loud
<b>NRN</b>	No reply necessary
<b>OIC</b>	Oh, I see
<b>OTOH</b>	on the other hand
<b>ROF</b>	rolling on the floor
<b>ROTFL</b>	rolling on the floor laughing
<b>RSN</b>	real soon now
<b>TIA</b>	thanks in advance
<b>TIC</b>	tongue in cheek
<b>TTYL</b>	talk to you later
<b>TYVM</b>	thank you very much
<b>WYSIWYG</b>	What you see is what you get
<b>&lt;G&gt;</b>	Grinning
<b>&lt;J&gt;</b>	Joking
<b>&lt;L&gt;</b>	Laughing
<b>&lt;S&gt;</b>	Smiling
<b>&lt;Y&gt;</b>	Yawning

## Readings and Assignments: Weeks One-Six

If you miss a class, check these **Readings and Assignments** handouts for assignments or handouts (which usually are also available at the course website).

If you have questions about an assignment after class has adjourned, I prefer that you ask through the *Course Website* Bulletin Board so that all can benefit.

**If I make a special arrangement with you for due dates, etc., explain it in a note or e-mail message and ask me to sign or confirm it; show it to me to remind me of our arrangement.**

"Rachels" refers to course text: *The Elements of Moral Philosophy*.

Most other reading is from *Philosophy 110 Course Pack*.

📄 indicates a handout in class.

**Required Coursepack readings are noted** along with optional **stories** from a variety of perspectives upon which to try your moral imagination (as you will on the *Final Exam*).

### Contents and Major Due Dates

In deference to our leaf-bearing friends, *Readings and Assignments* is handed out in instalments in case there are revisions as we go along, as there often are.

However, *Readings and Assignments* for the whole course is at the *Course Website*—just treat it as open to revision. Major due dates are listed below.

### **What is philosophy and how do you do it?**

1. Wednesday/Friday, September 7/9;
2. Wednesday/Friday, September 14/16

### **What makes life worth living, i.e., what gives value to our lives?**

2. Wednesday/Friday, September 14/16
3. Wednesday/Friday, September 21/23
4. Wednesday/Friday, September 28/30

### **Are judgments about value and ethics objective—i.e., are they true or false—or are they relative to society or to individuals?**

3. Wednesday/Friday, September 21/23
4. Wednesday/Friday, September 28/30
5. Wednesday/Friday, October 5/7: **DUE: *Second Essay* preferences.**
6. Wednesday/Friday, October 12/14: **DUE: Draft of 📄*First Essay*.**

### **How should we treat others, i.e., what morality, if any, should govern our actions towards each other?**

5. Wednesday/Friday, October 5/7 : **DUE: *Second Essay* preferences.**
6. Wednesday/Friday, October 12/14: **DUE: Draft of *First Essay***
7. Wednesday/Friday, October 19/21:
8. Wednesday/Friday, October 26/28: **DUE: *First Essay*.**
9. Wednesday/Friday, November 2/4: **DUE: Draft of *Second Essay* steps 1, 3, 4**

**Continued on next page...**

**Why do we have politics, e.g., what essential functions, if any, do political institutions such as the state perform?**

- November 11: Remembrance Day
- 10. Wednesday/Friday, November 9/None
- 11. Wednesday/Friday, November 16/18
- 12. Wednesday/Friday, November 23/25:
- 13. Wednesday/Friday, November 30/December 2: **DUE: *Second Essay*.**

**TBA: *Final Exam*: See 1.7 *Previous Questions for Final Examination*.**

### **1. Wednesday/Friday, September 7/9**

**What is philosophy and how do you do it?**

- ☞ *Introductory Questions: Survey*
- ☞ *Introductory Questions: Personal*
- ☞ *Brief Course Description*
- ☞ *Readings and Assignments: Weeks One-Six (this handout)*
  
- ☞ *2.1 Nature of Philosophy: Summary*
- The Trial of Socrates* video

### **Assignment for next session**

#### **READ**

- 1.1 *Introduction: Philosophy 110*
- 1.2 *Course Description*

**OPTIONAL if you want to know about the author of our ethics textbook:**

- 1.3 **Gregory Pence: “Obituary for James Rachels”.**

#### **READ**

- 1.4 *Methods of Inquiry,*
- 1.5 *Writing without Gender Bias.*

**LOOK AT** 1.6 *Framework for Moral and Political Decisions.*



**Assignment continued on next page...**

**READ**

2.2 Plato: excerpt from Republic, Book VII: Allegory of the Cave

(also at <http://classics.mit.edu/Plato/republic.8.vii.html>: Read beginning of Plato's Republic, Book VII, to "They are the men, and I will choose them, he replied.")

2.3 Susan Pinker: "Every child a Socrates"

2.4 Terry Tafoya: "Coyote's Eyes

2.5 Thurman Lee Hester, Jr.: "Choctaw conceptions of the excellence of the self..."

Dale Turner: "Oral traditions and the politics of (mis)recognition"

V. F. Cordova: "Ethics from an artist's point of view"

**OPTIONAL** if you wonder: Are we in a media transformation as great as that of Socrates' time?

2.6 *The Onion*: "Nation Shudders At Large Block Of Uninterrupted Text"

Kevin Horrigan: "A word to the FOMophobic"

**READ**

2.7 *Does Philosophy Matter?*

Jonathan Manthorpe: "Philosophers' ideas nourish U.S. President's warrior class"

Rick Salutin: "Stephen Harper—the Last Straussian?"

Doug Saunders: "Meet the books that rule the world"

**OPTIONAL** if you wonder: Why in this course do we bother with feminist perspectives?

2.8 Daphne Bramham: "Why feminism still matters"

Douglas Todd: "Gender equity remains a work in progress"

Marina Jimenez: "Sure, women have come a long way, but we're not there yet"

**PREPARE for next session (not to be turned in):**

**EITHER:** Identify at least five different locations-situations-roles in [Socrates'](#) description of the Cave.

In our society, what occupations—if any—can be found in these locations-situation-roles?

**OR:** Does an occupation that you are interested in require its members to have Coyote's eyes?

If it does, do members of that occupation then run the same risks as Coyote?

If it does not, do its members run other risks because they do not have Coyote's eyes?

**DUE NEXT SESSION: The Good Life: Individual Prep Questions**

Answer the following four questions in no more than about 100 words for each. The questions focus on model and contrary cases of what has **value** for you. Answer them as if you were answering them **to yourself**. (Of course, you may not want to reveal that much of yourself to me. That's fine. You are also **not required** to confess your answers in class.)

In so few words, you will probably not be able to give definitive answers to each of these questions, but do attempt to express your views as **clearly** as possible and to state a couple of your major **reasons** (including **examples**) for holding your view.

Your answers will be marked according to their clarity and coherence.

***Assignment continued on next page...***

**1. What is the best thing that could happen in your life?**

Some further questions to **consider** in order to answer this question—you need not explicitly answer each of these questions:

Is there only one best thing?

Is the best thing something in the past, present, or future?

Is the best thing:

- accomplishing something such as being Prime Minister or living a long life;
- possessing an object such as a house or a million dollars;
- having an experience such as making love or living an exciting life;
- having a character trait such as being wise or courageous?

Is the best thing something you would strive for if you were to find out you had only a short time to live?

**2. What is the worst thing that could happen in your life?**

Consider the appropriate versions of the subsidiary questions under question 1 above.

Consider whether there are any circumstances in which you would consider committing suicide.

**3. Is there anything that you would be willing to die for? If so, what? If not, why not?**

**4. When you are dead, how would you like to be remembered? For example, what would you like others to say about you?**

**2. Wednesday/Friday, September 14/16**

**What is philosophy and how do you do it?**

Questions about *Course Description*?

The Cave: Co-op Work

*Methods of Inquiry* & Co-op Work

*Framework for Moral and Political Decisions*

**DUE: The Good Life: Individual Prep Questions**

Explain *Defining Morality: Individual Prep Questions*; assign statements for question 2.

**Assignment for next session**

**NOTE** *Introductory Questions: Survey Results* statements 4, 5, 6.

**READ** 3.1 Vladen Bahknov: *Beware of the Ahs!*, Greg Potter: "Art meter tunes in ecstasy";

3.2 Carl Wellman, *The Good*;  
Rachels, section 8.2;

3.3 Indigenous Philosophers on Value”

N. Scott Momaday: “I Wonder What Will Happen to the Land”

Chief Luther Standing Bear

Daniel R. Wildcat: “Indigenizing Politics and Ethics: A Realist Theory”

**Assignment continued on next page...**

3.4 *The Good: Summary*;

3.5 Nike advertisement;

3.6 Anne McIlroy: "That's Disgusting";

3.7 David Beers: "Auction off the Grizzlies!"

**OPTIONAL** if you want to be happy, or wonder whether you should?

3.8 Ronald Inglehart: "A Plateau of Happiness";

Shankar Vedantam: "When Play Becomes Work"

Rebecca Traister: "Screw happiness"

### **DUE NEXT SESSION: Defining Morality: Individual Prep Questions**

**1. To the left of each of the lettered Statements on the next page, indicate if it is a:**

**Model** (M) example of a moral judgment; or

**Contrary** (C) example to a moral judgment; or

**Borderline** (B) example of a moral judgment.

You are assessing **only** whether the statement **expresses a moral judgment**; you are **not assessing** whether it expresses a **correct** moral judgment.

**Try using the following procedures:**

- a. First look for clear **contrary** cases: it is often easier to figure out what something is by first figuring out what it is **not**. It is commonly agreed that moral judgments must have the following two characteristics:
  - i. Moral judgments are **not neutral**, i.e., they are either **pro or con** (for or against) what is being judged. So, if any of the following statements **fails** to express a pro or con attitude towards what is being judged, then that statement does **not** express a moral judgment.
  - ii. Moral judgments are **about persons or their actions**. So, if any of the following statements is not about persons or their actions, then that statement does **not** express a moral judgment.
- b. Second, test the remaining statements (those not eliminated in **step a**) in the following ways:
  - i. If you think statement X (e.g., "Mother Theresa is saintly.") **expresses a pro attitude towards the morality** of what is being judged, see if it makes sense to add to X: '...but it [the subject matter of the judgment] is immoral.' For example:

Mother Theresa is saintly; but she is immoral.

If it **does not** make sense to say that—as it **does not** in this example— then you are probably correct that X expresses a pro attitude towards the morality of what is being judged and is a **model** example of a moral judgment.

- ii. If you think statement Y (e.g., "You're a cheat.") **expresses a con attitude towards the morality** of what is being judged, see if it makes sense to add to Y: '...but it [the subject matter of the judgment] is morally alright.' For example:

You're a cheat; but you're morally alright.

If it **does not** make sense to say that—as it **does not** in this example—then you are probably correct that Y expresses a con attitude towards the morality of what is being judged and is a **model** example of a moral judgment.

**Assignment continued on next page...**

2. For your assigned statement *i, j, k, or l*, explain briefly (in no more than about 250 words) how you classified it: what characteristic(s) of the statement makes it a model, contrary, or borderline case?

iii. If a statement ("She hit him.") makes sense with **both** of the above additions then it probably does **not** express a moral judgment: it is a **contrary** example to a moral judgment. For example, both these sentences make sense:

She hit him, and that was immoral.  
She hit him, and that was morally alright.

iv. If you **cannot tell** whether a statement expresses a moral judgment, then the statement is a **borderline** example.

### Statements

- a. The law requires motorcyclists to wear helmets.
- b. She is very intelligent.
- c. It really can't be much fun for a person to have sex with a sheep.
- d. During the experiment, the cats writhed in pain.
- e. He beat the animal cruelly.
- f. Please don't slurp your soup.
- g. Good parents use infant car seats for their young children.
- h. She is a liar.
- i. She posed lasciviously.
- j. He takes obscene photographs.
- k. He raped her.
- l. She polluted the lake.

**Hand in BOTH question 1 and question 2.**

### 3. Wednesday/Friday, September 21/23

**What is philosophy and how do you do it?**

Finish 2.2 *Plato: The Cave*, 1.4 *Methods of Inquiry*, 1.6 *Framework for Moral and Political Decisions*.

**What makes life worth living, i.e., what gives value to our lives?**

3.4 *The Good: Summary*

**Are judgments about value and ethics objective—i.e., are they true or false—or are they relative to society or to individuals?**

**DUE: Defining Morality: Individual Prep Questions**

**Assignment on next page...**

## ►► Assignment for next session

**NOTE** *Introductory Questions: Survey Results* statements 1, 2, 3, 12, 13

**READ** Rachels: *Preface, Chapter 1*

**READ** 4.3 Thomas D. Davis: "The Land of Certus"

4.4 Indigenous philosophers (and some others) on the status of morality

**OPTIONAL** if you wonder whether everything really is, or should be, allowed:

4.7 Sally Armstrong: "Marital rape in Africa: The right to say no"

4.8 Joe Friesen and Sandra Martin: "Canada's changing faith"

4.9 Amartya Sen: "East and West: the Reach of Reason"

**OPTIONAL** if you wonder what should not be allowed:

*Universal Declaration of Human Rights* (1948):

<http://www.un.org/en/documents/udhr/index.shtml>;

*Convention on the Elimination of All Forms of Discrimination against Women* (1979):

<http://www.un.org/womenwatch/daw/cedaw/cedaw.htm>;

*Canadian Charter of Rights and Freedoms* (1982): <http://laws-lois.justice.gc.ca/eng/charter/>;

*UN Declaration Rights of Indigenous Peoples* (2010):

<http://www.un.org/esa/socdev/unpfii/en/drip.html>;

4.10 *Universal Declaration of Animal Rights* (proposed 1978);

*Ecuador: Rights for Nature* (ratified 2008)

4.11 Mitch Joel: "Make no mistake about it: net neutrality is a business play"

## **DUE NEXT SESSION: Objectivity of Morality: Individual Prep Questions**

In no more than about 100 words, answer Question 1 or 2, as assigned. The issue is the **methods** used, not what those methods happen to pick out in the story, *e.g.*, Georges torture as good.

1. In "The Land of Certus", the Rechstens look for natural properties—red and green lights—to tell them whether something is good or bad, right or wrong. Explain whether this is a good method for determining whether something is good or bad, right or wrong? Would you want to determine your morality by this method?

(Obviously, we have no such lights; and the author might have used other natural properties, *e.g.*, good and right might have been white or male, bad and wrong black or female. The question is, could such a method work well if the correct natural properties were used?)

2. The Linksens follow the commands of their Creator in order to determine what is right and wrong, good and bad. Explain whether this is a good method for determining whether something is good or bad, right or wrong? Would you want to determine your morality by this method?

(Again, the particular commands of the Linksens' Creator, *e.g.*, prescribing sexual equality and vegetarianism, are not the issue, but whether any such method could work well.)

**READ** Rachels, Chapters 4, 3, 2;

Work your way through the correlative sections of 4.2 *Objectivity of Morality: Summary*.  
(The material will be covered in this order beginning at session 5.)

#### **4. Wednesday/Friday, September 28/30**

**What makes life worth living, i.e., what gives value to our lives?**

Finish 3.4 *The Good: Summary*

**Are judgments about value and ethics objective or are they relative to society or to individuals?**

Finish 4.2 *Defining Morality: Summary*.

**DUE: Objectivity of Morality: Individual Prep Questions.**

📄 *First Essay: Objectivity of Morality*

📄 *Second Essay*

#### **Assignment for next session**

**NOTE *Introductory Questions: Survey Results* statements 7-8, 9-11, 14, 15 & 18.**

**DUE NEXT SESSION: Normative Ethics: Individual Prep Questions**

For each of the two following cases, decide if you believe that the action taken is morally justified or not.

Explain and justify your judgment in no more than about 100 words for each case. Write out your initial judgments and briefly justify them. Let them sit for a while, then look at it all again: any further reflections?

*Criteria for Evaluating Ethics* may be useful.

**1.** The local hospital puts out an emergency call on the radio for blood donors to replenish its nearly exhausted reserves, announcing that lives will be lost without immediate donations. Richard hears the announcement, is in excellent health, and has no conscientious objections to giving blood. *But he does not go to give blood.*

**OPTIONAL** if you want to read more about this issue:

[http://www.bukisa.com/articles/32988\\_why-donating-blood-is-important](http://www.bukisa.com/articles/32988_why-donating-blood-is-important)

**2.** Adrienne writes copy for an advertising agency that has the Nestles' account to promote the use of infant formula in the Caribbean. In the past, Nestles' has hired women to dress as nurses and visit new mothers, explaining to them that their babies will be healthier if they are raised on formula. It has also advertised formula as the modern way to raise babies.

Adrienne thinks the promotion is immoral since many families use the formula as a complete replacement for breast-feeding yet cannot afford the amount needed by their babies. Consequently, the families over-dilute the formula, and their babies' health suffers dramatically.

Adrienne is assigned to the Nestles' account. *She does not refuse the assignment*, reasoning that she would be fired if she did, and the agency would simply hire someone else to write the ad copy.

**OPTIONAL** if you want to read more about this issue: [www.monbiot.com/2007/06/05/breast-beating/](http://www.monbiot.com/2007/06/05/breast-beating/);

or consider a parallel Canadian example:

5.1 Mark Kennedy: "Harper rejects export ban on asbestos"

***Assignment on next page...***

**DUE SESSION 6: Issue preferences for your  Second Essay.****LOOK AT**  Second Essay

1.7 Framework for Moral and Political Decisions.

Turn in a list of your top four preferences for issues to write about in your *Second Essay*.**DUE SESSION 6: Draft of steps 1, 3, 4 for  First Essay (4 pts)****READ FOR SESSION 6:**

Rachels, chapter 5;

5.2 *Ethics: Summary***READ FOR SESSION 7:**

5.3 V. F. Cordova, "What is the Role of a Human Being?";

5.4 Olsen, "Distributive Justice";

Rachels, chapter 7-10;

5.5 "People value equity over efficiency"...

5.6 Canada, May 24, 2011...

**OPTIONAL** unless you are assigned to utilitarianism or deontology:

6.1 J.J.C. Smart: "Extreme and Restricted Utilitarianism"

6.2 Richard Wasserstrom: "Human Rights"

6.3 Douglas Todd: "Who's making the decisions on privacy vs. security?"...

Donna Nebenzahl: "Too much choice can make us miserable"

**READ FOR SESSION 8:**7.1 Jo-ann Archibald, from *Indigenous Storywork*;

7.2 Chief James Wallas: "They Laugh at Raven," "Mirrored in Stone";

7.3 Gooding, Susan Staiger, "Interior Salishan Creation Stories";

7.4 Tom L. Beauchamp: "Morality From Community Standards";

7.5 Robert C. Solomon: "Virtue Ethics"

**OPTIONAL** unless you are assigned to communitarian-virtue ethics:7.6 Alasdair MacIntyre: excerpt from *After Virtue*;

7.7 Erin Anderssen: "Doing good deeds can improve health, make you happier"

Misty Harris: "Clichés let men always look on the bright side of their bad behaviour"

Rachels, chapter 12.3-12.6

**READ FOR SESSION 9:**

Rachels, chapter 11;

8.1 Virginia Held: "Feminism and Moral Theory";

Rachels, chapter 13;

8.3 John Kekes: "Pluralism and Conflict in Morality".

**OPTIONAL** unless you care about sexual equality:

8.2 Donna Nebenzahl: "A new approach to leadership"

Gina Teel: "Businesses far better with women on boards"

Daphne Bramham: "The astounding lack of women in government";

Jennifer Newman & Darryl Grigg: "Assertive women face sexual harassment"

## **5. Wednesday/Friday, October 5/7**

**Are judgments about value and ethics objective or are they relative to society or to individuals?**

4.5 *Objectivity of Morality: Summary*

4.6 *Criteria for Evaluating Ethics (Cf. Rachels section 11.3 & Chapter 14.)*

**How should we treat others, i.e., what morality, if any, should govern our actions towards each other?**

**DUE: Normative Ethics: Individual Prep Questions**

**DUE: Issue preferences for your  Second Essay**

### **Assignment for next session**

**DUE NEXT SESSION: Draft of steps 1, 3, 4 for  First Essay (4 pts)**

**READ: see reading assignments above under session 4.**

**PREPARE FOR NEXT SESSION (not to hand in): Justice: Individual Prep Questions**

You sit on a hospital committee empowered to select those who can use the hospital's kidney dialysis machine. A vacancy for use of the machine occurs every few months, and there is now a vacancy. Each person applying to use the machine is asked to submit a short statement about why he or she should be selected. The statements are written by the person or by his or her doctor. All factual information in the statements is carefully checked before the statements reach the committee.

**List the following persons in the order you rank them for priority to use the machine.** Beside each person's name, explain your ranking of that person in no more than one brief paragraph.

*Jojo:* I cannot say that I like Jojo. She has no family or friends. Her mother was a hooker and her father taught Jojo to hook and steal in order to pay for his booze. She works local clubs as a live sex act and does a variety of drugs (although her drug taking has not caused or worsened her kidney ailment, which is genetic). However, she has never been convicted of any crime. I think she has as much right to live as anyone else and should be given equal consideration for use of your kidney dialysis machine.

*Mary:* In most cases, after detection of a kidney ailment a person can survive for several months without dialysis. But, in Mary's case, she will die within a month if she doesn't get dialysis.

*Robert:* It is tragic that choices have to be made about who uses your hospital's kidney dialysis machine. Since I am a very rich man, I am in a position to reduce this tragedy in the future. If your committee sees fit to choose me to receive kidney dialysis now, I shall over the next ten years endow your hospital with sufficient funds to buy six more machines.

*Jim:* Jim is an admired man in his community, a brilliant engineer, a tireless community worker, and a loving husband and father. It would be a travesty to cut this man down in the midst of a life that serves as a model of achievement to all who know him.

*Carol:* Five years ago, my husband bought a kidney dialysis machine and loaned it to your hospital in perpetuity with an endowment for its maintenance. The only condition attached to the loan was that should he or I ever need to use the machine, we would have first priority. Well, now I need to use it. My lawyers tell me that the hospital might successfully contest the condition attached to the loan. But regardless of the legal technicalities, my husband's wish should be respected that I receive first priority to use *his* machine.

*Bill:* Bill is quadriplegic. Despite his enormous handicap, he has completed high school and enrolled in college. Surely the enormous efforts he has made should not now be denied.

*Marie:* I'm not sure what to say. I have a good husband and two nice kids. My husband is a carpenter and I work at Safeway during the day when the kids are in school. We like to go camping in our camper. We have a good life. Now my doctor says I have a kidney problem and need to use your machine.


**DUE SESSION 6: Issue preferences for your  *Second Essay*.**

**LOOK AT**  Second Essay

1.7 Framework for Moral and Political Decisions.

**Turn in** a list of your top four preferences for issues to write about in your *Second Essay*.

**6. Wednesday/Friday, October 12/14**

**DUE: Draft of steps 1, 3, 4 for  *First Essay***

Work on  First Essay

**DUE: Issue preferences for your  *Second Essay*.**

**How should we treat others, i.e., what morality, if any, should govern our actions towards each other?**


5.2 *Ethics: Summary*

*Justice: Individual Prep Questions.*


**Assignment for next session**

**DUE SESSION 8:  *First Essay*.**

**READ:** see reading assignments above under session 4.


**SESSION 8:** Do the reading on your  *Second Essay* issue: clarify the problem and decide what question you want your essay to answer.

**7. Wednesday/Friday, October 21/23**

Work on  *First Essay: Conclusion* in class.



**How should we treat others, i.e., what morality should govern our actions towards each other?**

5.1 *Ethics: Summary* continued.

 *Second Essay* issues assigned.



## Readings and Assignments: Weeks Seven-Nine

 indicates a handout in class.  indicates material from *Philosophy 110 Course Pack*.

### Contents

**How should we treat others, i.e., what morality should govern our actions towards each other?**

7. Wednesday/Friday, October 21/23 :
8. Wednesday/Friday, October 28/30 : **DUE: *First Essay*.**
9. Wednesday/Friday, November 4/6 : **DUE: Draft of *Second Essay* steps 1, 3, 4**
10. Wednesday/Friday, November 1/13

### **7. Wednesday/Friday, October 21/23**

Work on  *First Essay: Group Conclusion* in class.

5.1 *Ethics: Summary* continued.

 ***Second Essay* issues assignment.**

#### **Abbotsford**

**Should I be responsible for the results of my own risky behaviour?**

**Should prostitution be legal?**

**Should use of performance-enhancing drugs in sports be prohibited?**

**Should marijuana be legalised?**

**Kyle Bowness, Michael Bridden, Kassandra Bustin, Sunny Grewal, Devin Klassen, Kevin York choose ONE from the remaining issues.**

#### **Chilliwack**

**How much tuition should I pay for post-secondary education?**

**What should I do about climate change?**

**Should immunisation for contagious diseases be legally required?**

**Should prostitution be legal?**

**Should use of performance-enhancing drugs in sports be prohibited?**

*Assignment on next page...*

## Assignment

**DUE NEXT SESSION: 📖 *First Essay Individual Position Paper and Group Conclusion.***

### READ FOR SESSION 8:

- 6.1 Beauchamp, excerpt from *Philosophical Ethics*;
- 6.2 Solomon, excerpt from *Ethics: A Brief Introduction*;
- Solomon's explanation of Virtue Ethics is much better than Rachels';
- 6.3 Alasdair MacIntyre: excerpt from *After Virtue*;
- Rachels, chapter 12.3-12.6;
- 6.4 Erin Anderssen: "Doing good deeds can improve health, make you happier".

**SESSION 8:** Do the reading on your 📖 *Second Essay* issue: clarify the problem and decide what question your essay should answer.

### READ FOR SESSION 9:

- Rachels, chapter 11;
- 7.1 Virginia Held: "Feminism and Moral Theory";
- 7.2 Daphne Bramham: "The astounding lack of women in government";
- 7.3 Gina Teel: "Businesses far better with women on boards"
- 7.4 Jennifer Newmay & Darryl Grigg: "Assertive women face sexual harassment";
- Rachels, chapter 13;
- 7.5 Donna Nebenzahl: "A new approach to leadership"
- 7.6 John Kekes: "Pluralism and Conflict in Morality".

**DUE SESSION 9: Rough drafts of 📖 *Second Essay* steps 1, 3, 4 from 1.7 *Framework for Moral and Political Decisions.***

## **8. Wednesday/Friday, October 28/30**


**DUE: 📖 *First Essay: Individual Position Paper and Group Conclusion.***

**How should we treat others, i.e., what morality, if any, should govern our actions towards each other?**

5.1 *Ethics: Summary* continued.

📖 *Second Essay*: Questions? Meet to clarify the problem: what question should your essay answer?

## Assignment

**DUE NEXT SESSION: Rough drafts of  Second Essay steps 1, 3, 4 from 1.7 Framework for Moral and Political Decisions.**

### **READ FOR SESSION 9:**

Rachels, chapter 11;

7.1 Virginia Held: "Feminism and Moral Theory";

7.2 Daphne Bramham: "The astounding lack of women in government";

7.3 Gina Teel: "Businesses far better with women on boards"

7.4 Jennifer Newmay & Darryl Grigg: "Assertive women face sexual harassment";

Rachels, chapter 13;

7.5 Donna Nebenzahl: "A new approach to leadership"

7.6 John Kekes: "Pluralism and Conflict in Morality".

## **9. Wednesday/Friday, November 4/6**

Finish 5.1 *Ethics: Summary*.

**DUE: Rough drafts of ¶Second Essay steps 1, 3, 4 from 1.7 Framework for Moral and Political Decisions.**

Meet with others assigned the same issue to review steps 1, 3, and 4.

Decide whether to work together or individually on final draft of ¶Second Essay.

### **Assignment**

Work on ¶Second Essay **DUE SESSION 11**.

**READ** 8.1 *Half Way*.

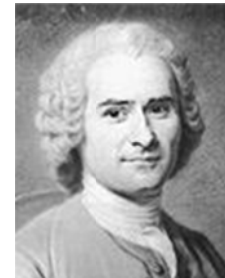
**NOTE** *Introductory Questions: Survey Results* statements 4, 5, 6.

**READ** 8.2 Excerpt from Plato, *Republic*, Book II;  
Rachels, Chapter 6.1, 6.2.

**READ** [Rousseau](#), *Discourse on the Origin of Inequality*, "Preface" through "Part One."

Also available online at <http://www.constitution.org/jjr/ineq.htm>.

<http://www.rousseauassociation.org/aboutRousseau/default.htm> has links to Rousseau's works, samples of his music, many pictures of his life, environs, and contemporaries.



**DUE SESSION 11: Double-Entry Journal for Rousseau, *Discourse on the Origin of Inequality*, "Preface" through "Part One" (8 pts)**

**MAKE SURE YOU ARE READING** *Discourse on the Origin of Inequality*, p. 25!

There are long footnotes, but Rousseau himself says that little harm is done by not reading them. So you need not read them. Some are quite interesting, though:

Note 3 contains elements of a theory of evolution.

Note 4 is environmentally quite acute.

Note 6 gives a good idea of what he means by a "savage."

Note 9 is a great rant indicting modern European life.

Notes 10 and 16 are great rants against Euro-centrism, especially as they affect our conception of what it is to be human, an issue for many contemporary Indigenous philosophers.

Starting at page 33, keep a **Double-Entry Journal** (see below) of no more than about **750 words** on the two questions below, providing a brief **Summary** of how the reading answers the

two questions below, and that records your active **Reflection** on the reading. **There should be as much Reflection as Summary.**

**Questions to answer**

In the excerpt from Plato's *Republic*, Book II, Glaucon and Adeimantus ask Socrates some difficult questions about living justly. For the purposes of the following questions, assume that "living justly" means "living morally".

Glaucon says (page 1) that most people practice justice unwillingly, and he tells the story of Gyges to illustrate how we would act if we could get away with it. Glaucon appears to imply that we are not **by nature** just. (This means that human nature is such that we do not naturally treat each other justly.)

Your journal should answer at least the following questions that respond to Glaucon's and Adeimantus's challenge (which you should bear in mind as you read Rousseau).

**NOTE:** This is **not** an anthropology research project, nor is it relevant at this point whether there ever was a time when people lived without laws.

***Assignment continued on next page...***

**1. What characteristics does Rousseau give for human nature?**

In your **reflections** on what Rousseau says, consider what **you** believe about whether **you** and about whether humans are **by nature** moral, immoral, or amoral; equal; egoistic (*i.e.*, self-interested), etc.

("By nature" means according to our innate constitution prior to being shaped by society. "Amoral" means acting without moral concepts, or at least without believing that they apply to one's self.)

**2. According to Rousseau, why is it that neither human belligerence, egoism (*i.e.*, self-interest), sexuality, nor family relations provoke general conflict in the original state of nature (described in Part I of the *Discourse*)?**

In your **reflections**, consider what human life would be like for people **before** there were **enforced** laws **given the way you** characterize human nature: how do you think humans would have to live in the state of nature given your description of human nature? Prepare your journal on **facing pages** (or use a table with two columns if you are using a word processor with that ability).

On the **left** page of your Journal, create a **summary** of the reading's answers to the **Questions to answer** below.

**Note page numbers.**

**Write in complete sentences.** In most cases, you should use your own words, but you may quote the text where you find it particularly striking.

On the **right** page of your Journal (facing the summary), **reflect** on these numbered points. You need not reflect on each point. Your reflections should respond to the following questions (although each reflection need not answer each of these questions):

page #	Summary	Reflection
2		
3		

- How does the point relate to your experience and expectations, to other readings?
- What further questions does the point provoke?
- Do you agree or disagree with the point? Why?
- Has the point changed or confirmed your previous ideas? Does it have any practical implications?

**This is a journal**, so do not worry nearly as much about it looking pretty as about its content.

**LOOK AT** 8.3 *Why Be Moral?*

8.4 *Prisoners' Dilemma,*

9.1 *Social Contract Framework: Hobbes & Rousseau.*

**November 11: Remembrance Day****10. Wednesday/Friday, November None/13****Why do we have politics: what fundamental problems must it solve?**


Rest of the course

Rousseau Biography

8.3 *Why be moral?*

8.4 *Prisoners' Dilemma*

9.1 *Social Contract Framework: Hobbes & Rousseau*

 [Hobbes](#) reading to those who want it.

**Meet with others assigned the same issue to work on  *Second Essay*.**

## Readings and Assignments: The Rest

### Contents

**Why do we have politics, e.g., what essential functions, if any, do political institutions such as the state perform?**

10. Wednesday/Friday, November None/13

11. Wednesday/Friday, November 25/20

12. Wednesday/Friday, December 2/27:

13. Wednesday/Friday, December 4: **DUE: *Second Essay*.**

December 16: ***Final Examination***

**First**, we will look at Plato's story of Gyges's ring and ask:

What is human nature? Is it **moral, immoral, amoral**?

What would life be like if we were to live **naturally**, *i.e.*, without a government and laws restricting our behaviour?

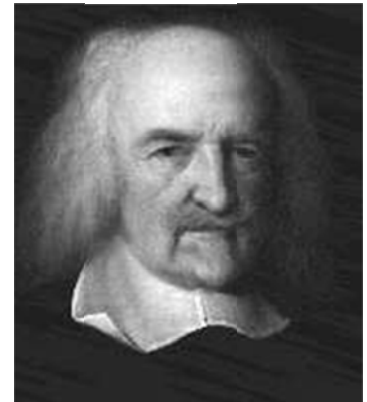
Why should **we** be moral? Why should **I** be moral?

**Second**, we will look at Hobbes's and Rousseau's answers to these questions:

As a background to your reading Rousseau, I will explain the basics of Hobbes's theory in *Leviathan*.

Then we will read Rousseau's *Discourse on the Origins of Inequality* for its answer to these questions, which you can compare with yours and Plato's notions of human nature and of life in the state of nature.

Then we will look briefly at **anarchism** for some answers to the above questions that certainly oppose Hobbes and possibly oppose Rousseau.



**Finally**, we will look at Rousseau's *Social Contract* as a paradigm of modern political thinking and ponder its fate.

### 10. Wednesday/Friday, November None/13

**Why do we have politics: what fundamental problems must it solve?**


Rest of the course


Rousseau Biography

8.3 *Why be moral?*

8.4 *Prisoners' Dilemma*

9.1 *Social Contract Framework: Hobbes & Rousseau*

 [Hobbes](#) reading to those who want it.

Meet with others assigned the same issue to work on  *Second Essay*.

**Little used. History Book instead?**

*Assignment on next page...*

## Assignment

### DUE SESSION 13: 📖 *Second Essay*

### DUE NEXT SESSION: *Discourse on the Origin of Inequality, Part I: Double Entry Journal.*

#### See Assignment under Session 9.

**READ** *Discourse on the Origin of Inequality, Part II*;

9.2 Jared Diamond: “The Worst Mistake in the History of the Human Race”;

9.4 “London squatter becomes millionaire landowner”.

**LOOK AT** 9.3 *Rousseau: Discourse on the Origin of Inequality Summary*

9.5 *Anarchism: Summary.*

### DUE SESSION 12: Rousseau, *Social Contract*, Individual Prep Questions (8 pts)

Begin reading Rousseau's *Social Contract* (including footnotes). Listed below is a suggested order for reading. It would be nice if you read it all, but if you are unable to do so, please follow these guidelines.

It is also available online at <http://www.constitution.org/jjr/socon.htm>.

Book I, all

Book II, chapters 6-7, 1-5, 11-12

Book IV, chapters 1-3

Book III, chapters 1, 9-18

**Read at least this much.**

Book IV, chapters 6-9

Book II, chapters 8-10

**Do try to read this much.**

Book III, chapters 2-8

Book IV, chapters 4-5

You may also find helpful 9.1 *Social Contract Framework: Hobbes & Rousseau* and 9.6 *Rousseau's Social Contract: Summary*.

**In no more than about 750 words, answer the following questions.**

**Page numbers** are given both to *The Basic Political Writings* and in square brackets [ ] to *The Essential Rousseau*, an older edition some of you may have.

**Do not just quote passages from Rousseau or from CoursePack sources:** while it is often necessary to use Rousseau's vocabulary, **write your own sentences.**

**1.** On page 147 [16] (Book I, chapter VI, paragraph 1), Rousseau says that the way of life in the state of nature threatens the existence **of the human race**. Explain how the Prisoners' Dilemma faced by humanity in the state of nature poses this threat.

**Hint:** Rousseau says that the way of life in the state of nature threatens the existence **of the human race**: the problem is not merely **individuals** surviving but the survival of **humanity**.

**What about us** must survive in order for us to survive **as humans**, *i.e.*, how does Rousseau characterise **human nature**?

**2.** Using an example from contemporary Canada, explain the difference between a **social** contract and a **political** contract and Rousseau's reasons for saying that the **social** contract must precede the **political** contract in order for the latter to be legitimate (147 [16] (Book I, chapter VI, paragraph 1), 201 [82-83] (Book III, chapter XVII)).

**3.** In the social contract that Rousseau describes (pp. 147-9 [16-19] (Book I, chapter VI)), who are the parties to the contract, *i.e.*, who makes the agreement with whom?

***Assignment continued on next page...***

4. Using one specific example, explain the difference between the General Will and the will of all (pp. 155 [27 ](Book II, chapter III), 203-04 [86] (Book IV, chapter I).

5. Using an example of a twentieth or twenty-first century political leader, explain the role of the Lawgiver (pp. 162-5 [35-38] (Book II, chapter VII)).

It might help to consider what communitarians (including Virtue Ethics) would say about the social contract approach to explaining why we should be moral.

### **11. Wednesday/Friday, November 18/20**

**Why do we have politics: does modern politics solve fundamental problems?**

**DUE: *Discourse on the Origin of Inequality; Part I Double Entry Journal***

8.3 *Why be moral?*

8.4 *Prisoners' Dilemma*

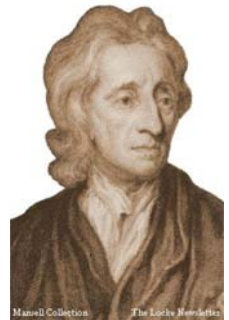
9.1 *Social Contract Framework: Hobbes & Rousseau*

9.3 *Rousseau: Discourse on the Origin of Inequality*

📖 **Locke** reading ([www.lonang.com/exlibris/locke/loc-205.htm](http://www.lonang.com/exlibris/locke/loc-205.htm)) to those who want it.

9.5 *Anarchism: Summary.*

📖 **Anarchism** reading to those who want it.



### **Assignment**

**DUE NEXT SESSION: *Rousseau's Social Contract IPQs* (see Assignment under session 10 above.)**

### **12. Wednesday/Friday, November 25/27**

**Why do we have politics: does modern politics solve fundamental problems?**

**DUE: *Rousseau's Social Contract IPQs***

9.6 *Rousseau's Social Contract: Summary*

### **Assignment**

**DUE NEXT SESSION: 📖 *Second Essay.***

**READ** 9.7 Chris Floyd: "Virtuous Species: the Biological Origins of Human Morality...";

Rachels chapter 6.3, 6.4, 6.5;

10.1 Virginia Held, "Non-contractual Society: A Feminist View";

10.2 *End of the Modern Tradition?: Summary.*

**SEE 1.6 *Previous Questions for Final Examination. Questions about Final Examination?***

### **13. Wednesday/Friday, December 2/4**

**Why do we have politics: does modern politics solve fundamental problems?**

10.2 *End of the Modern Tradition?: Summary*

Questions about *Final Examination*?

**DUE: 📅*Second Essay.***

### **Assignment**

**PREPARE FOR** *Final Examination*. See 1.6 *Previous Questions for Final Examination*.

December 16, 9:00-11:00, Abbotsford C1427

December 16, 14:00-16:00, Chilliwack D136

December 16, 19:00-21:00, Abbotsford B163

You may write the exam at any of these times, regardless of the section in which you are enrolled.