

Book Review: Contemporary Moral Problems

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PREFACE

Hi there!

This is a compilation of all of my book reviews for the Contemporary Moral Problems Chapter 1 for my ITETHIC class at De La Salle – College of Saint Benilde.

This compilation includes all of my opinions and insight. I had a hard and memorable time doing this since it made me awake all night long for a week. This book contains Book Reviews. I as well as the others who also made the same book as I am came up with our own unique ideas on how we see through the deliverables.

After 7 weeks of doing this (it is not that easy to accomplish this ☺), I find it refreshing that I was able to make this book and I can say that you'll be needing a lot of time and sacrifice to do this but it was a great experience.

I am honor to present you that this is my first ever made book and with all due respect that we may have different opinions, I respect yours.

Enjoy reading and I hope you'd like it!

Thank You!

Ivy Rose A. Casil

DEDICATION

*I dedicate this to my family, friends, love-
one, PROFESSORS, and to God.*

Contemporary Moral Problems: Chapter 1

Book Review Chapter: Egoism and Moral Scepticism by James Rachels

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“The thing to be lamented is, not that men have so great regard to their own good or interest in the present world, for they have not enough.”

- Joseph Butler

Learning Expectation:

To learn more about Egoism and Moral Scepticism, what is it all about, what it talks about?

Review:

James Rachels is a University Professor of Philosophy at the University of Alabama and she wrote this book. She was the author of “*The End of Life: Euthanasia and Morality*”, “*Created from Animals: The Moral Implication of Darwinism*” and “*The Elements of Moral Philosophy*”. She examines the psychological egoism, two popular views used to attack conventional morality. In her study, psychological egoism holds that all human actions are self-interested, whereas ethical egoism says that all actions ought to be self-interested. She concludes that it is both false and confused but she is unable to refute ethical egoism.

It was said in this book that morality is full of assumptions that we as a person never question its meaning. In the book she gave an example that a person has an obligation to consider the welfare of other people when they decided what actions they will perform or rules that they will obey. People must refrain from acting in ways to harmful to others, and that they must respect their rights and interests in their own. People are in fact capable of being motivated by such considerations and that people are not wholly selfish and that they so sometimes act in the interests of others.

There was an example given again in this book by “*Glaucon in Book II of Plato’s Republic*”. There was shepherd who was said to found a magic ring in a fissure opened by an earthquake. It would make its bearer invisible and thus enable him to go anywhere and do anything undetected. Gyges, used the ring to gain entry to the Royal Palace and seduced the Queen, murdered the King and seized the thrown. If it is given to rouge, the rouge will use the ring to increase his own power. The rouge will recognize no moral constraints on his conduct and the cloak of invisibility will protect him from discovery and will do anything he pleases without fear of reprisal. There’s going to be have a no end to the mischief he will do and so on, the story goes the same.

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Psychological egoism is the view that all men are selfish in everything and the only motive from which anyone ever acts is self-interest.

What I've learned:

Egoism and Moral Scepticism

Review Questions:

- 1. Explain the legend of Gyges. What questions about morality and are raised by the story?**

It is about a shepherd who has found a ring in a fissure opened by an earthquake. The ring would make its wearer invisible and thus would enable him to go anywhere and do anything unnoticed. Gyges use the power of the ring to gain entry to the Royal Palace where he seduced the Queen, murdered the King, and subsequently seized the throne.

The question of morality that has been raised after the story is... Assume that there were two rings. The one who given to a man of virtue and the other one is given to a man of rouge. A man of rouge will take advantage to the rings power. A man of virtue will also do the same. "No one, it is commonly believed, would have such iron strength of mind as to stand fast in doing right or keep his hands off other men's good, when he could go to the market place and fearlessly help him to anything he wanted with the powers of a god."

- 2. Distinguish between psychological and ethical egoism.**

Psychological egoism means that the view that all men are selfish in everything that they do, that is that the only motive from which anyone ever acts is self interest. While ethical egoism is a normative view about how men ought to act.

- 3. Rachel discusses two arguments for psychological egoism. What are these arguments, and how does he reply to them?**

Rachel discusses two arguments. The first argument – about on the basis that people never voluntarily do anything except what they want to. And the second argument – says that the unselfish actions always produce a sense of satisfaction.

- 4. What three common place confusion does Rachel's detect in the thesis of psychological egoism?**

The three common place confusion that Rachel detected is:

1. The confusion of selfishness with self interest.
2. The assumption that every action is done either from self-interest or from other regarding motives.
3. The common but false assumption that a concern for one's own welfare is a incompatible with any genuine concern for the welfare of others.

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5. **State the argument for saying that ethical egoism is inconsistent. Why doesn't Rachels' accept this argument?**

The statement that would say that ethical egoism is inconsistent it... Ethical egoism is a standard way of man obliged to act and the only person I need to think of is I.

6. **According to Rachels, why shouldn't we hurt others, and why should we help others? How can the egoist reply?**

We should not hurt other because those actions will harm others". Because the welfare of human beings is something that most of us value for its own sake, and not merely for the sake of something else.

Discussion Questions:

1. **Has Rachels answered the questions raised by Glaucon, namely, "Why be moral?" If so, what exactly his answer?**

She explained the psychological and ethical egoism.

2. **Are genuine egoist rare, as Rachels claims? Is it a fact that most people care about others, even people they don't know?**

She claims that the genuine egoist is rare – it is the people who care for others before themselves.

3. **Suppose we define ethical altruism as the view that one should always act for the benefit of others and never in one's own self-interest. Is such a view immoral or not?**

It is good to also think about others but to think about others before you is wrong.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: Religion, Morality, and Conscience by John Arthur

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

"God made us and the world. Because of that He has an absolute claim on our obedience... From [this] it follows that a thing is no right simply because we think it is. It is right because God commands it."

Learning Expectation:

To learn more about Religion, Morality, and Conscience, what is it all about, what it talks about?

Review:

John Arthur is the professor of philosophy and the director of the Program in Philosophy, Politics, and Law at Binghamton University. He discussed and rejects "...*the three ways morality has been thought to depend on religion: that without religious motivation people could not be expected to do right thing; that religion is necessary to provide guidance to people in their search for the correct course of action; and that religion is essential for there even to be a right and wrong.*"

He also considers another conception of morality that was suggested by Josh Dewey, which claims "morality is social." He concluded it with some brief comments on the importance of the reflections for moral deliberation and for education. His prime concern regarding with the paper is to explore the connections between morality and religion. He said that religion is not necessary for morality. He questioned the connection between a society's moral code and its religious practices of beliefs.

Religion is often said in this book that it is necessary that people will do right. Religion is said to provide motivation to do right things. God will reward those who follow the right path and punish those who are not. Religion is necessary to provide moral motivation. It was said also in the book that we must consider how much we would need to know about religion and revelation in order for religion to provide moral guidance. Revelation comes in two forms. Not all Christians agree on which the best way to understand revelation is. If we use revelation as a moral guide, we must know first what is to count as revelation – the words given by God, historical events or both of it.

Bishop Mortimer said what legal ones statutes are created by legislatures are in his mind – by comparing moral rules with the legal one. Divine Command Theory would mean that God has the same relation to moral laws as to the legislature.

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What I've learned:

How is religion differentiated from Morality.

Review Questions

1. **According to Arthur how are Morality and Religion different?**

Morality is all about what is right from wrong. Religion, involves beliefs in supernatural powers, like God.

2. **Why isn't religion necessary for moral motivation?**

When we do things properly and we act based on our instinct. Religion has nothing to do in everything we do.

3. **Why isn't religion necessary as a source of moral knowledge?**

Religion teaches us what is right and wrong. Religion is not necessary as a source of moral knowledge because there are many religions in the world, and not all people know about what is right and wrong for them.

4. **What is divine command theory? Why does Arthur reject this theory?**

Religion is necessary for morality because without God there could be no right and wrong. God dictates us what is right from wrong. But the expressions "commanded by God" and "morally required" do not mean the same. If one thing is not commanded by God it does not automatically immoral.

5. **According to Arthur, how are morality and religion connected?**

In some way they are connected, but truly, morality and religion are independent from each other.

6. **Dewey says that morality is social, what does this mean according to Arthur?**

The existence of morality assumes that we possess a socially required language within which we think about our choices and which alternatives we ought to follow. Morality is social in that it governs relationships among people, defining our responsibilities to others and theirs to us. Morality provides the standards we rely on in gauging with family, lovers, friends, fellow citizens and even strangers. Morality is social in the sense that we are, in fact, subject to criticisms by others of our actions. We discuss with others what we do, and often hear them concerning whether our decisions were acceptable. Idea depends on appreciating the fact that to think from the moral view point.

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Book Review Chapter: Master – and Slave – Morality by Friedrich Nietzsche

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“Nietzsche argues that a healthy society should allow superior individuals to exercise their “will power,” their drive toward domination and exploitation of the inferior. The superior person follows a “master-morality” that emphasizes power, strength, egoism, and freedom, as distinguished from a “slave-morality” that calls for weakness, submission, sympathy, and love”

Learning Expectation:

To learn more about Master – and Slave – Morality, what is it all about, what it talks about?

Review:

Friedrich Nietzsche was a German philosopher and poet who is often viewed as source of modern existentialism and deconstructionism. His famous works are *The Birth of Tragedy*, *The Gay Science*, *Thus Spake Zarathustra*. This reading came from *Beyond Good and Evil*. He argues that a healthy society should allow superior individuals to exercise their will power, their drive to domination and exploitation of the inferior. He said that the superior person follows the master-morality who emphasizes the power, strength, egoism, and freedom, as distinguished from a slave-morality that calls the weaknesses, submission, sympathy and love.

In the first paragraph of this book, it was said that every elevation of type of man has been the work of an aristocracy society. One must not resign oneself to any humanitarian illusions about the history of the origin of an aristocracy society. Corruption is the indication that anarchy threatens to break the instincts and the foundations of emotions that is called life. Life is convulsed; it is something radically different according to the organization in which it manifests itself. A good and healthy aristocracy is that should not regard it as function either of kingship or the commonwealth. The significance and the highest justification that it should therefore accept with a good conscience the sacrifice of a legion of individuals that must be suppressed and reduced to imperfect men, slaves and instruments. The fundamental beliefs must be precisely that society does not allow to exist for its own sake, but only for the foundation and scaffolding by a means of selecting a class of beings that may be able to elevate themselves to higher duties or in general – highest existence.

The ordinary consciousness of Europeans is more on unwillingly to be corrected, the people who are under the guise of science, the coming conditions of society which is the

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exploration of character – is to be absent. Exploitation does not belong to depraved, or imperfect and primitive society. It belongs to the nature of the living being as the primary organic function that is consequence of the intrinsic Will to Power which is precisely Will to Life.

What I've learned:

How we become a master and slave of other people.

Review Questions

1. **How does Nietzsche characterize a good and healthy society?**

A good and healthy society can allow their superior to exercise their "will to power", their drive toward domination and exploitation of the inferior.

2. **What is Nietzsche's view of injury, violence and exploitation?**

Injury, violence and exploitation, according to Nietzsche avoid us to experience the sense of good conduct among individuals when there are necessary conditions given.

3. **Distinguish between master-morality and slave-morality.**

Master morality is the value creator. Slave morality illustrates the virtue of sympathy, kindness and humility.

4. **Explain the Will to Power.**

Will of Power is precisely the will to life. It can be achieved thru creative activity.

Discussion Questions

1. **Some people view Nietzsche's writings as harmful and even dangerous. For example, some have charged Nietzsche with inspiring Nazism. Are these charges justified or not? Why or why not?**

Nietzsche's only explained a healthy society with this master slave morality. Exercising the will to power is a key to obtain one.

2. **What does it mean to be "a creator of values"?**

"What is injurious to me is injurious in itself and he knows that it is he himself only who confers honor on things; he is a creator of values."

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Book Review Chapter: Trying Out One's New Sound by Mary Midgley

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

"Nobody can respect what is entirely unintelligible to them. To respect someone, we have to know enough about him to make a favourable judgement, however general and tentative. And we do understand people in other cultures to this extent. Otherwise a great mass of our most valuable thinking would be paralysed. "

Learning Expectation:

To learn more about Trying Out One's New Sound by Mary Midgley, what is it all about, what it talks about?

Review:

Mary Midgley taught philosophy at the University of Newcastle-upon-Tyne in England for twenty years. She is the author of *Animals and Why They Matter*, *Beast and Man: The Roots of Human Nature*, *Can't We Make Moral Judgements*, *Science and Poetry*, *Utopias*, *Dolphins and Computers: Problems of Philosophical Plumbing*, *Heart and Mind: The Varieties of Moral Experience*. She attacks moral isolationism, the view of anthropologists and others that person cannot criticize the things that cannot be understand. She said that moral isolationism is essentially doctrine of immoralism because it forbids any moral reasoning. It falsely assumes that cultures are separate and unmixed while most culture are in fact formed out of many influences.

It was said here that judging means forming an opinion, and expressing it if it is called for. Moral isolationism would lay down a general ban on moral reasoning; it is a programme of immoralism. It carries a distressing logical difficulty in every person. The power of moral judgement is not a luxury, not a preserve indulgence of self righteous. It is a necessity. Without any opinions, there would be no framework of comparison to our decision.

Real moral scepticism will lead only to inaction, to the losing of interest in moral questions and mostly things about the society. Isolating barriers may simply be able to arise here; if we accept something then we cannot refuse it.

The universal predicament has been obscured by the fact that anthropologist used to concentrate largely on very small and remote cultures which do not have any problem. They are commonly the one who has forgotten their history and make the study self contained.

What I've learned:

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I've learned what moral isolationism.

Review Questions

1. **What is "moral isolationism"?**

Moral isolationism is a doctrine of immoralism, it forbids any moral reasoning and it falsely assumes that cultures are separate and unmixed.

2. **Explain the Japanese custom of tsujigiri. What questions does Midgley ask about this custom?**

Tsujigiri or crosscut is practiced by the Japanese samurais. They test new swords on wayfarers. It is important to the samurais that their sword must be able to slice through someone in a single swing, passing from the shoulder to the opposite side. If the sword did not work properly, the samurai would lose his Honor, the respect of his emperor and disgrace his ancestors.

3. **What is wrong with moral isolationism, according to Midgley?**

"People usually take it up because they think it is respectful attitude to other cultures. In fact, however, it is not respectful."

4. **What does Midgley think is the basis for criticizing other cultures?**

The basis to criticize other culture is to prove it that it destroys the general moral teachings. But in order to make favourable judgment or criticism.

Discussion Questions

1. **Midgley says that Nietzsche is an immoralist. Is that an accurate and fair assessment of Nietzsche? Why or why not?**

No, because all of us has a right to express what we think and believe in.

2. **Do you agree with Midgley's claim that the idea of separate and unmixed cultures is unreal? Explain your answer.**

Yes, because racial discrimination is everywhere!

Contemporary Moral Problems: Chapter 1

Book Review Chapter: Utilitarianism by John Stuart Mill

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“...the majority of the great objects of human life—power, for example, or fame; except that to each of these is a certain amount of immediate pleasure annexed, which has at least the semblance of being naturally inherent in them; a thing which cannot be said of money.”

Learning Expectation:

To learn more about Utilitarianism by John Stuart Mill, what is it all about, what it talks about?

Review:

John Stuart Mill was one of the most important and influential British Philosophers. His collections of works are *On Liberty* and *Utilitarianism*. His basic principle of Utilitarianism, including the Principle of Utility and the hedonistic principle that happiness is pleasure. He explains the theory by replying to various objections and concludes an attempt to prove the Principle of Utility.

Utility or the Greatest Happiness holds that actions are right in proportion as they promote happiness. Happiness is intended to pleasure and absence of pain. Unhappiness gives pain and privation of pleasure. They set up a theory that what things are included in the ideas of pain and pleasure. What extent it will leave a question to people's mind.

The Greatest Happiness Principle explained the ultimate end with reference to and for the sake of which all other things are desirable. It is an existence exempt as far as possible in both in quantity and quality of enjoyment. According to the utilitarian opinion, the end of human action is necessarily also the standard of morality which may accordingly define the rules and precepts for human conduct, by the observance of which an existence such as has been described might be, to the greatest extent possible secured all mankind.

The utilitarian doctrine denies that people desire virtue, or maintain that virtue is not a thing to be desired. It maintains not only that virtue is to be desired but that it is to be desired disinterestedly, for itself.

What I've learned:

Utilitarianism – what is all about and how it works.

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Review Questions

1. **State and explain the Principle of Utility. Show how it could be used to justify actions that are conventionally viewed as wrong, such as lying and stealing.**

The Principle of Utility or the Greatest Happiness Principle, says that the ultimate end, with reference to and for the sake of which all other things are desirable, whether we are considering our own good or that of other people, is an existence exempt as far as possible from pain, and as rich as possible from enjoyments, both in point of quantity and quality.

2. **How does Mill reply to the objection that Epicureanism is a doctrine worthy only of a swine?**

Mill said that if the sources of pleasure of a human being and a swine are the same, the rule of life which is good enough for the one would be good enough for the other.

3. **How does Mill distinguish between higher and lower pleasures?**

Different people may place a different value on pleasures based on how they perceive and experience pleasure.

4. **According to Mill, whose happiness must be considered?**

A utilitarian standard is not the agent's own greatest happiness, but the greatest happiness altogether.

5. **Carefully reconstruct Mill's proof of the Principle of Utility.**

Happiness is desirable, and the only thing desirable, as an end; all other things being only desirable as means to that end. An object is visible is that people actually see it, and so of the other sources of our experiences.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: The Debate over Utilitarianism by James Rachels

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“the utilitarian doctrine is that happiness is desirable, and the only thing desirable, as an end; all other things being desirable as means to that end. (John Stuart Mill)

Man does not strive after happiness; only the Englishman do that. (Friedrich Nietzsche)”

Learning Expectation:

To learn more about The Debate over Utilitarianism by James Rachels, what is it all about, what it talks about?

Review:

Classical Utilitarianism is a theory defined by Bentham and Mill. It can be summarized into three propositions:

1. Actions are to be judged right or wrong solely in virtue of their consequences. Nothing else matters. Right actions are, simply, those that have the best consequences.
2. In assessing consequences, the only thing that matters is the amount of happiness or unhappiness that is caused. Everything else is irrelevant. Thus right actions are those that produce the greatest balance of happiness over unhappiness.
3. In calculating the happiness or unhappiness that will be caused, no one's happiness is to be as more important than anyone else's. Each person's welfare is equally important. As Mill put it in his Utilitarianism agent's own happiness, but that of all concerned. As between his own happiness and that of others, utilitarianism requires him to be as strictly impartial as a disinterested and benevolent spectator.

It was said that actions are defensible if they produce a favourable balance of happiness over unhappiness. We must consider the amount of unhappiness and compare it with the amount of pleasure.

The strength of utilitarianism is that it firmly resists corruption by possibly irrational elements, by sticking to the Principle of Utility as the only standard for judging right and wrong, it avoids all danger of incorporating into moral theory prejudices, feelings, and intuitions that have no rational basis.

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What I've learned:

The result of the debate.

Review Questions

1. **Rachels says that classical utilitarianism can be summed up in three propositions. What are they?**

Classical Utilitarianism, the theory defended by Bentham and Mill, can be summarized in three propositions:

1. Actions are to be judged right or wrong solely in virtue of their consequences. Nothing else matters. Right actions are, simply, those that have the best consequences.
 2. In assessing consequences, the only thing that matters is the amount of happiness or unhappiness that is caused. Everything else is irrelevant. Thus right actions are those that produce the greatest balance of happiness over unhappiness.
 3. In calculating the happiness or unhappiness that will be caused, no one's happiness is to be as more important than anyone else's. Each person's welfare is equally important. As Mill put it in his Utilitarianism agent's own happiness, but that of all concerned. As between his own happiness and that of others, utilitarianism requires him to be as strictly impartial as a disinterested and benevolent spectator.
2. **Explain the problem with hedonism. How do defenders of utilitarianism respond to this problem?**

Hedonism is a perennially popular theory that goes back at least as far as ancient Greeks. Hedonism is the belief of a something that if it is good then it will be called, happiness but it misunderstands the meaning of happiness because happiness is not something that is recognized as good and sought for its means of bringing it about. Instead, happiness is a response as goods, independently and in their own right.

3. **What are the objections about justice rights and promises?**

The objection for justice is a fair judgment and the objection for rights is not valued especially to racisms on a community, promises are be likely to be broken in promising a fair judgment, and rights are valued.

4. **Distinguish between rule- and act- utilitarianism. How does rule-utilitarianism reply to the objections?**

Rule Utilitarianism is actions conform in to the rules that will lead to greater good. Act Utilitarianism states that the right action is one that will give happiness to a person.

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5. **What is the third line of defense?**

Act-Utilitarianism

Discussion Questions

1. **Smart's defense of utilitarianism is to reject common moral beliefs when they conflict with utilitarianism. Is this acceptable to you or not? Explain your answer.**

No. As a human being, we have moral and common beliefs.

2. **A utilitarian is supposed to give moral consideration to all concerned. Who must be considered? What about nonhuman animals? How about lakes and streams?**

The one who lacks knowledge in morality should be considered first.

3. **Rachels claims that merit should be given moral consideration independent of utility. Do you agree?**

Yes.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: The Categorical Imperative by Immanuel Kant

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“it is impossible to conceive anything at all in the world, or even out of it, which can be taken as good without qualification, except a good will.”

Learning Expectation:

To learn more about The Categorical Imperative by Immanuel Kant, what is it all about, what it talks about?

Review:

Immanuel Kant is a German, one of the most important philosophers of all time. He has made a significant contribution to all the areas of philosophy. He has written many books like Critique of Pure Reason, Prolegomena to All Future Metaphysics, Critique of Practical Reason, Critique of Judgement, and The Foundations of Metaphysics of Morals.

He believes that our moral duty can be formulated in a supreme rule, the categorical imperative, from which all duties can be derived. Although he says that there is just one rule, he gave different version of it and distinction. He arrives at the supreme rule or rules by considering the nature of good will and duty.

The intelligence, wit, judgement, and any other talents of the mind we may care to name, our courage, resolution, and constancy of purpose, as qualities and etc can be extremely bad and harmful when the will is not good which has to make use of these gifts of nature.

“...act only on that maxim through which you can at the same time will that it should become universal law.”

It was said here that all the objects of inclination have only conditioned value, because there were not these inclinations and the needs that grounded them, it is their object valueless.

“...act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as means, but always at the same time as an end...”

What I've learned:

Contemporary Moral Problems: Chapter 1

The definition of categorical imperative.

Review Questions:

1. **Explain Kant's account of the good will.**

"It is impossible to conceive anything at all in the world or even out of it and even which can be taken as good without qualification, except goodwill."

2. **Distinguish between hypothetical and categorical imperatives.**

Hypothetical imperative requires a certain action in a given situation. A categorical imperative you should do what you must or need to do.

3. **State the first formulation of the categorical imperative (using the notion of a universal law), and explain how Kant uses this rule to derive some specific duties toward self and others.**

"Act only according to that maxim whereby you can at the same time will that it should become a universal law."

4. **State the second version of the categorical imperative (using the language of means and end) and explain it.**

"The end justifies the means" For me, this means that the result of what you do is defined or defines the means on how you do an action.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: Happiness and Virtue by Aristotle

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

"...we must not think that the man who is to be happy will need many things or great things, merely because he cannot be supremely happy without external goods; for self-sufficiency and actions do not involve excess, and we can do noble acts without ruling earth and sea for even the moderate advantages one can act virtuously; and it is enough that we should have so much as that; for the life of man who is active in accordance with virtue will be happy."

Learning Expectation:

To learn more about Happiness and Virtue by Aristotle, what is it all about, what it talks about?

Review:

Aristotle made an important contribution to all areas of philosophy that includes the formulation of the traditional logic. With Plato, he is regarded as one of the founders of Western Philosophy. He argues that all human being seek happiness and that happiness is not pleasure, honor, or wealth but it is an activity of the soul in accordance with virtue.

Virtue has two kinds, first is moral – it comes from training and habit, and generally is a state of character that is mean between vices and excess and deficiency. And the other is intellectual – produces the most perfect happiness and it is found in the activity of reason or contemplation.

What I've learned:

Being happy is not about what you do it is also what you get.

Review Questions

- 1. What is happiness, according to Aristotle? How is it related to virtue? How is it related to pleasure?**

According to Aristotle, happiness is not pleasure, honour or wealth and he claims that it is an activity of soul accordance with virtue. One can only attain happiness if you act in sync with virtue. And pleasure is attained by being happy without anything.

Contemporary Moral Problems: Chapter 1

2. How does Aristotle explain moral virtue? Give some examples.

Aristotle explained Moral Virtue that it comes from training and habit, and generally is a state of character that is mean between the vices of excess and deficiency. An example of Moral Virtue is: courage, where it is a mean between extremes of rashness (excess) and cowardice (deficiency).

3. Is it possible for everyone in our society to be happy, as Aristotle explains it? If not, who cannot be happy?

According to the explanations that Aristotle has given, not everyone in the society can be happy. Given that they cannot be happy when they didn't do it accordance with virtue.

Discussion Questions

1. Aristotle characterizes a life of pleasure as suitable for beasts. But what, if anything, is wrong with a life of pleasure?

Being a beast is something that does things without thinking anything and they are living in life of pleasures. This kind of beast tends to act without thinking and they are the possible kind of person you will deal if you got into a childish fight. I am not against about a person having pleasure in his life, but we also go to hardships or trials and for me I think that no one has ever encountered a peaceful life.

2. Aristotle claims that the philosopher will be happier than anyone else. Why is this? Do you agree or not?

Aristotle said that philosopher will be happy if they are able to think rationally and live. They should also know how human act so they are able to think in accordance with virtue. But not all philosophers are like that, that is why I don't believe on that they will be happier than anyone else.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: The Nature and Value of Rights by Joel Feinberg

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“to think of oneself as the holder of rights is not to be unduly but properly proud, to have that minimal self-respect that is necessary to be worthy of the love and esteem of others.”

Learning Expectation:

To learn more about The Nature and Value of Rights by Joel Feinberg, what is it all about, what it talks about?

Review:

Joel Feinberg is a professor of philosophy at the University of Arizona, he is the author of *Doing and Deserving*, *Social Philosophy*, *Moral Limits of the Criminal Law* and *Freedom and Fulfilment*. He wants to demonstrate that rights are morally important. He gave an example that a place where people in this world cannot make moral claims when they are treated unjustly. They cannot even demand just treatment and so they are deprived of self-respect and human dignity.

The doctrine of the logical correlativity of rights and duties explains that all duties entail other peoples right and all rights entail other peoples duty. It was also explained here that the word duty is associated with actions that are due someone else. All duties are correlated with the rights of those to whom the duty is owed.

What I've learned:

The right nature of lights.

Review Questions:

1. **Describe Nowheresville. How this world different from our world?**

Nowheresville was described by Joel Feinberg as...

“ a world like our own concept that people do not have rights. People cannot make moral claims when they are treated unjustly. They cannot demand or claim just treatment, and so they are deprived of self-respect and human dignity.”

Contemporary Moral Problems: Chapter 1

It was like our own world where no one, or hardly any one has any rights.

2. **Explain the doctrine of the logical correlativity of rights and duties. What is Feinberg's position on this doctrine?**

The doctrine of the logical correlativity of rights and duties is a doctrine that...

- a. All duties entail other people's rights and
- b. All rights entail other people's duties

His answer in all duties entail other people's right is... yes and no.

3. **How does Feinberg explain the concept of personal desert? How would personal desert work in Nowheresville?**

According to Feinberg, deserving something good is not the same as having a right to it. If a personal desert is been applied in Nowheresville, I think it would work in some way. Since people have no rights there, when you do work for your master and your master does not pay or reward you, you have no rights in asking for reward or payment.

4. **Explain the notion of a sovereign right monopoly. How would this work in Nowheresville according to Feinberg?**

The sovereign has a certain duty to treat his subjects well, but this duty was owed not to the subjects directly but to God, just as we might have duty to a person to treat his property well, but of course no duty to the property itself but only to the owner.

5. **What are claim rights? Why does Feinberg think they are morally important?**

Right is a kind of claim, and claim is an assertion of rights. I think it is morally important because all of us have a right enables us to stand up like men, to look others in the eye, and to feel some fundamental way the equal of anyone.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: Taking Rights Seriously by Ronald Dworkin

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

"I He need no to consider these to axiomatic. He may, that is, have reasons for insisting that dignity or equality are important values, and these reasons may be utilitarian. He may believe, for example, that the general good will be advanced, in the long run, only if we treat indignity or inequality as very great injustices, and never allow our opinions about the general good to justify them. I do not know of any good arguments for or against this sort of "institutional" utilitarianism, but it consistent with my point, because it argues that we must treat violations of dignity abd equilty as special moral crimes, beyond the reach of ordinary utilitarian justification."

Learning Expectation:

To learn more about Taking Rights Seriously by Ronald Dworkin, what is it all about, what it talks about?

Review:

Ronald Dworkin is a University Professor of Jurisprudence at Oxford University and he was also a professor of law in New York University. He was the author of books of A Matter of Principle, Law's Empire, A Bill of Rights for Britain, Freedoms Law: The Moral Reading of the American Constitution, Sovereign Virtue: The Theory and Practice of Equality and Taking Rights Seriuosly.

Dworkin's view says that if a people have a right to do something, then it will be wrong to interfere for those people. Dworkin believes that rests on the Kantian idea of treating people with dignity as members of the moral community, and also of the idea of political equity.

It was said here that there is a clear difference between saying that someone has a right to do something in this sense and saying that it is the right thing for him to do, or that he does no "wrong" in doing it.

What I've learned:

Take life seriously and the principles of justice.

Review Questions:

Contemporary Moral Problems: Chapter 1

1. **What does Dworkin mean by right in the strong sense? What rights in this sense are protected by the U.S. Constitution?**

"If a people have the right to do something, then it is wrong to interfere with them."

2. **Distinguish between legal and moral right. Give some example of legal rights that are not moral right, and moral right that are not legal rights.**

Legal right is the right of a citizen protected by a constitution. Moral right is right of a person according to his morality and conscience. Not all legal rights, or even constitutional rights, represent moral rights against the government.

3. **What are the two models of how a government might define the rights of its citizens? Which does Dworkin find more attractive?**

It is legal and constitutional government.

4. **According to Dworkin, what two important ideas are behind the institution or rights?**

It is the Act of faith by the Majorities and Minorities

Discussion Questions:

1. **Does a person have a right to break the law? Why or why not?**

There will be consequences in everything.

2. **Are rights in the strong sense compatible with Mill's utilitarianism?**

Yes.

3. **Do you think that Kant would accept right in the strong sense or not?**

Yes he will accept it

Contemporary Moral Problems: Chapter 1

Book Review Chapter: A Theory of Justice by John Rawls

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

"All social values-liberty and opportunity, income and wealth, and the bases of self-respect are to be distributed equally unless an unequal distribution of any, of these values is to everyone's advantage."

Learning Expectation:

To learn more about A Theory of Justice by John Rawls, what is it all about, what it talks about?

Review:

John Rawls is a professor of philosophy at Harvard University. He was the author of Justice As Fairness, The Law of Peoples and A Theory of Principles. In his theory he states that there are two principle of justice. The first one was it involves equal basic liberties. The second is concerning about the arrangements of social economic inequalities. In his theory, he said that those theories are free and rational persons would accepts a hypothetical original position where there is a veil of ignorance hiding from the contractors all the particular facts about them.

The main idea of theory of justice talks about a conception of justice which generalized and carries a higher level of abstraction the familiar theory of the social contract as found. We should not think of the original contract as one to enter a particular society or to set up a particular government in order to do that. Justice is determining while working on it, which principle of justice would be chosen in the original position.

Justice of fairness like other contract views:

1. An interpretation of the initial situation and of the problem of choice is posed there.
2. A set of principles which, it argued, would be agreed to.

Two principles of Justice would be chosen in the original position:

1. Each person is to have equal rights to the most extensive basic liberty compatible with a similar liberty for others.
2. Social and economic inequalities are to be arranged so that there are both

Contemporary Moral Problems: Chapter 1

- a. Reasonably expected to be to everyone's advantage
- b. Attached to positions and offices open to all...

These principles are specific in their content.

What I've learned:

How justice is working and its faces.

Review Questions

1. **Carefully explain Rawls's conception of the original position.**

Actually no one knows about his position in the society

2. **State and explain Rawls's first principle of justice.**

The first principle involves equal right to the most extensive basic liberty compatible with a similar liberty for others.

3. **State and explain the second principle. Which principle has priority such that it cannot be sacrificed?**

The arrangement of the social and economic inequalities.

Discussion Questions

1. **On the first principle, each person has an equal right to the most extensive basic liberty as long as this does not interfere with a similar liberty for others. What does this allow people to do? Does it mean, for example, that people have right to engage in homosexual activities as long as they don't interfere with others? Can people produce and view pornography if it does not restrict anyone's freedom? Are people allowed to take drugs in the privacy of their homes?**

We can know what is happening and know and use our rights.

2. **Is it possible for free and rational persons in the original position to agree upon different principles than give by Rawls? For example, why wouldn't they agree to an equal distribution of wealth and income rather than an unequal distribution? That is, why wouldn't they adopt socialism rather than capitalism? Isn't socialism just as rational as capitalism?**

Yes.

Contemporary Moral Problems: Chapter 1

Book Review Chapter: The Need for More Than Justice by Annette Baier

Name of the Book: Contemporary Moral Problems

Library Reference: none

Amazon:

http://www.amazon.com/Contemporary-Moral-Problems-James-White/dp/0495553204/ref=pd_bbs_sr_1?ie=UTF8&s=books&qid=1234091263&sr=8-1

Quote:

“those who have only recently won recognition of their equal right, who have only recently seen the correction or partial correction of long-standing racist and sexist injustices to their race and sex, are among the philosophers now suggesting that justice is only one virtue among many, and one that may need the presence of the others in order to deliver its own undenied value.”

Learning Expectation:

To learn more about The Need for More Than Justice by Annette Baier, what is it all about, what it talks about?

Review:

Annette Baier teaches philosophy at the University of Pittsburgh, she is the author of numerous books such as A Progress of Sentiments: Reflection on Hume’s Treatise and Moral Prejudices: Essay on Ethics.

She followed Cal Gilligan by distinguishing between the justice perspective of philosophers such as Kant and Rawls. Gilligan found in her studies of moral development of woman about the “care”. Baier argues that the justice perspective by itself is inadequate as moral theory.

She discusses Gilligan four features:

1. Dubious record
2. Its inattention to relation of inequality or its pretence of equality.
3. Its exaggeration of the scope of choice, or its inattention to unchosen relations.
4. Challenge to liberal orthodoxy is a challenge to its typical rationalism, or intellectualism, to its assumption that we need not worry what passion persons have, as long as their relational wills can control them.

What I’ve learned:

The feature of care that are needed by women and the care that they having.

Contemporary Moral Problems: Chapter 1

Review Questions

1. **Distinguish between the justice and care perspective. According to Gilligan, how do these perspectives develop?**

Gilligan claims those women are most unlikely to take only justice perspective, since the care perspective is a women's natural role as the primary caretakers of young children.

2. **Explain Kohlberg's theory of moral development. What criticisms do Gilligan and Baier make of this theory?**

Pre-conventional level, Conventional, Post-conventional

3. **Baier says there are three important differences between Kantian liberals and their critics. What are these differences?**

The relative weight put on relationships between equal, the relative weight put on freedom of choice, the authority of intellect over emotions

4. **Why does Baier attack the Kantian view that the reason should control unruly passions?**

She said that we should never forget the facts of history.

Discussion Questions

1. **What does Baier mean when she speaks of the need "to transvalue the values of our patriarchal past"? Do new values replace the old ones? If so, then do we abandon the old values of justice, freedom, and right?**

New values does not replace the old ones, the new values are just the improved versions.

2. **What is wrong with the Kantian view that extends equal rights to all rational beings, including women and minorities? What would Baier say? What do you think?**

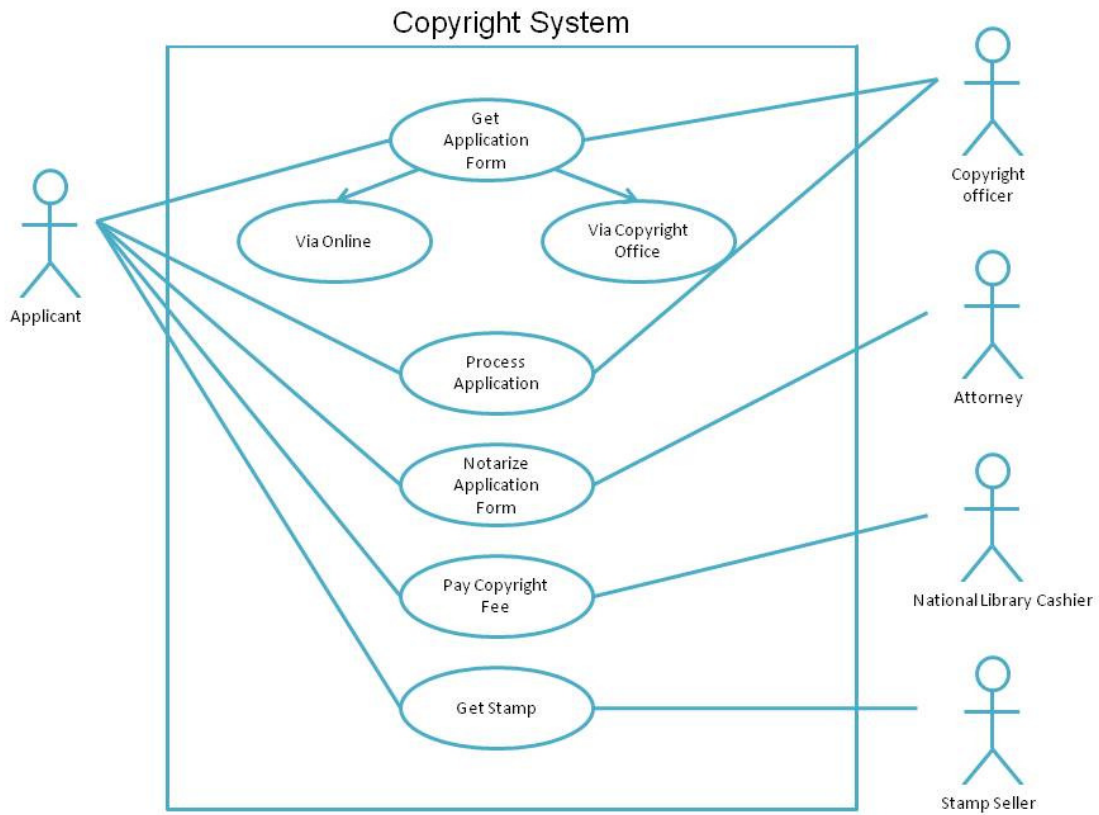
There is nothing wrong with it.

3. **Baier seems to reject the Kantian emphasis on freedom of choice. Granted, we do not choose our parent, but still don't we have freedom of choice about many things, and isn't this very important?**

Freedom is privilege.

USE
CASE
(EXISTING)

Contemporary Moral Problems: Chapter 1



Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Get Application Form*

Summary: *This use case shows how the person applies for the copyright of a published or an unpublished work.*

Actors: *Applicant & Copyright Officer*

Creation Date: *February 28, 2009*

Version: *01*

Date Update:

Person in Charge:

Copyright officer

Flow of Events (mandatory)

Preconditions:

1. *The applicant must go first to the National Library to go to the copyright office to get a form*
2. *The applicant can also go online and get an application form and download it to get a form.*
3. *The applicant has something to copyright.*

Main Success Scenario:

1. *The applicant has successfully filled up all the fields in the form and is ready to be submitted for processing.*

Alternative Sequences:

1. *The applicant can reapply again if there is something wrong on the process.*
2. *The office where application form can be get is closed.*

Error Sequences:

1. *The applicant misspelled on the form.*
2. *The applicant wasn't able to produce enough copies of the application form.*

Post Conditions:

1. *The applicant will be able to apply to copyright his or her work.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Notarize Application Form*

Summary: *This use case shows how the applicant notarizes his/her application form to complete the requirements*

Actors: *Copyright officer & Applicant*

Creation Date: *February 28, 2009*

Version: *1*

Date Update:

Person in Charge:

Applicant

Flow of Events (mandatory)

Preconditions:

1. *Look for a notary public.*

Main Success Scenario:

1. *The form has been complete notarized and signed by the attorney.*
2. *The applicant has paid the attorney of all his or her bills for the service.*

Alternative Sequences:

1. NA

Error Sequences:

1. *The Stamp has no ink.*

Post Conditions:

1. *The form is ready to be submitted.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: Pay Copyright Fee

Summary: This use case shows how the applicant pays the fee for the copyright to be accomplished.

Actors: Applicant, Cashier

Creation Date: February 28, 2009

Version: 01

Date Update:

Person in Charge:

Cashier

Flow of Events (mandatory)

Preconditions:

1. The applicant should have enough money
2. The applicant should go to the Cashier office to pay.

Main Success Scenario:

1. The applicant has completely paid his or her bills.
2. The cashier has given the receipt.

Alternative Sequences:

1. The cashier has return back the change to the applicant

Error Sequences:

1. The cashier has no change for the applicant.

Post Conditions:

1. The application fee has been paid.

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Get Stamp*

Summary: *This use case shows how the gets the stamp that is needed by the*

Actors: *Applicant and Stamp seller*

Creation Date: *February 28, 2009*

Version: *01*

Date Update:

Person in Charge:

Stamp seller

Flow of Events (mandatory)

Preconditions:

1. *The applicant should go to the cafeteria.*
2. *The applicant should have enough money to pay for the stamp.*

Main Success Scenario:

1. *The applicant has paid the stamp.*
2. *The seller has given the stamp to the applicant.*

Alternative Sequences:

1. *NA*

Error Sequences:

1. *There is no stamp available.*

Post Conditions:

1. *The applicant is able to pass his requirements.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: Process Requirements

Summary: This use case shows how the application gets process.

Actors: Copyright officer & Applicant

Creation Date: February 27, 2009

Version: 01

Date Update:

Person in Charge:

Copyright officer

Flow of Events (mandatory)

Preconditions:

1. The requirements should be complete.

Main Success Scenario:

1. The copyright officer processes the application together with the other requirements.
2. The work has been copyrighted.

Alternative Sequences:

1. There is something wrong with the application.

Error Sequences:

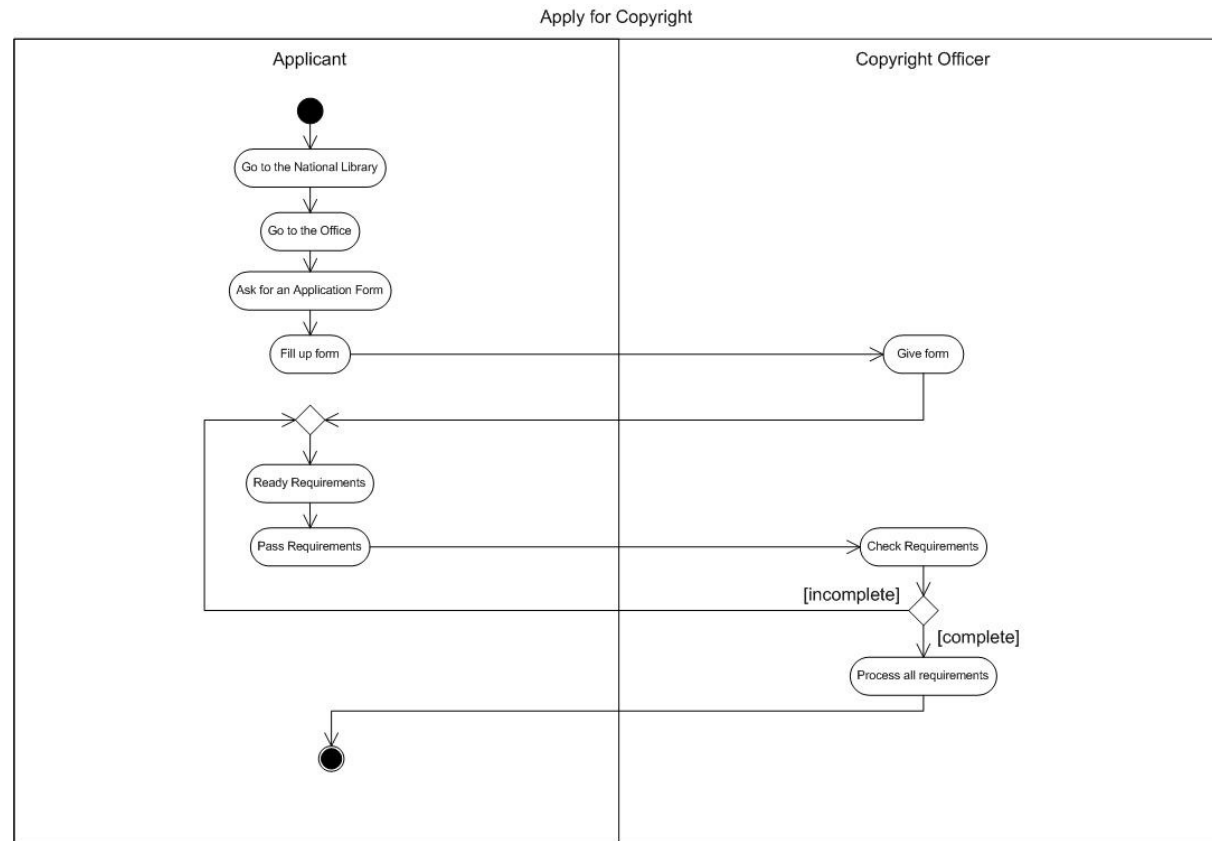
1. The application got loss.

Post Conditions:

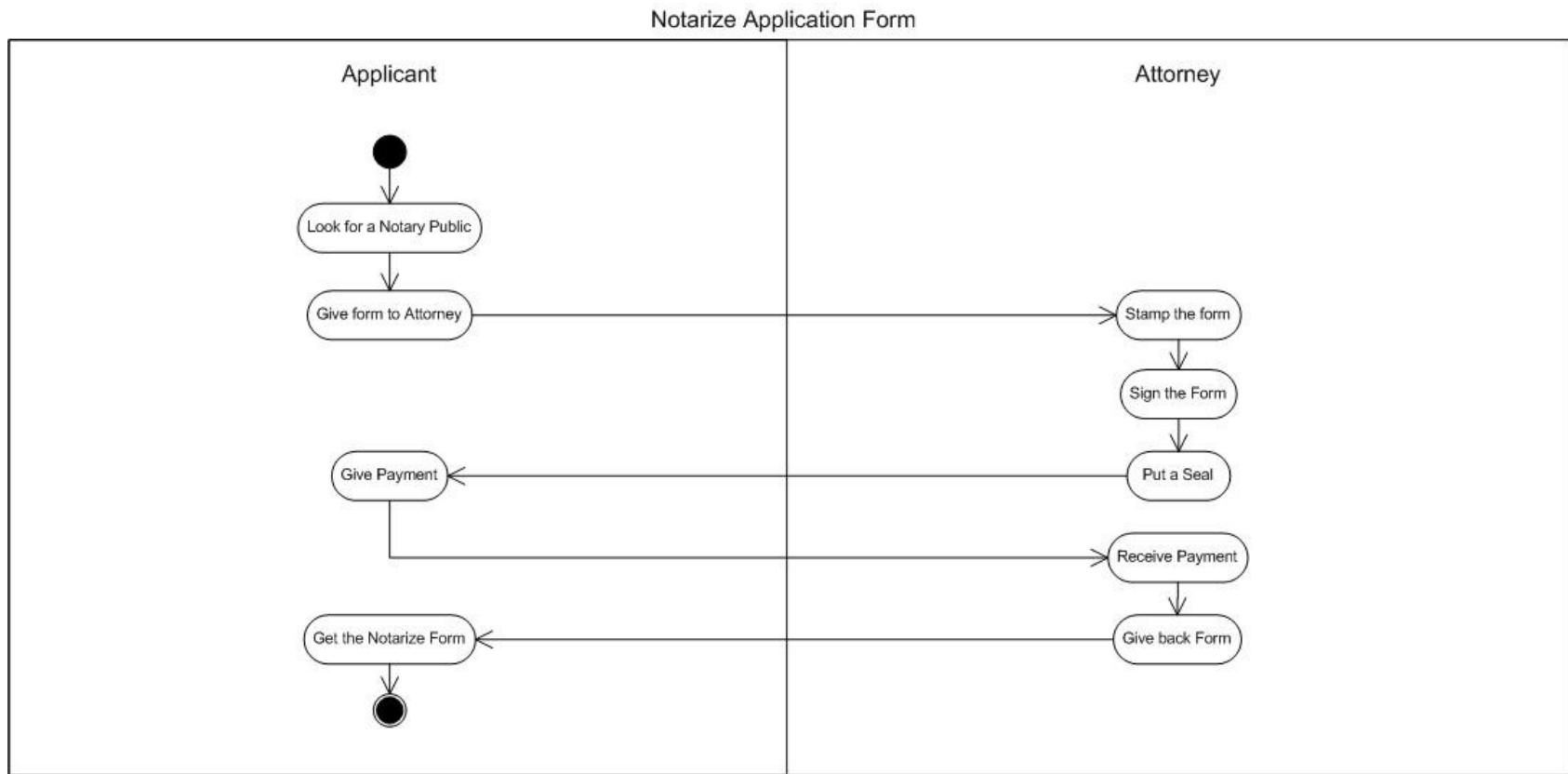
1. The applicant works has been copyrighted.

ACTIVITY
DIAGRAM
(EXISTING)

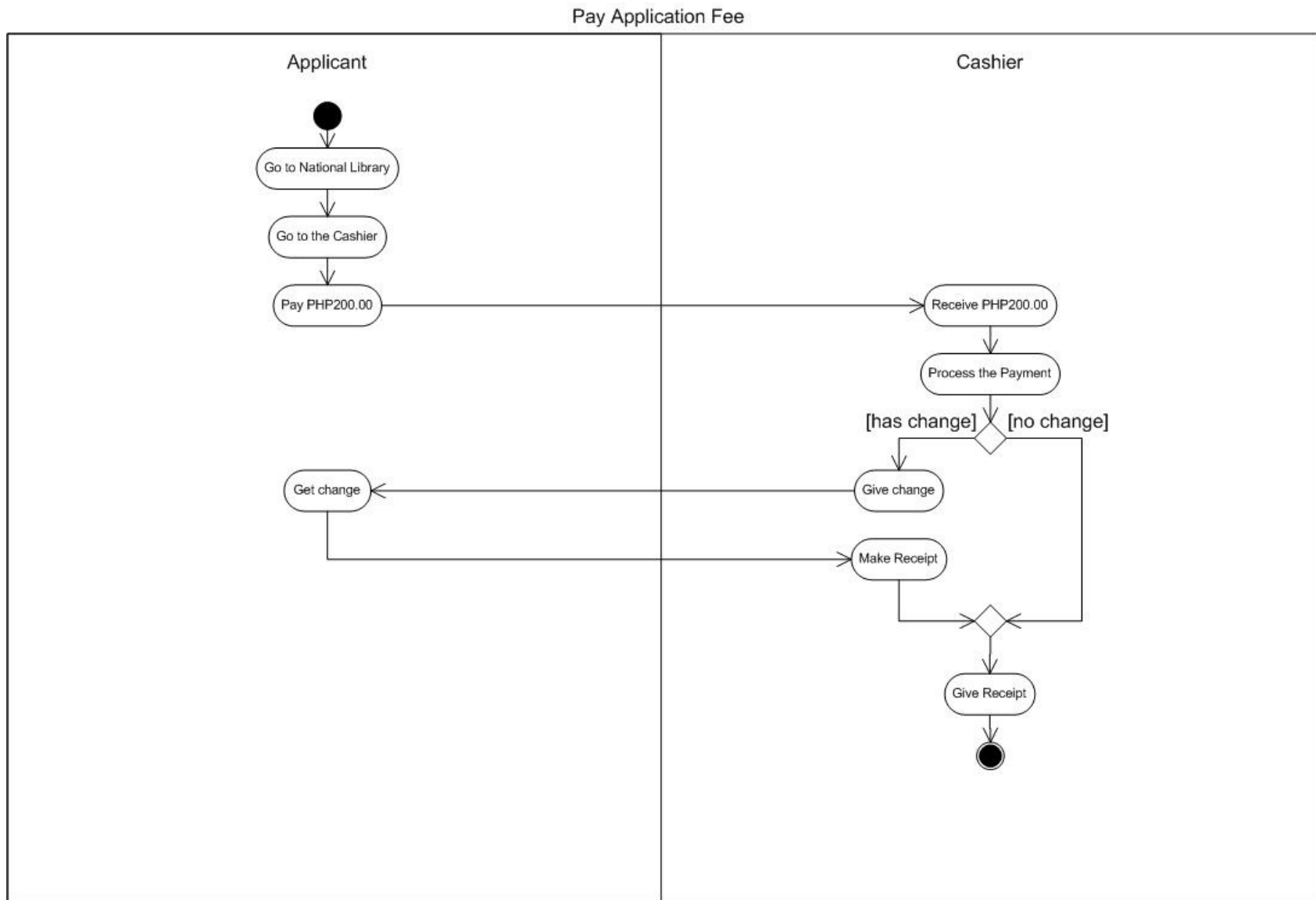
Contemporary Moral Problems: Chapter 1



Contemporary Moral Problems: Chapter 1

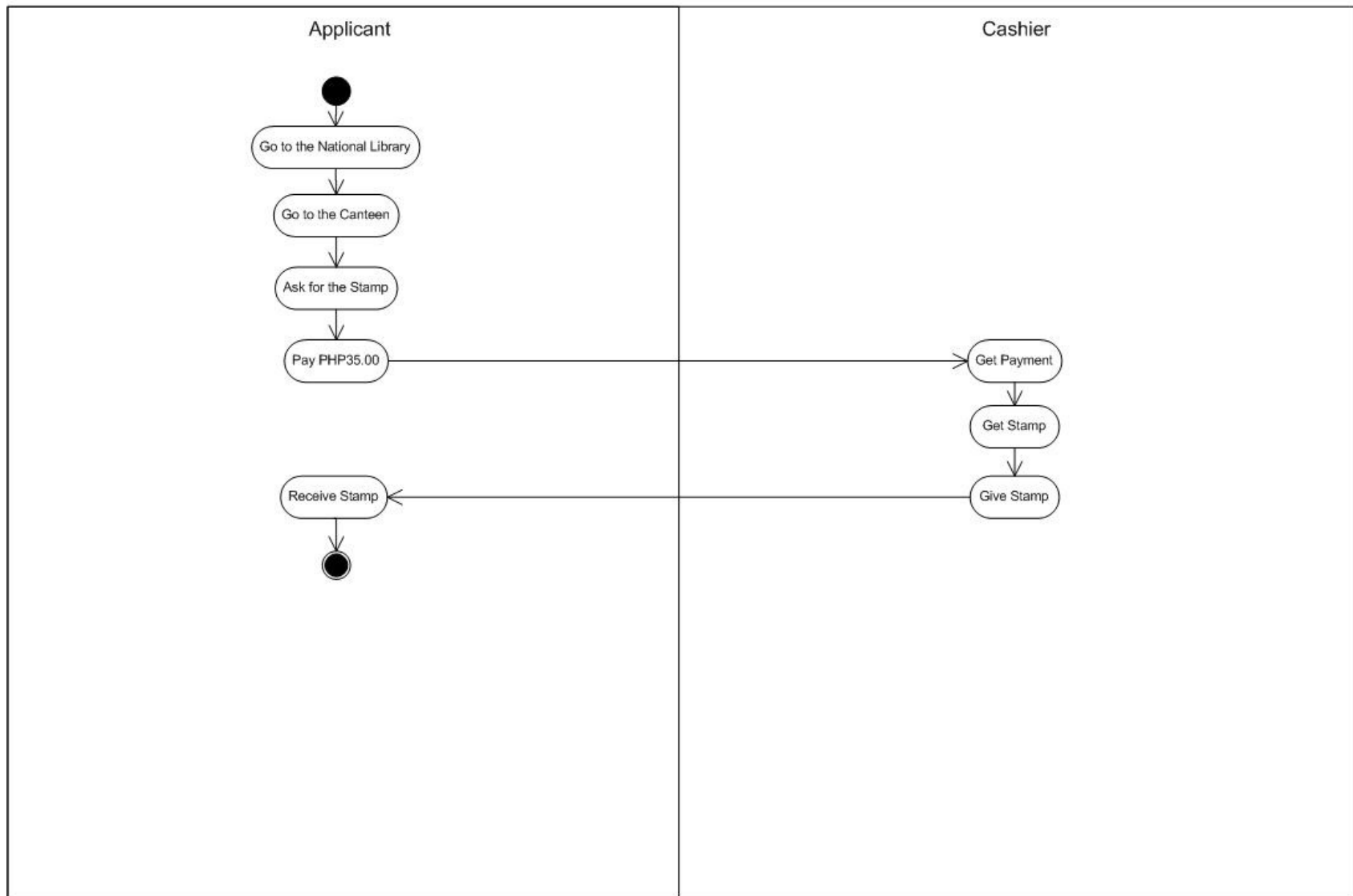


Contemporary Moral Problems: Chapter 1



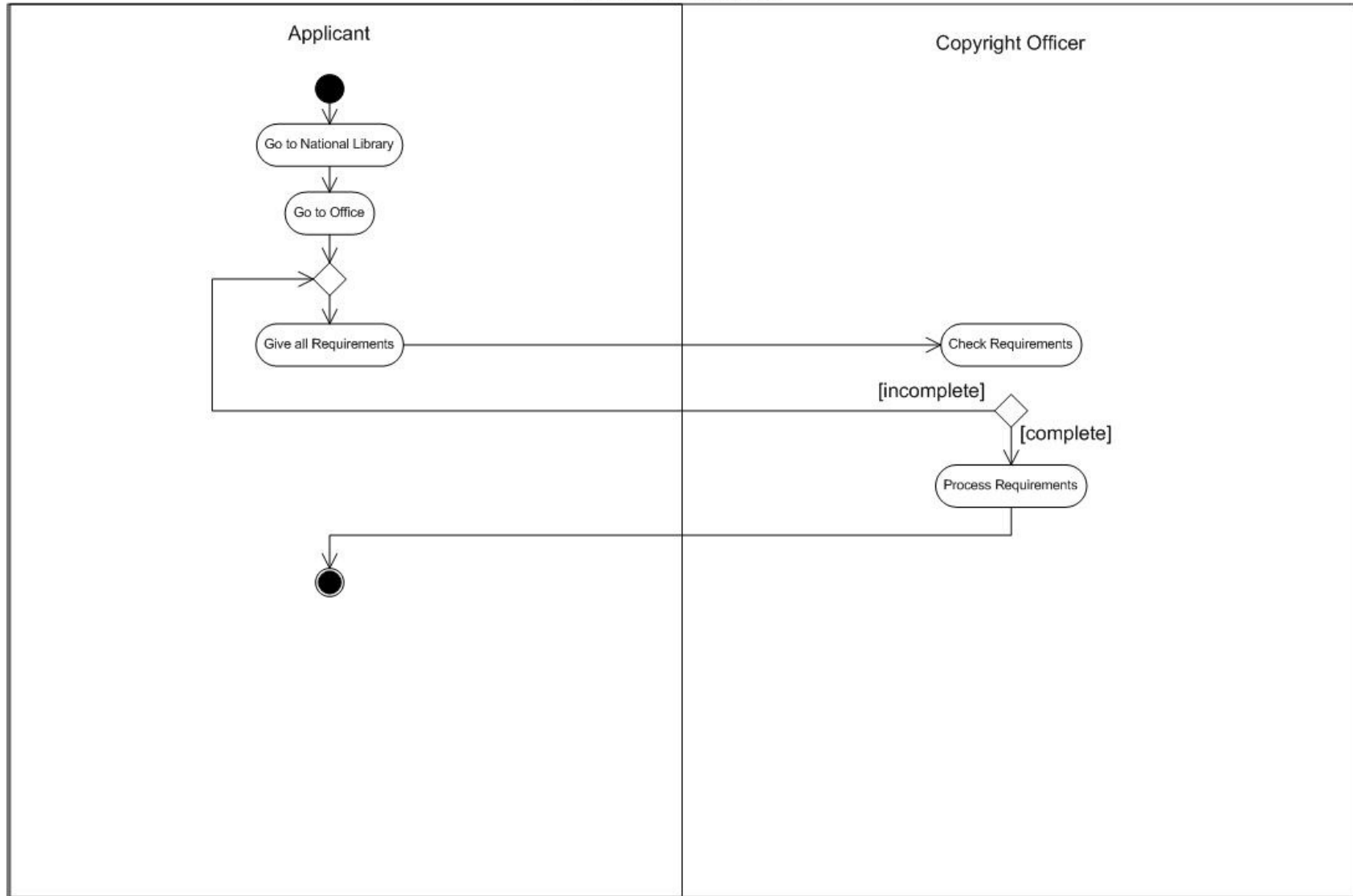
Contemporary Moral Problems: Chapter 1

Get Stamp



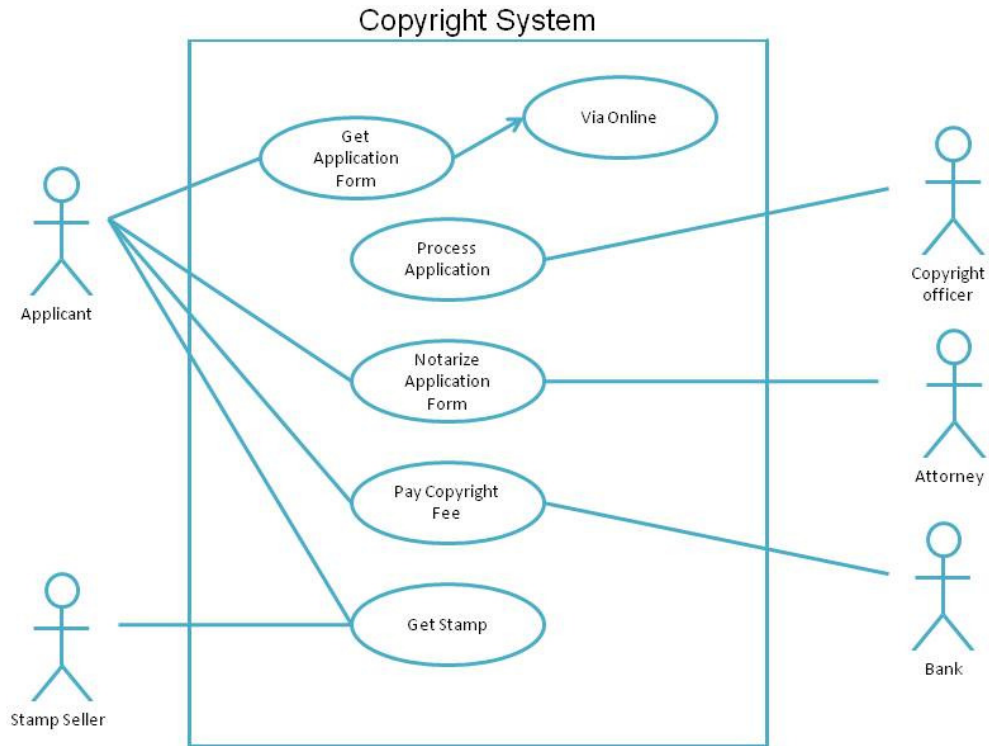
Contemporary Moral Problems: Chapter 1

Process Requirements



USE
CASE
(PROPOSED)

Contemporary Moral Problems: Chapter 1



Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Get application form*

Summary: *This use case shows how the applicant gets the application form online.*

Actors: *Applicant*

Creation Date: *February 28, 2009*

Version: *01*

Date Update:

Person in Charge:

Applicant

Flow of Events (mandatory)

Preconditions:

1. *Have an internet connection.*

Main Success Scenario:

1. *The applicant goes to the website where he/she can fill up and print the application form.*

Alternative Sequences:

1. *The website is down.*

Error Sequences:

1. *The system was not able to process the application form.*

Post Conditions:

1. *The applicant is able to properly fill out the form and print it.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Notarize Application Form*

Summary: *This use case shows how the applicant notarizes his/her application form to complete the requirements*

Actors: *Copyright officer & Applicant*

Creation Date: *February 28, 2009*

Version: *1*

Date Update:

Person in Charge:

Applicant

Flow of Events (mandatory)

Preconditions:

1. *Look for a notary public.*

Main Success Scenario:

1. *The form has been complete notarized and signed by the attorney.*
2. *The applicant has paid the attorney of all his or her bills for the service.*

Alternative Sequences:

1. *NA*

Error Sequences:

1. *The Stamp has no ink.*

Post Conditions:

1. *The form is ready to be submitted.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: Pay Application Free

Summary: This use case shows how the applicant pays the fee for the copyright to be accomplished.

Actors: Applicant, Bank

Creation Date: February 28, 2009

Version: 01

Date Update:

Person in Charge:

Bank

Flow of Events (mandatory)

Preconditions:

1. The applicant should have enough money

Main Success Scenario:

1. The applicant has completely paid his or her bills in the bank.
2. The applicant gets the deposit slip from the bank.

Alternative Sequences:

1. The bank is closed.

Error Sequences:

1. There is no bank account.

Post Conditions:

1. The application fee has been paid.

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: *Submit Requirements*

Summary: *This use case shows how the application form and other requirements is transferred and submitted from the applicant to the copyright office.*

Actors: *Applicant and Post Office*

Creation Date: *February 28, 2009*

Version: *01*

Date Update:

Person in Charge:

Post Office

Flow of Events (mandatory)

Preconditions:

1. *The applicant requirements should be complete.*
2. *The applicant should have paid the application fee.*

Main Success Scenario:

1. *The applicant sends the form to the post office.*
2. *The post office processes the package and sends it to the copyright office.*

Alternative Sequences:

1. *The package got loss.*

Error Sequences:

1. *The package got damage.*

Post Conditions:

1. *The package has been received by the copyright officer.*

Contemporary Moral Problems: Chapter 1

Identification Summary (mandatory)

Title: Process Requirements

Summary: This use case shows how the application gets process.

Actors: Copyright officer

Creation Date: February 27, 2009

Version: 01

Date Update:

Person in Charge:

Copyright officer

Flow of Events (mandatory)

Preconditions:

1. The requirements should be in the hand of the copyright officer and properly delivered.

Main Success Scenario:

1. The copyright officer processes the application together with the other requirements.
2. The copyright officer puts a stamp on the application.
3. The work has been copyrighted.

Alternative Sequences:

1. There is something wrong with the application.

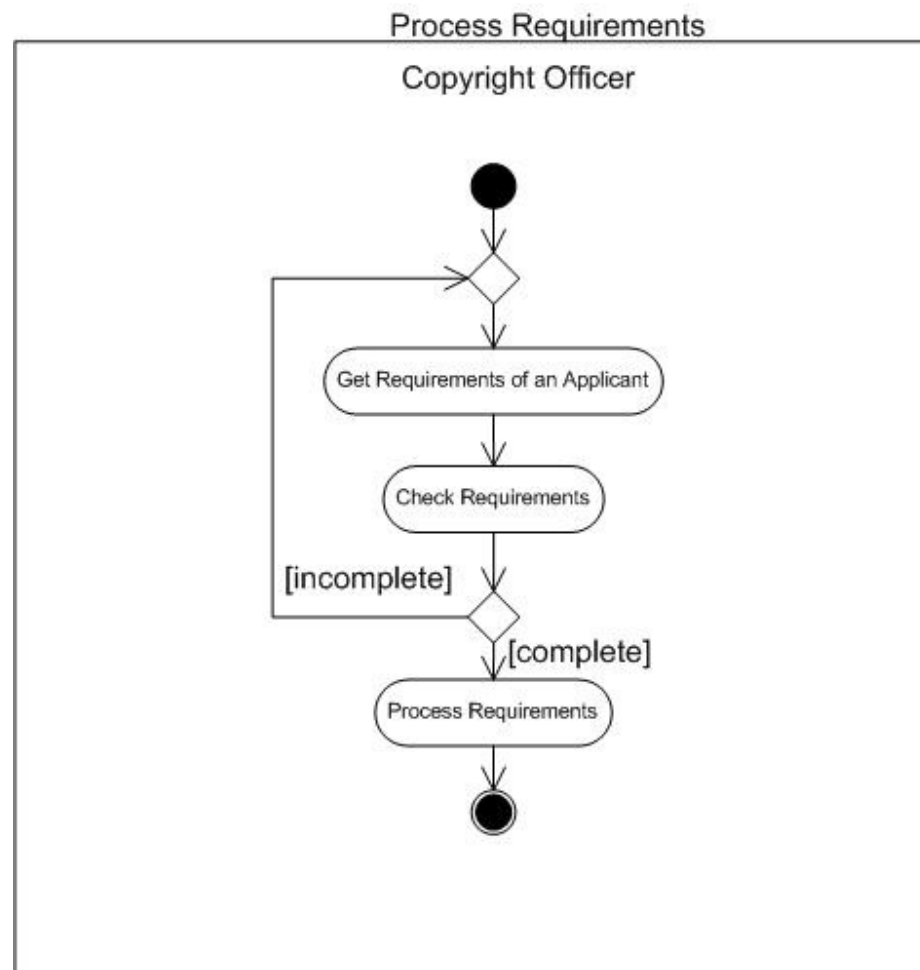
Error Sequences:

1. The application got loss.

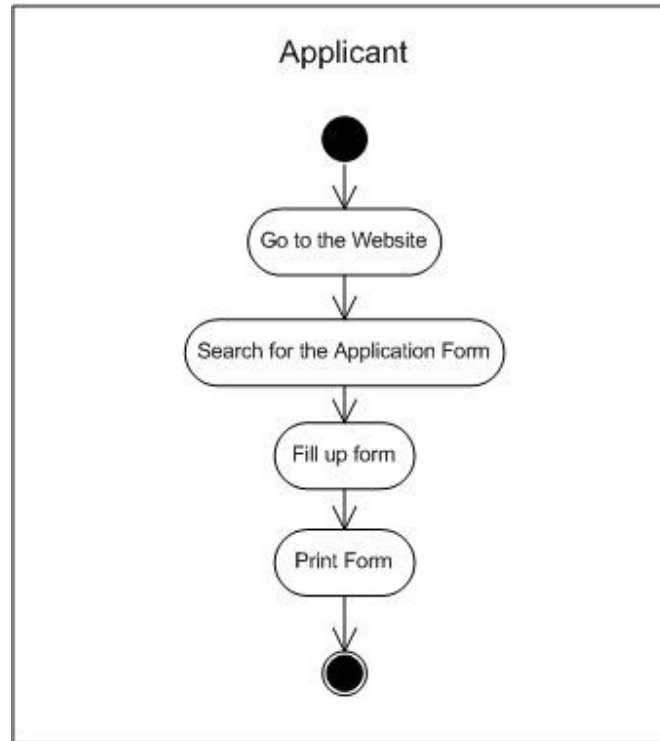
Post Conditions:

1. The applicant works has been copyrighted.

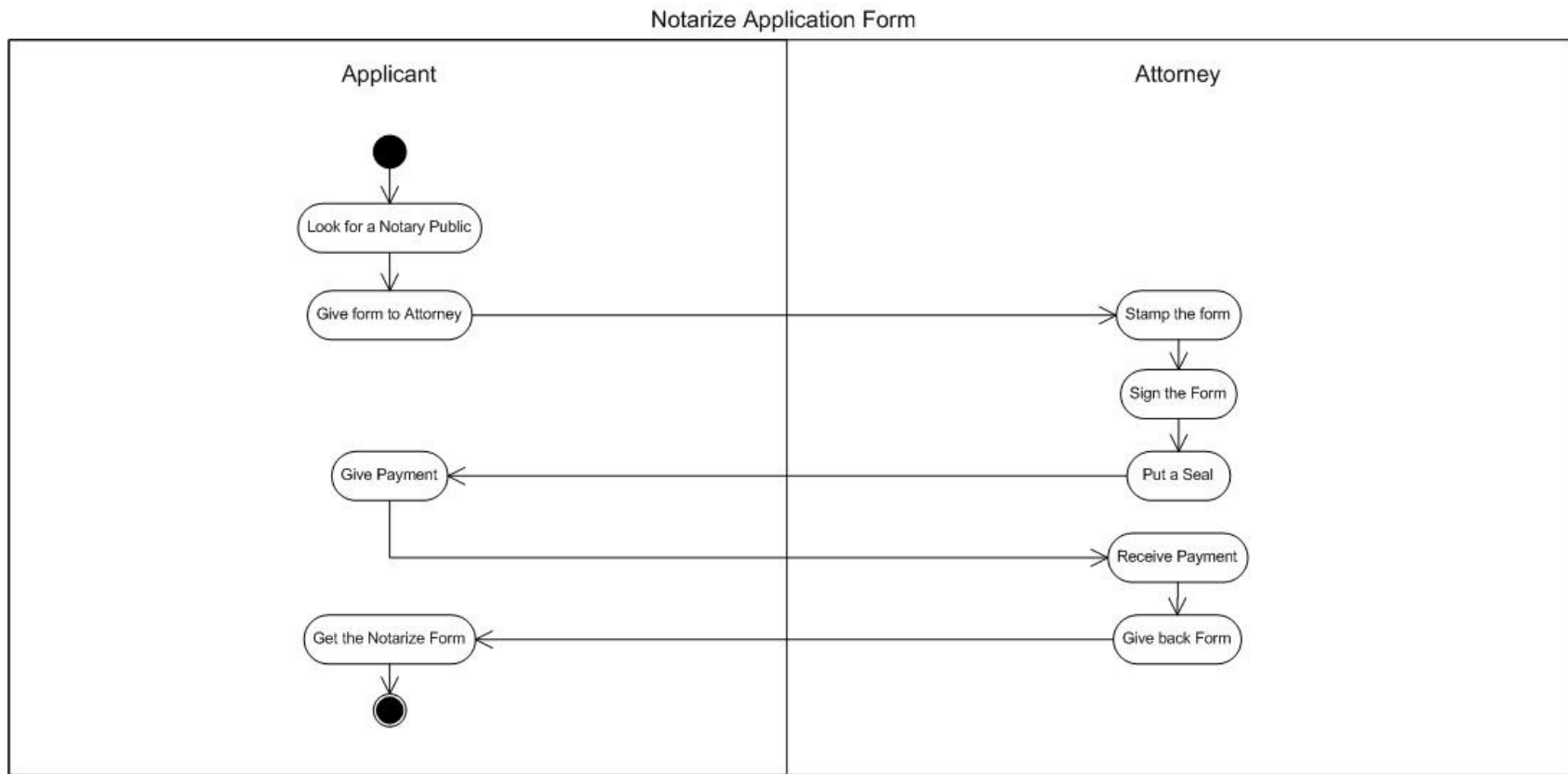
ACTIVITY
DIAGRAM
(PROPOSED)



Get Application Form

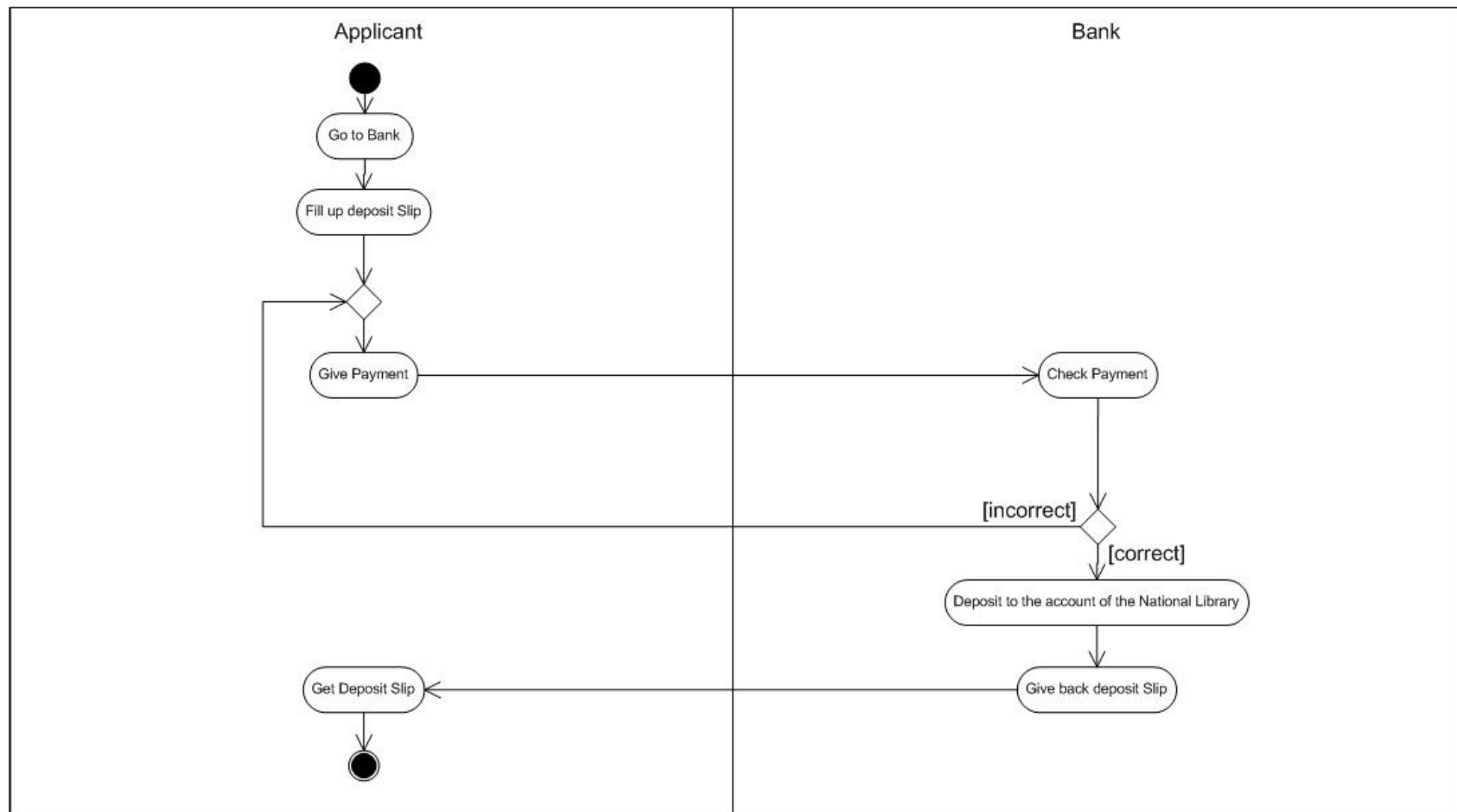


Contemporary Moral Problems: Chapter 1



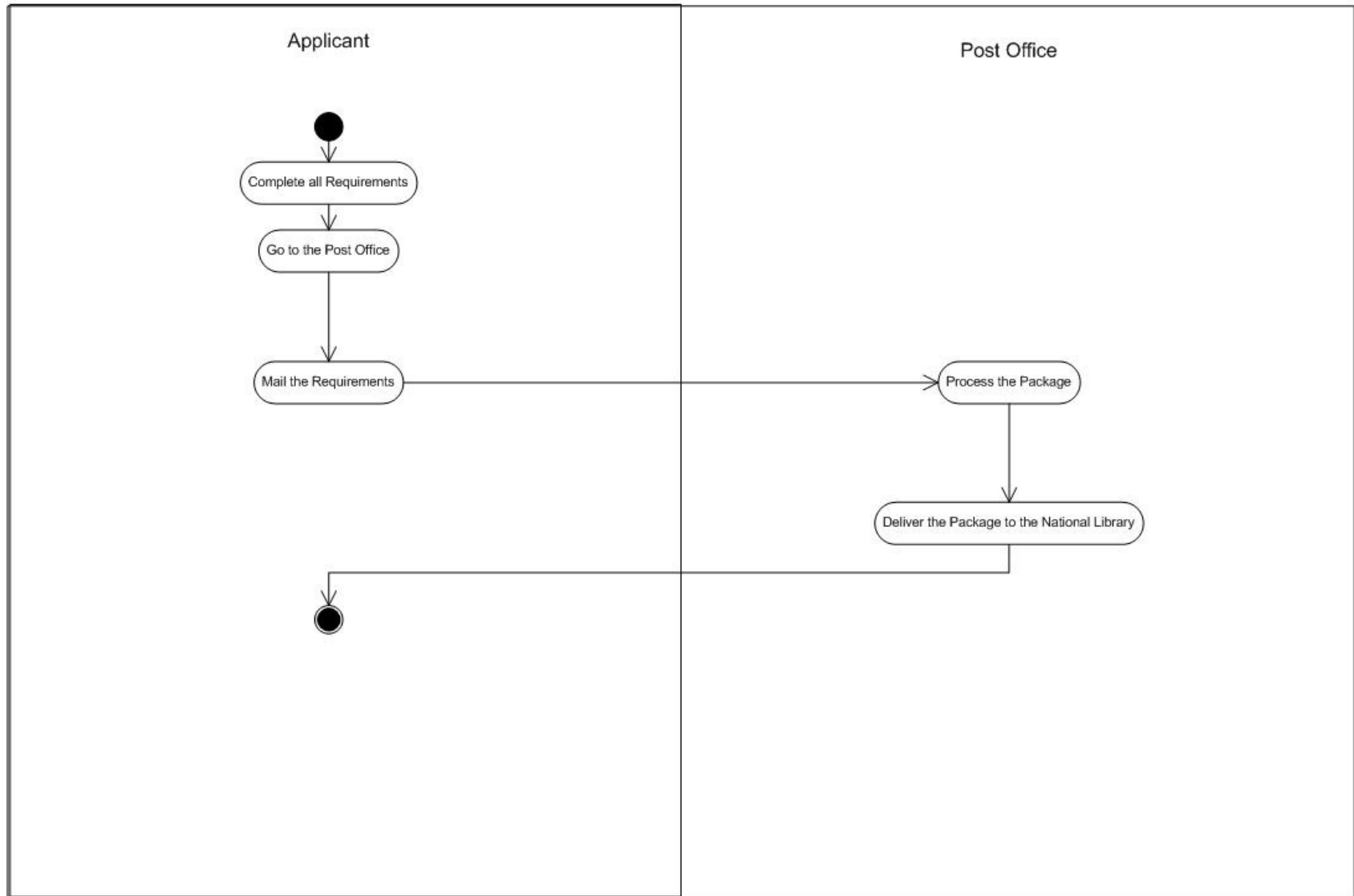
Contemporary Moral Problems: Chapter 1

Pay Application Fee



Contemporary Moral Problems: Chapter 1


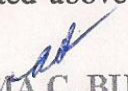
Submit Requirements



COPYRIGHT
RECEIPT

ACCOUNTABLE FORM No. 51-C
 REVISED JANUARY, 1992

(ORIGINAL)

	Official Receipt of the Republic of the Philippines		
	Nº 8582889 0		
Date		101	
February 25, 2000			
Agency Ivy Rose Ambata Casil		Fund	
Payor			
Nature of Collection	Account Code	Amount	
1 Copyright (O)	628	₱	200.00
TOTAL		₱	200.00
Amount in Words			
Two Hundred And 00/100 Pesos			
Type of Payment:		Drawee	Number
<input type="checkbox"/> Cash	<input checked="" type="checkbox"/> Bank		
<input type="checkbox"/> Check			
<input type="checkbox"/> Money Order			
Date			
Received the amount stated above.			
 NORMA C. BUMANLAG Collecting Officer			
NOTE: Write the number and date of this receipt on the back of check or money order received.			

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Class of work : _____
No. of applications filed : 1
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