

COURSE SYLLABUS

Philosophy 302: Ethics
Department of History and Philosophy
College of Arts and Humanities
Lander University
Greenwood, SC 29649

Section 04 TR 9:45-11:15

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Professor of Philosophy

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1 Essential Information

| | |
|---|-------------------------------|
| Instructor: <i>Lee C. Archie</i> | Office Hours: |
| Office: <i>LC M33</i> | <i>MWF 08:30 am–09:00 am</i> |
| Learning Center Mezzanine | <i>MWF 10:20 am–11:20 am</i> |
| Telephone: <i>+1 864 388 8383</i> | <i>TR 08:30 am–09:30 am</i> |
| Email: <i>larchie@philosophy.lander.edu</i> | <i>TR 11:30 am–12:00 noon</i> |
| Instant Message: <i>philhelp@gmail.com</i> | Other times by Appointment |

1.1 Supplementary Materials

Philosophy Homepage:

<http://philosophy.lander.edu/>

Ethics Homepage:

<http://philosophy.lander.edu/ethics/>

Ethics Syllabus:

<http://philosophy.lander.edu/ethics/syllabus.html>

Ethics Assignment Schedule:

<http://philosophy.lander.edu/ethics/assignment.html>

Philosophy Forum:

<http://philosophy.lander.edu/cgi-bin/mwf/forum.pl>

Ethics FAQ:

<http://philosophy.lander.edu//faq.html>

Online Grades:

<http://philosophy.lander.edu/~larchie/grades/phil-pwa>

My Online Calendar and Class Schedule:

<http://tiny.cc/archie659>

Lander Faculty Pages:

<http://webs.lander.edu/larchie/>

How to Study:

<http://philosophy.lander.edu/study-topics.html>

Lander University Philosophy Pages:

<http://philosophy.lander.edu/lander/index.shtml>

More Readings:

<http://philosophy.lander.edu/intro/introbook-links.html>

Email Etiquette:

<http://office.microsoft.com/en-us/help/HA012054101033.aspx>

How to Cite the Internet: *Citation Styles Online!*

<http://www.bedfordstmartins.com/online/citex.html>

1.2 Appointments—Office Hours

I look forward to talking to each of you about our ethics course. You are warmly encouraged to stop by my office to discuss classroom lectures, problems in ethics, access to materials, or any philosophical problem. For questions about course content

and course procedures use the Philosophy Server's Philosophy Forum. You will need to register for this discussion board according to the instructions given in *Section 3.7* Philosophy Forum below.

Personal questions should be sent to larchie@philosophy.lander.edu only. *Please do not use Blackboard email or my Lander Webmail address for email contact in this course.* (I do not use or check Blackboard email, and I like to keep student correspondence separate from the mass mailings and notices which fill Lander's Webmail.)

My daily schedule is online here:

<http://tiny.cc/archie659>

1.3 General Education Core Requirements

Note especially: Although *Philosophy 302: Ethics* fulfills the General Education Core Curriculum Requirement for Humanities in past Lander catalogs for most majors, this course does *not* fulfill the requirement for logic and analytical thought. If you are seeking to fulfill the logic and analytical thought requirement by registering for a philosophy course, you need to enroll in Philosophy 103: Introduction to Logic.

1.4 General Education Competency

Primary: Acquire an understanding of social structures and processes. Evaluation by quizzes, tests, and classroom simulations.

2 Course Description

2.1 Catalog Course Description

"The moral principles of conduct and the basic principles underlying these principles such as good, evil, right, wrong, justice, value, duty, and obligation. The ethical works of philosophers are analyzed in terms of these concepts. *Three semester hours.*" From the *Lander University Academic Catalog 2007–2008*:

<http://www.lander.edu/academics/catalog/index.html>

2.2 Textbook

Lee Archie and John G. Archie. *Introduction to Ethical Studies: An Open Source Reader*. Version 0.11 GDFL, 2003. (Not available at the Lander Bookstore.)

The textbook is available on the Web at several sites, including these locally in these formats:

HTML:

<http://philosophy.lander.edu/ethics/ethicsbook/book1.html>

PDF:

<http://philosophy.lander.edu/ethics/ethicsbook.pdf>

If the Lander router goes down, you may also find the textbook and supplementary readings here on the Oxford's Academia.edu :

<http://lander.academia.edu/LeeArchie>

The GFDL license makes this textbook freely available to anyone for any purpose for no charge. You may print it out for your own use or print it out to sell it so long as you inform the buyer where to access it online without charge.

2.3 Supplementary Readings

Lee Archie and John G. Archie, *Philosophy Readings: Article Series* GDFL 2004-present. Free for any use or resale under terms of the GDFL license.

Book notes and tutorials for the ethics supplementary readings are available at

<http://philosophy.lander.edu/ethics/notes-topics.html>

2.4 Purpose of the Course

The class essentially centers around three topics:

1. What is the nature of the life of excellence?
2. What is the ultimate worth of the goals you seek?
3. How do you rightly obtain your life goals?

Although these questions are simply stated, they prove to be most difficult to clarify. The objective of the course is for you to establish some good answers to these questions in light of a critical analysis of several important theories of ethics, including, among others, the ethics of Socrates, Plato, Aristotle, Epicurus, Marcus Aurelius, Kant, Bentham, Mill, Nietzsche, Kierkegaard, and Sartre. Additionally, the ethics of utilitarianism, duty, religion, decision theory, naturalism, self-realization, and existentialism are studied in their own right.

2.5 Objectives of the Course

Some specific aims of our ethics course are

1. What are the differences among folkways, mores, morals, ethics, and metaethics?

2. What are the distinctions among moral, nonmoral, amoral, and immoral concerns?
3. What are cultural relativism, ethical relativism, ethical absolutism, ethical nihilism, and ethical skepticism?
4. How do we distinguish contributing, necessary, and sufficient conditions for a good life?
5. What are the advantages and disadvantages to various criteria of truth, such as authority, *consensus gentium*, legality, conscience, revelation, intuition, science, and reason?
6. Why be moral?
7. What are the varieties of egoism and hedonism? Are these philosophies mistaken?
8. What are the central tenets of some classical theories of ethics?
9. What are the aims of duty ethics, religious ethics, naturalistic ethics, the ethics of self-realization, and utilitarianism?
10. What are the relations between individual ethics and societal ethics?

2.6 Specific Skills Achieved

Upon completion of this course, all students should be able to

1. demonstrate basic skills of Internet research.
2. distinguish clearly among factual, attitudinal, and verbal disputes in ethics,
3. construct premisses and conclusions for inductive arguments,
4. identify the common fallacies in ethical reasoning,
5. evaluate various types of ethical theories,
6. identify the differences between a sound ethical theory and a persuasive ethical theory.
7. understand some of the common mistakes made in business, medical, and ecological, and environmental ethics as taught in other disciplines, and
8. understand some of the limitations of current theories of ethics and metaethics.

2.7 Course Procedures

The methods used to obtain these ends are

1. to learn to identify ethical arguments, to evaluate and counter them, and to construct good arguments,
2. to obtain the ability to relate arguments to one another and to judge the relative strength of different kinds of arguments,
3. to analyze different techniques of definition and kinds of meaning in ethics,
4. to obtain the ability to identify common mistakes in ethical reasoning and to reconstruct arguments to avoid them,
5. to gain skill in evaluating ethical theories,
6. to recognize the differences between the inductive and deductive sciences and how they relate to ethical theories,
7. to study classic, influential, and abiding methods of experimental inquiry into the nature of ethics,
8. to apply usefully the several methods of inductive reasoning in everyday life and ordinary language.

This course will help you gain skill in asking interesting, productive, and insightful questions and will analyze ethical passages to obtain facility in the clear, complete, and methodological understanding of their content. It will also help you to learn effective methods of analysis and criticism in the evaluation of ethical argumentation.

2.8 Narrative Description of the Course

There is little doubt that many teachers attempt to inform students to an excessive degree: students have little enough time to assimilate the information given them, much less to entertain such questions as

1. What is the nature of this information?
2. What is the scope of its application?
3. What is the context and limits of its truth?

It might be surprising to learn that some studies show students acquire information just about as well with a teacher as without one. (Indeed, teachers learn the same way students do.) These are some general reasons why our ethics course is not a course designed to be primarily informational, instead the class is more adequately described as an introduction to shared inquiry into the clarification of life's values.

I think you will find that learning, inquiry, and problem solving are most enjoyable human experiences. I expect to learn a great deal from our shared inquiry. You and

I both have a personal stake in the quality of the class and personal responsibility for making it challenging. This class, more than any other class in your university career, is designed to encourage you to think about your responsibility for your life course.

We will adopt certain techniques recommended by many educators, namely those of guided discovery through problem-oriented Socratic lectures, group discussion, simulations, papers, and review examinations.

Socratic lectures are used to focus on principles and methods appropriate to our study of ethics. The lectures are not expository. Ultimately, of course, you learn about a method, not by listening to me talk, but by using it yourself. If I do my job correctly, you will discover and evaluate the significance of philosophical principles yourself. Moreover, if I attempt to instruct you on what is important about the topics discussed, the art of inquiry, both shared and personal, is lost. A Socratic lecture is a series of carefully framed questions followed by considered responses. Your answers and those given by other students usually give the direction of the lecture. I might suggest how problems can be best approached, but we will both be thinking.

Class discussion is used to enable you to think and converse critically. In order to understand a given problem, often both questions and answers must be rephrased. We are seeking to solve problems (or at least devise methods to go about solving problems): non-directed or street-corner conversations are out of place. We will attempt to discover the inadequacies of a given hypothesis as well as attempt to develop alternative hypotheses. Responsibility for the direction of the discussion is mine; responsibility for specific contributions to the class is yours.

Simulations are sometimes called “educational games.” Very often students and teachers speak of the “real world” in contrast to “the classroom.” As an individual trained in philosophy, I am not sure that the real world can be opposed to anything, and so it is difficult for me to see that the classroom itself is not part of the real world. Be that as it may, there are definite learning advantages in classroom situations that are absent in less structured situations. “When you are up to your waist in alligators, it’s difficult to remember that your initial objective was to drain the swamp.” Educational games streamline learning by simplifying otherwise complex situations so that basic principles and strategies become evident. Although experience is said to be the great teacher, good simulations are often the next best thing.

Papers and tests are different in this class from many other classes. If there be the Great American College Student, then that person is one who has learned the technique of passive acquiescence in the memorizing of material, especially material which he or she thinks the teacher thinks is of some importance. Unfortunately, in many classes this strategy almost always works. In our class the strategy of the passive acquisition of facts will probably not be too successful. You will be encouraged to rely on yourself to produce considered responses from a rational perspective. Positions are to be substantiated, and alternative points of view are to be seriously and sincerely explored. Your papers and tests will demonstrate some of the ways an educated mind

approaches life's problems. It is my job to supply the tools to help you in this endeavor. We will learn by trial and error how to express ideas clearly, what constitutes a good argument, what constitutes a fallacious one, and how a reasoned position for most persons is usually superior to an intuitive one. Grades assigned to papers are not based primarily on *what* is written so much as it is based on the *reasoning* presented. The purpose of the tests is to provide a limited opportunity to organize your thoughts about the readings into some kind of consistent framework.

Reading assignments are fairly short in recognition of the fact that reading philosophy takes time and, in some cases, is exceedingly difficult. As you prepare for your classes, you will probably find that this class is one of the most exciting of your university career. I will attempt to create the conditions under which you can exercise your native curiosity. Class periods will be varied, and I will seek to keep each class tightly organized and effective. If I do my job correctly, our ethics course will also be one of the most valuable in your university career.

2.9 Teaching Methods

We adopt specific techniques recommended by many educators, namely lecture, discussion, review tests, a short position paper, homework, and computer applications, including word-processing, online discussion list, message boards, and online supplementary material.

3 Course Requirements

3.1 Evaluation

Judgment about the progress of your work is based on the quality and depth of critical and constructive thinking exhibited on tests, quizzes, homework, position paper, and message board. Your course grade is determined by averaging the points you achieve from the following scores:

Test 1 The Problems of Ethics (20%)

Test 2 Personal Ethics (20%)

Test 3 Major Ethical Theories (20%)

Quizzes Best 5 of (at least) 7 Quizzes (20%)

Writing Position Paper (10%) and Comments posted on Position Papers on the Forum (10%)

Your final course grade is assigned according to your final average.

3.2 Grades

Judgment about the progress of your work is based on three test scores, a quiz average, and a writing average. The course is essentially performance-based and consists of a progressive series of concepts to be learned and mastered. For this reason, few students can do well in this course by “cramming” before exams.

All grades during the semester will be posted on the philosophy server. Mid-term grades will be posted on Lander’s Blackboard. Students should realize that the mid-term grade is only used to indicate their approximate progress at the point in time that the grade is issued and the mid-term grade is not a factor in computation of the student’s final grade.

Normally, the course is not difficult if you attend class, keep up with the reading and notes daily, seek help on the message board, and do not attempt to learn a large amount of information in a short amount of time. A six-part distillation of notes on “How to Study” for this course is available on the Web at

<http://philosophy.lander.edu/study-topics.html>

and is well worth checking.

3.3 Tests: General Information

Tests are usually a combination of objective, short answer and problems. The subject-matter is primarily based on the reading, lecture notes, and specially assigned homework. In general, if you understand how to do the homework problems, you will do well on tests.

Even though tests are based on questions from the homework and reading assignments, the tests are neither based exclusively on memorized facts nor based exclusively on objective information derived from memorized arguments. Instead, the emphasis given in tests is on the operation and active transformation or manipulation of the concepts learned. Occasionally, some particularly difficult optional questions are included for extra credit.

On essay-type questions, be sure to answer with complete sentences; answers provided as lists of phrases or the names of concepts, alone, do not reflect an understanding of the subject and usually will be given little, if any, credit. Example tests, quizzes, and lecture notes, are online at

<http://philosophy.lander.edu/ethics/>

3.4 Quizzes

Quizzes can consist of three different kinds of work: (1) announced in-class quizzes, (2) unannounced in-class quizzes, and (3) special homework problems assigned. In-class quizzes are short specific questions written in class on an explicit philosophical topic or argument. The quiz topic is usually announced in advance of the quiz, and the topic has been thoroughly explored in a previous class. For some example quizzes, see

<http://philosophy.lander.edu/ethics/quizzes.html>

Your quiz average is based on the highest 5 scores from at least 7 quizzes offered.

3.5 Grade Evaluation

Your final course grade is assigned according to your final average as described above in the subsection “Grades.” The number of hours advised to study given below is usually an accurate guide to how well you will do in this class. If you study only for tests, your doing well in the course is doubtful. Many students assume they can do well in philosophy without doing homework and without studying outside of class because they have been able to do so in other high school or college classes. Since these students have become habituated to passing courses without much study, they are often alarmed to discover our philosophy course is substantially different from what they have expected.

- A** (90 points or above) reflects approximately two hours study per class hour; a great deal of time, thought, and effort; and mastery of the subject.
- B** (80 or above but below 90 points) reflects approximately one hour study per class hour; above average time, thought and effort; and superior achievement.
- C** (70 or above but below 80 points) reflects approximately one-half hour study per class hour, average time, thought, and effort; and average achievement.
- D** (60 or above but below 70 points) reflects cramming for examinations; minimum time, thought, and effort; below college level work; a less than adequate grasp of the course content; and less than satisfactory achievement.
- FA** reflects attending fewer than 75% of class meetings.
- INC** can only be given in cases of sudden illness or emergency beyond the student’s control.

3.6 Extra Credit

Other than some occasionally offered intriguing problems in class, exceptionally good position papers, and more difficult problems on tests, no other opportunities for extra credit are offered in this class. Subjects and problems for this course have been chosen on the basis that they are the best and most important introduction to beginning study of logic. “Extra Credit” assignments are problems or projects in addition to class requirements—not a substitute for, or a make-up of, missed class assignments.


3.7 Philosophy Forum

The Philosophy Forum is an important part of obtaining help in real time from your classmates and your instructor. You are encouraged to post questions, problems, or answers on any topic relating to the course policies, procedures, or homework of our philosophy class. Your post is placed directly on the Philosophy Web and can be immediately accessed by anyone in the world. The Ethics Board on the Philosophy Forum is a good place to obtain a pre-evaluation of your homework, to seek answers to homework problems, solve procedural questions, and get help on your paper.

The purpose of the Philosophy Forum is to discuss the daily class activities of our ethics course: critical comments, position papers, homework questions, homework answers, housekeeping matters, class procedures, assignments, test dates, and class policies. (Cookies must be enabled on your computer for you to be able to use the Philosophy Forum—normally, this is the default configuration of most computers.)

3.7.1 Registering on the Philosophy Forum

1. From the Philosophy Homepage, click on the “Philosophy Forum” link.
2. From the Philosophy Forum page, click on the “Register” tab at the top of the page.
3. Fill in a username and your email address—taking care to remember the username you have chosen. Click on the “Register” button. See Figure 1 for a screenshot. (The Captcha’s, whereby you type a distorted word, are to prevent Spam Bots from entering the site.)
4. In a few moments, a password will be sent to your email address.



The screenshot shows a registration form titled "Register Account". The form contains the following elements:

- A heading: "Register Account"
- Instructions: "Please enter the following information to register generated and sent to the specified email address: where you can also request lost passwords."
- A label: "Username (3-15 characters)"
- A text input field containing "jstudent"
- A label: "Email (must be valid, otherwise you won't receive)"
- A text input field containing "jstudent0@hotmail.com"
- A "Register" button
- An annotation: "Enter username and email; click 'Register'" with an arrow pointing to the Register button.

Figure 1: How to Register for Philosophy Forum

- From now on, when you go to the Philosophy Forum, click on the “Login” link at the top of the screen, and a login page will load. Log in with your username and the password you have just received *via* email. Be sure to take note of your password—perhaps, by saving the email message or writing it in the blank spaces below.

Username: _____
 Password: _____

Next, click the “Login” button. See Figure 2.

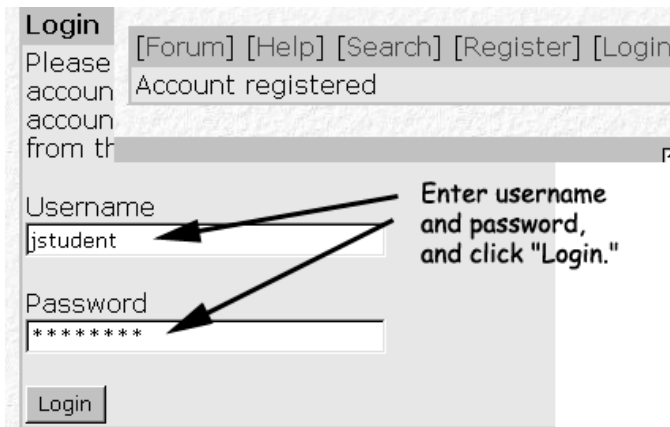


Figure 2: How to Login to Philosophy Forum

- When the PHILOSOPHY FORUM page loads, click on the Philosophy Forum of interest.
- Lost Passwords:** If you lose or forget your password to the Philosophy Forum, click on the “Login” link on the upper-right of the Philosophy Forum homepage: <http://philosophy.lander.edu/cgi-bin/mwf/forum.pl>
- At the bottom of the LOGIN page in a box labeled “Request Password,” fill in your username in the username bar and click the “Request” button. Your password will be sent to you *via* email. (If you have forgotten your username also and you have posted to the Message Board at least once in the past, then find your message on the Message Board and record your username.)
- (You need to log in to the Philosophy Forum in order to post messages, comments, or papers, but you need not log in just to read the messages.)

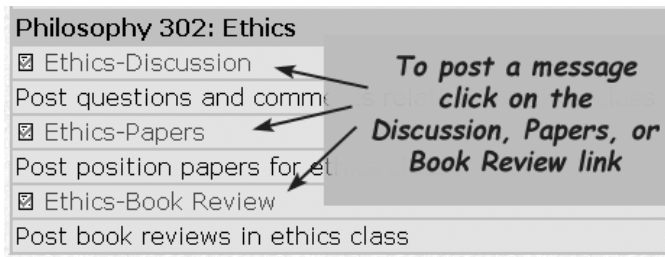


Figure 3: How to Post to the Philosophy Forum

3.7.2 Posting to Philosophy Forum

1. If you wish to submit a *message* or a *post*, click on the blue hyperlink "Ethics Discussion/Post" under the boldface "Philosophy 302: Ethics" heading. Or if you wish to post your *paper*, click on "Ethics Position Papers" under the "Philosophy 302: Ethics" heading. When the "Ethics Position Papers" page loads, click on the "Post Topic" link. See Figures 3 and 4.

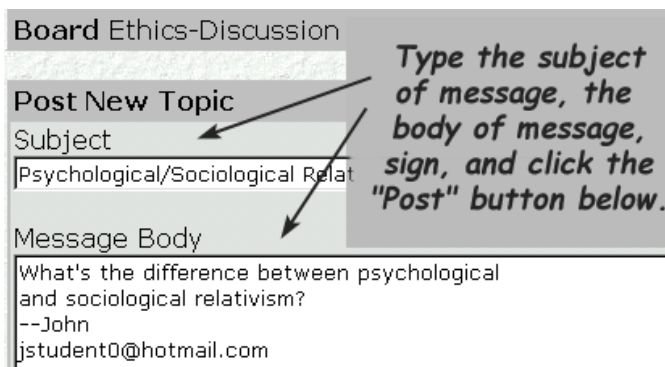


Figure 4: How to Submit the Post or the Paper

2. Type in the spaces provided the title of your post in the "Subject" bar and the text of the post in the "Message Body" area. You can "copy and paste" your post into the "Message Body" area from a word-processing program such as Microsoft Word™ or Notepad, if you wish. To copy and paste, with your mouse, highlight the text in your word-processing program, and for the *Copy*, press the Control Key and at the same time the letter "C." For the *Paste*, click the mouse anywhere in the Message Body area, and press the Control Key and at the same time the letter "V."

3.7.3 Filling In Profile Page and “Friendly Passwords”

When you log in to the Philosophy Forum for the first time, you should enter personal information on the PROFILE page. Login and click on the “Options” link at the top of the FORUM page. On the PROFILE page, you can type in a more easily remembered password if you wish to do so. Also, *be sure to enter your real name so that you can be credited for your posts.* If you wish to hide your email address, check the appropriate box.

Important: Unless you enter your real name on your PROFILE page your posts cannot be tabulated, and your posts cannot be credited. Any information entered here is available to the anyone in the class or, for that matter, anyone in the world. You need not give out any personal information if you choose not to do so.

If you click “Options” at the top of any page after you have logged in, you can find out how many times you have posted as well as find out about other personal data. To do so, click “Info” on the same line as your username on your PROFILE page. See the composite screenshot in Figure 5. Next, click on the “Posts” link for a list of all your messages. Also, if you wish, as noted above, you can type in a different, more friendly password. *Remember to scroll way-down to the bottom of the page and click “Change” or your changes will not permanent.*

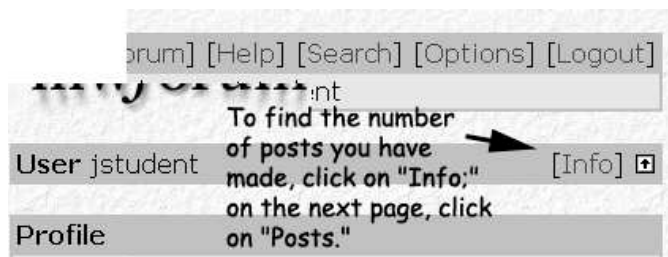


Figure 5: How to Find a Record of Your Posts

3.8 Position Papers

Your short ethics position paper can be one of the topics chosen from the list online at

http://philosophy.lander.edu/ethics/paper_topics.html

or a topic of your own choosing approved in advance by the instructor.

Your paper or project is to be posted to the Philosophy Forum Ethics Papers where other students can comment or ask questions online about your paper by posting mes-

sages underneath it.

Your position paper can be a reasoned defense or a critique of an ethical thesis. It should not be done as a research paper or a collection and arrangement of diverse sources. Instead, your paper should exhibit two central characteristics:

1. an intensive analysis of a ethical thesis, and
2. your criticism of the thesis and your supporting arguments.

The expression of your opinion or feelings, although important in its own right, must be supported by rational argument or justification (with supporting details) acceptable to a reasonable person. Your position paper should consist of the following parts:

1. An Introduction where you state the purpose of the paper and what you intend to show. This might include summarizing the main parts of your paper.
2. An Explication where you explain the basis for the philosophical view you are examining. Be sure to present this argument or thesis as persuasively as possible.
3. The Counter-Argument where you present objections to the thesis and give your supporting reasons for those objections.
4. The Resolution of the Problem where you either support the original view by overcoming the counter arguments or you reject the original view by showing the objections constitute unanswerable difficulties. (If you cannot take either of these two positions, then explain carefully why the problem cannot be solved in its present form. On many philosophical issues this is the best course to take. In such a case, try to suggest what further work needs to be done.)
5. A Conclusion where you restate the purpose of the paper and summarize the main parts. Finally, restate your position.

Here's a quick outline of some of the ways ideas for your paper can be found:

1. There are conflicts of assumptions, theories, or approaches to a subject. — You explain the conflict and then show which solution is adequate.
2. The author and some other writer with whom you are personally acquainted give different conclusions on the same subject. — You contrast them and show which one has a stronger position.
3. Two different disciplines approach the same topic using different methods. — You explain the different methods and describe the respective insights into the topics according to the method used.
4. The language used to explain something is uncertain, and the explanations are no more than rationalizations. — You analyze the language and explanations. Then, you finish the reasoning or at least clarify the language.

5. Conclusions are offered, but no supporting arguments are given. — If you agree, give detailed supporting reasons; if you disagree, give your reasoning.
6. Different parts of the text seem contradictory or in opposition.— You can reconcile the difference or explain the intellectual development of the text or show that the opposition cannot be reconciled.
7. New facts, discoveries, or ideas demand that the text be modified or supplemented. — You explain the new developments and show how the text can be modified.

3.9 Grades Online

You may access your grades online at any time on the philosophy server (not Lander’s Website Blackboard) with a username and password from this course as described below (not your Blackboard username and password).

Username: Your username for the course is the first letter of your first name followed by your *complete* last name in lowercase letters and without spaces. For example “Lauren Bouchett Satterfield” would have the login username of “lsatterfield” with no limitation of number of letters as with some email programs.

Password: Your password is your Lander L-number (without the hyphen). Type a capital **L** followed by eight digits: *e.g.*, **Lxxxxxxxx**.

Where to Log In: From the Philosophy Homepage, under the gray heading entitled “Class Grades,” click on the yellow link “Current Grades Online” as shown in Figure 6. When the GRADES LOGIN page loads do the following:

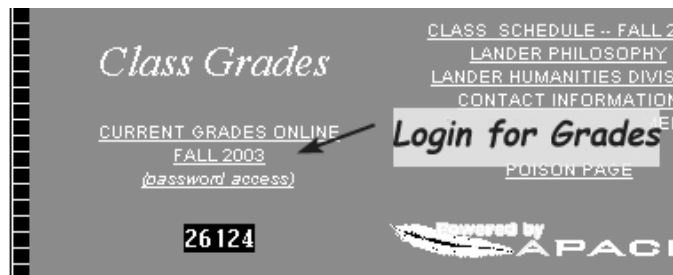


Figure 6: Where to Find Grades Online

1. Choose the class “Ethics” from the drop-down box. *Note:* If you log in incorrectly, be sure to *re-select* your class from the drop-down box because an incorrect login will re-set the class to a default philosophy course. See Figure 7.

Philosophy Grades Login

Class:

Username:

Password:

When logging in, be sure to reset the drop-down box to the class in which you are enrolled.

Figure 7: How to Log in for Grades

2. Enter your username for grades *exactly* as noted above in the section in bold entitled “Username.”
3. Enter your password exactly as described above.
4. Also, it might be a good idea to enter your username and password here in the syllabus for additional assurance your username and password will not be lost:

Username: _____
 Password: _____

5. The login process is case-sensitive—be sure to match the case of the letters—capital or lower case. If you obtain the result of “bad login,” check to see if the Caps Lock key is on, or you have confused the letter “l” with the number “1” or with the capital letter “L.” Occasionally, the number “0” can be confused with the capital letter “O.”

Confidentiality of student grades is a serious concern. Please try to keep your Lander L-number as secure as your social security number.

3.10 Your Job

Our course is not difficult if you keep up with the assigned work. At the very beginning of the course, you need to ask yourself if you can spend a minimum of three hours a week studying for your Ethics course. If work, heavy course load, or family responsibilities interfere with this minimum number of study hours, you should not attempt this course.

When you seek help during office hours, the first items I will check are your posts and questions to the Philosophy Forum, your class notes, book notes, and homework problems—so that I can know where to begin. When a student claims he or she did not

understand the subject well enough to ask *any* questions, take *any* notes, or attempt *any* homework, I am usually left with the impression the student has not yet attempted studying. In this regard, a good place to see how to study in our course is the “Notes on How to Study” on the Web at <http://philosophy.lander.edu/study-topics.html>. In past semesters, many students have found these study tips helpful.

- Come to class prepared.
- Take notes in class.
- Take notes on the important points of the assigned reading.
- Do all homework problems. If you cannot find time for doing homework, you probably will not benefit from this course of study.
- Ask questions in class, and on the Philosophy Forum.
- Seek help at the first sign of difficulty after the material has been covered in class: seek help on the Philosophy Forum and see your instructor.
- Make extensive use of the available online lectures, sample problems, quizzes, and tests.

3.11 My Job

We will find that ethics is quite essential in most fields of endeavor.

- I will attempt to create the conditions under which you can exercise your native curiosity.
- Class lectures will be varied, and specific concrete examples will be used for illustrating the theoretical points.
- I will show practical applications for all the methods employed.
- I will provide handouts and Web-based instructions for additional problem-solving support.

If I do my job correctly, our ethics course will be one of the *most valuable* in your university career.

4 Class Policies

The following policies are explicitly stated here because these policies help protect fairness for the administration of the course for the class as a whole. Some of these policies are generally assumed in most classes at Lander University.

Make-Up Policy: Make-up tests are only offered for students who can provide written documentation of legitimate reasons for being absent. If one or more regularly scheduled tests during the semester are missed *with a written excused absence*, the grade for that test or tests is established by the grade achieved on the make-up test offered at the final examination period. An excused absence is granted for emergency situations only, and *a written excuse* must be provided.

If you do not have an approved written excuse for a specific test or if you have already taken a test, you may take or retake the test at the time of the final exam period with a 20 point penalty. In other words, the highest grade possible under these conditions would be an 80, if no problems were missed.

Late Papers: Papers, comments to papers, “take-home” tests, or other projects, including papers posted to the Philosophy Forum Ethics Papers Board, are due at the beginning of the class on the stated date listed in the Assignment Schedule (unless superseded by an announcement in class) or a penalty of 10% per day late is applied.

Plagiarism: Students are expected to do their own work in this course. To use another writer’s or speaker’s ideas without giving credit by means of standard documentation is plagiarism. All cases of academic dishonesty on tests or papers will be handled in accordance with the Academic Honor Code as presented in the *Lander University Student Handbook*. Normally the grade of “0” is assigned for academically dishonest papers. Cases of plagiarism or academic dishonesty of any kind are normally brought before the Honor Council where you will have an opportunity to explain your point of view. *Important!* This class policy includes the instructor’s notes and tutorials on the Web. If you plagiarize from any work including the online notes, you will receive a “0” for your answer. Almost every semester since this online course has been taught, some students do not pass this course because they copy work from the online notes or from the Internet without proper citation.

Class Attendance: Students are expected to attend all classes; there are no “free cuts.” In the case of unavoidable absences, you are responsible for making up work done in class. If you attend less than 75% of the scheduled class meetings, you cannot receive credit for the course. This policy is expressly in your interest, especially in this course, since attendance is essential for understanding much of the argumentation discussed. Any student arriving late for class or leaving early from class will be counted absent from that class period. (This policy is important because understanding some of the complex reasoning process covered in this course is at the heart of doing well in philosophy.) *Important:* This policy means that a student leaving class after taking a quiz will have no credit assigned for the quiz.

Anyone missing class is responsible for obtaining the class notes and assignments from a classmate or from the Web resources. Additionally, many book notes, quizzes, sample tests, and a few class lectures are online at

<http://philosophy.lander.edu/ethics/>.

Help: The Philosophy Forum is a good place to ask for information about assignments, subjects covered in class, or class policies—especially if you are hesitant to ask a classmate for assistance. If you have questions about the subject-matter of philosophy beyond the class topics, by all means make use of the Philosophy Forum. Finally, be sure to contact your instructor as soon as academic difficulties first arise.

Learning and Physical Disability: If you have now or develop during this semester a physical or a learning disability and you want your instructors to make reasonable accommodations, you must contact the Student Wellness Center nurse and provide the nurse with appropriate documentation. Once the nurse is aware of your disability, the nurse will inform all of your instructors each semester you attend Lander University unless you ask the nurse in writing not to do so.

Phone: +1 864 388 8885

E-mail: studentwellness@lander.edu

The Academic Success Center offers testing accommodations for students with disability who need extra time as well as a quiet room for testing during the year.

Lander University's Cell Phone Policy: Cell Phones are to be turned off before entering the class (lab, clinical, etc) and shall remain off for the duration of the class. If there is an extenuating circumstance which requires the cell phone to be on during a class, the student must obtain permission prior to the class from the instructor to leave the phone on vibrate. Cell phones are not to be visible or used at any time, especially not during quizzes or exams. Each instructor reserves the right to further restrict use of cell phones in class and to determine the consequences of not following this policy.

Closing of the University: If hazardous weather conditions or any other state of emergency necessitate University closing, the information will be available from the Lander automated information system, telephone +1 864 388 8400, and most major radio and television stations in this area.

Also, these Websites will provide information in case of cancellations, delay of classes, or the closing of the university:

Lander University: <http://www.lander.edu>

State Office of Human Resources: <http://ohr.sc.gov/OHR/OHR-index.phtm>

University Requirements All Lander students will . . .

1. read and follow their professor's syllabi, including course guidelines and procedures, to be prepared for class

2. check their Lander email accounts daily and check blackboard daily (if used in class) for class announcements, assignments, etc.
3. be aware of each professor's absence and tardy policies
4. communicate concerns about classes to their professors, including asking for clarification if the student does not understand an assignment or expectations
5. be courteous to peers, professors, and the learning environment, avoiding the following disruptive classroom behaviors: sleeping, inappropriate talking, inappropriate laptop use, rudeness, doing homework for other classes, text messaging, or answering cell phones
6. not give, use, or receive unauthorized aid in academic activities because these are serious violations of academic integrity
7. know and accept the consequences of committing plagiarism, which could include receiving a failing assignment grade, failing the course, or being suspended from the University.

Appendix

A Test Review Sheets

A.1 Test 1: The Problems of Ethics

Important Concepts: be able to characterize and give examples.

| | |
|-----------------------------|------------------------|
| morals (descriptive ethics) | ethics (prescriptive) |
| metaethics | analytical ethics |
| normative ethics | moral |
| nonmoral | immoral |
| amoral | cultural relativism |
| ethical relativism | ethical absolutism |
| ethical nihilism | ethical skepticism |
| ethical subjectivism | necessary condition |
| sufficient condition | contributing condition |

Important Distinctions: Be able to list differences and give examples.

1. morals and ethics
2. psychological and ethical relativism
3. ethical relativism and ethical absolutism
4. necessary and sufficient conditions
5. ethics and social practice

Important Essays: Be able to explain in depth.

1. What are the central questions of ethics?
2. What is an ethical or moral issue?
3. What are the advantages and disadvantages to the various criteria of truth in ethical matters: authority, *consensus gentium*, legality, conscience, revelation, intuition, reason?
4. Why be moral? What are the advantages and disadvantages of the purported justification: “it pays,” common interest, and “it’s right.”
5. What are the main objections to ethical relativism?

A.2 Test 2: Determinism, Religion, Duty

Important Concepts: be able to characterize and give examples.

| | |
|-------------------------------|----------------------------|
| scientific (hard) determinism | soft determinism |
| predeterminism | fatalism |
| predestination | indeterminism |
| <i>a priori</i> chance | <i>a posteriori</i> chance |
| Socratic Paradox | hedonism |
| Epicureanism | Cynicism |
| <i>apatheia</i> | egotism |
| Stoicism | psychological egoism |
| ethical egoism | will to power |
| slave morality | master morality |
| instrumental good | intrinsic good |
| active awareness | social contract |
| principle of æsteticism | self-interest |

Important Distinctions: be able to list differences and give examples.

1. free will and determinism
2. pleasure and happiness
3. Epicureanism and hedonism
4. Egoism and hedonism
5. psychological and ethical egoism
6. lower pleasure and higher pleasure
7. principles of sympathy and antipathy
8. master and slave morality

Important Essays: Be able to explain in depth.

1. What is the Socratic Paradox? What is paradoxical about it? How are the distinctions between instrumental and intrinsic goods and means and ends related to the paradox?
2. What are the main points of and objections to Epicureanism? What is the role of pleasure in Epicureanism?
3. What are the main points of and objections to Stoicism? What rôle does active awareness play in Stoic philosophy?
4. Explain some of the common confusions with examples concerning the use of the terms “self-interest,” “selfishness,” and “other-regarding motives.”
5. Explain the major objections to psychological egoism.

A.3 Test 3: Self-Interest and Society

Important Concepts: be able to characterize and give examples.

| | |
|-------------------------|-----------------------|
| utilitarianism | ends and means |
| <i>eudaimonia</i> | <i>árete</i> |
| doctrine of the mean | Aristotle on pleasure |
| reason | faith |
| duty ethics | religious ethics |
| categorical imperative | practical imperative |
| teleological suspension | æsthetic stage |
| ethical stage | religious stage |

Important Distinctions: be able to list differences and give examples.

1. free will and determinism
2. duty ethics and religious ethics
3. actions in accordance with duty and actions for the sake of duty
4. maxim and universal law
5. Kierkegaard's stages on life's way: æsthetic, ethical, and religious

Important Essays: Be able to explain in depth.

1. Explain by citing examples the relation between the practice of morals and the ethics of the Sioux as described by Ohiyesa.
2. What does Kant mean by universalizing my maxim? Give an example of a maxim which cannot be universalized, and explain why it cannot be universalized.
3. What are the main points of and criticisms of Aristotle's ethics? What is the rôle of pleasure in Aristotle's ethics?
4. Explain Bentham's Hedonistic calculus.

B Selected Bibliography

B.1 Recommended Reference Books

C Selected Bibliography

C.1 Recommended Books and Links

Excellent sources of additional help for this online course are listed by description at

<http://philosophy.lander.edu/lander/resources.html>

The above URL links to the very best philosophy sources on the Internet and can be relied upon for authoritative information.

The following works are recommended as additional sources. They are available in the stacks of the Larry A. Jackson Library and in many other local libraries.

Audi, Robert. *Cambridge Dictionary of Philosophy*. New York: Cambridge, 1999.
B41 .C35 1999

Baldwin, James Mark. *Dictionary of Philosophy and Psychology*. 3 vols. Gloucester, Mass: P. Smith, 1960. B41 .B3 1960

Edwards, Paul, ed. *Encyclopedia of Philosophy*. 8 vols. New York: Macmillan, 1967.
B41 .E5

Flew, Antony, ed. *A Dictionary of Philosophy*. New York: St. Martin's Press, 1979.
B41 .F63 1979

Lacy, A. R. *A Dictionary of Philosophy*. New York: Charles Scribner's Sons, 1976.
B41 .L32 1976

Magill, Frank N., ed. *Masterpieces of World Philosophy in Summary Form*. London: George Allen, 1963. B75 .M37 1990

O'Connor, D., ed. *A Critical History of Western Philosophy*. Glencoe: Free Press, 1964. B72 .02

Runes, Dagobert D. *Dictionary of Philosophy*. Totowa, N.J.: Littlefield, Adams & Co., 1976. B41 .R8 1976

Salfulin, Murad and Richard R. Dixon. *Dictionary of Philosophy*. New York: International Publishers, 1984. B41 .F5513 1984

Urmson, J. O., ed. *Concise Encyclopedia of Western Philosophy and Philosophers*. New York: Hawthorne, 1960. B41 .U7

Excellent online sources for this course:

The Bloomsbury Research Centre is a free on-line database containing 17,000 cross-referenced entries linked and fully indexed. The Centre's search engine selects a wide range of subjects by title or by topic including areas of literature, art, myth, human thought, and quotations. The reference works include biographical quotations, thematic quotations, dictionary of English literature, good word guide, guide to art, guide to human thought, myth, and thesaurus. The entries published are selected from Bloomsbury Reference books.

<http://www.bloomsbury.com/ARC/>

Dictionary of the History of Ideas : Studies of Selected Pivotal Ideas, edited by Philip P. Wiener, was published by Charles Scribner's Sons, New York, in 1973-74. Now out of print, the Dictionary is published online with the help of Scribner's and the Electric Text Center at the University of Virginia. The dictionary includes articles on the historical development of a broad spectrum of ideas in philosophy, religion, politics, literature, and the biological, physical, and social sciences.

<http://etext.lib.virginia.edu/DicHist/dict.html>

Dictionary of Philosophy and Psychology by James Mark Baldwin is a developing resource, first published in 1901, including terms from ethics, aesthetics, logic, philosophy of religion, mental pathology, anthropology, biology, neurology, physiology, economics, political and social philosophy, philology, physical science, and education. Entries A–O are completed.

<http://psychclassics.yorku.ca/Baldwin/Dictionary/>

Dictionary of Philosophy of Mind is edited by Chris Eliasmith and is a free resource for the major concepts in the philosophy of mind. The dictionary has a policy of blind peer review for all submissions, and is sponsored by The Philosophy, Neuroscience, and Psychology Program at Washington University in St. Louis. The definitions provided offer valuable help for key definitions for test review and philosophy papers.

<http://philosophy.uwaterloo.ca/MindDict/>

EpistemeLinks.com is one of the oldest and most thorough sites on the Internet having comprehensive links for many different interests in philosophy including philosophers, philosophic subjects, reference works, blogs, philosophy discussion lists, etexts, and bibliographies. The site created by Thomas Ryan Stone is now a nonprofit organization with a board of directors. EpistemeLinks includes about 20,000 well-categorized links to all areas of philosophy a highly recommended and excellent place to find sources or start your investigations.

<http://www.epistemelinks.com/>

Philosophy Eserver.org This collection of e-texts contains philosophic classics and links to scholarly philosophic organizations. The English Server has other collections in addition, however, in critical theory, history, and in eighteenth century studies, which also address philosophical interests and concerns. The EServer, founded in 1990 at Carnegie Mellon as the English Server, is now based at Iowa State University.

<http://philosophy.eserver.org/>

Internet Encyclopedia of Philosophy : The Internet Encyclopedia of Philosophy (subtitled "A Field Guide to the Nomenclature of Philosophy") consists of regularly updated original articles by fifteen editors, one hundred academic specialists, and technical advisors. The articles are authoritative, peer-reviewed, and available for personal and classroom use. The general editors are James Fieser and Bradley Dowden. The site is most useful for students in obtaining secondary source information on the key terms and personages of philosophy. The Internet Encyclopedia of Philosophy can also be recommended for obtaining an overview of the problems of philosophy for background readings for lectures and papers. In general, the articles are well researched and are accessible by undergraduates. The Stanford Encyclopedia of Philosophy, its main competitor, is perhaps better suited for more advanced work.

<http://www.iep.utm.edu/>

The Internet Philosopher is a tutorial on the use of the Internet for studying philosophy. The tutorial covers the prominent Internet sites, how to search, what to trust, and how to maximize information skills. Other features include printer friendly pages, glossary, and a link basket, teaching resources, workbook, slide presentation, handouts, and downloadable poster. The site is authored by Stig Hansen at the University of Leeds and is a tutorial designed for UK higher education by the RDN Virtual Training Suite. For students of philosophy, the Internet Philosopher is most helpful at the beginning of the semester since the visitor quickly learns how to access some of the most useful and authoritative sites on the Internet.

<http://www.vts.intute.ac.uk/he/tutorial/philosophy>

The Ism Book : Self-described as "an intellectual "field guide" that provides brief definitions of theories, doctrines, movements, and approaches in philosophy, religion, politics, science, the arts, and related disciplines. It was originally written in 1990 and was first posted on the web in March 1996. In 2005 it was totally revised and nowadays it is continuously updated on the web by Peter Saint-Andre, who has placed it in the public domain." As a guide to the terminology of philosophy including some of the ordinary language meanings of the central terms, the list of terms is interlinked and is especially useful in reviewing for examinations or for obtaining definitions of key terms for philosophy papers.

<http://www.ismbook.com/>

DiText Meta-Encyclopedia of Philosophy is a dynamic resource, by Andrew Chrucky, accessing the following sources: Dagobert D. Runes (ed.), *Dictionary of Philosophy*, 1942, *Internet Encyclopedia of Philosophy*, *Stanford Encyclopedia of Philosophy*, *Dictionary of the Philosophy of Mind*, *The Ism Book*, *The Catholic Encyclopedia* (1913), and *A Dictionary of Philosophical Terms and Names*.

<http://www.ditext.com/encyc/frame.html>

The Orb: Online Reference Book for Medieval Studies : The Orb—the online reference book for medieval studies includes an encyclopedia, medieval text, links to related sites, and resources for teacher and beginning students. Religion, history, art, law, literature, magic, music, philosophy, and science of the Medieval Period are all covered. A guide to online studies of the Middle Ages is also of note.

<http://www.the-orb.net/>

The Philosophers Magazine Online has a sampling of online articles with popular and introductory philosophical topics. Links to international newspaper articles with philosophical content are provided, but access to full content requires subscription. The editors are Jeremy Stangroom and Julian Baggini.

<http://www.philosophersnet.com/>

Social Science Information Gateway : The World Philosophy Information Gateway is an extensive set of links rivaled only by EpistemeLinks.com, although the later site is somewhat better organized. The Internet resources include bibliography, books, journals, mailing lists, news, reference materials, and resource guides. The site includes many of the sub-subjects of philosophy and is fairly comprehensive. The Philosophy Information Gateway is part of the Social Science Information Gateway (SOSIG), in turn part of the UK Resource Discovery Network. Visitors can sign up for special accounts with privileges for utilizing the site. Also available are related extensive links for Philosophy Resources (Europe), and Philosophy Resources (UK).

<http://www.intute.ac.uk/socialsciences/>

The Philosophy Pages includes a dictionary of philosophical terms and names, a survey of the history of Western philosophy, a timeline for key figures, discussion of several major philosophers, a summary treatment of the elementary principles of logic, study guide for students of philosophy, and links to other philosophy sites on the Internet. The site is developed by a former professor of Newberry College in South Carolina, is widely cited, and the information is brief, but reliable.

<http://www.philosophypages.com/>

Stanford Encyclopedia of Philosophy is a continuously updated reference work and is a publishing project of the Metaphysics Research Lab at the Center for the Study of Language and Information (CSLI) at Stanford University. The General editor of the Stanford Encyclopedia is Edward N. Zalta. Authors of subject entries are well-known scholars in their fields; even so, the subjects discussed are

authoritative and well balanced. The Encyclopedia is the most scholarly general source for philosophy on the Internet and is essential as a starting point and background research for philosophy term papers.

<http://plato.stanford.edu/>

Wikipedia is an online free encyclopedia for all subjects, not just philosophy, is licensed under the Gnu Free Documentation License and contains a half-million articles maintained and edited by Wiki according to the philosophy of the free software movement. The project was founded by Jimmy Wales, and its strengths are its decentralization, peer reviews and thousands of contributors from all over the world. Articles on philosophical topics are generally reliable and are especially useful in their breadth and variety. The site is especially recommended for an accessible introduction and survey of philosophical topics for review. Students should be wary of many of the topics in logic.

<http://www.wikipedia.org/>

D Class Assignments *Version 1.0*

Note: The following assignment schedule is subject to revision and is intended to be a general guide to the assignments this semester. The assignment written on the board at the beginning of each class takes precedence over this schedule. As the semester progresses, for the most recent version of our class schedule, check this URI (Internet Address):

<http://philosophy.lander.edu/ethics/assignment.html>

The online assignment schedule is hyperlinked to assignments. By using the online hyperlinks, you will not have to type in the URIs in your browser address box.

If an update to the schedule is available, the version number will be a number higher than *Version 1.0*. (For example, the first revision, if there is one, will be labeled *Version 1.1*) In the “Date” column, the number after *T* or *R* is the number sequence of the class, counting from the beginning of the

semester. *T* and *R* stand for “Tuesday” and “Thursday” respectively.

In the “Class Topic” column, the subjects covered by that day’s class are listed, together with important due dates for assignments, including quizzes, tests, and paper. The “Assignment” column lists the day an assignment is assigned, *not* the day the assignment is due. Assignments are due at the beginning of the class meeting unless stated otherwise. Note that almost 40% of the reading assignments are simply online class notes for your convenience.

Please also refer to the example online tests, quizzes, and links online. These online resources are not listed below in this Assignment Schedule but can be accessed from the Ethics Homepage at

<http://philosophy.lander.edu/ethics/>

The reading assignments refer to the URIs or the Internet addresses of online readings. Page numbers for reading assignment in the textbook refer to the PDF version of the online text. You may also access the readings in HTML form by navigating to this URL:

<http://philosophy.lander.edu/ethics/ethicsbook/book1.html>

and scroll to the bottom of the page for the table of contents as a list of hyperlinks to the appropriate article. No page numbers are given for HTML pages.

Assignment Schedule

| Date | Class Topic | Assignment |
|--------------|--|--|
| 09.02 R 1 | Welcome to the Course Purpose of the Course What is Ethics? Class Requirements | Read Syllabus http://philosophy.lander.edu/ethics/syllabus.html Locate textbook http://philosophy.lander.edu/ethics/ethicsbook.book1.html Locate Ethics Web http://philosophy.lander.edu/ethics/index.html “How to Study” http://philosophy.lander.edu/study-topics.html Work on <i>Quiz 1: Web Practice Sheet</i> |
| 09.07 T 2 | The Central Questions of Ethics Navigating the Web Ethics FAQ Philosophy Forum Registration Ethical Issues | http://philosophy.lander.edu/ethics/central.html http://philosophy.lander.edu/ethics/scope.html http://philosophy.lander.edu/ethics/faq.html Register for the Philosophy Forum <i>Quiz 1: What is an Ethical Issue?</i> http://philosophy.lander.edu/ethics/moral_quiz.html |
| 09.09 R 3 | Morals, Ethics, Metaethics What is a Moral Issue? Why Be Moral? <i>Quiz 1: Web Practice Sheet</i> <i>Quiz 2: What is an Ethical Issue?</i> | http://philosophy.lander.edu/ethics/types.html http://philosophy.lander.edu/ethics/issue.html http://philosophy.lander.edu/ethics/why_moral.html http://philosophy.lander.edu/ethics/truth.html |
| 09.14 T 4 | Philosophy Position Paper Consider Position Paper Topics Reasons for Adopting Moral Rules | http://philosophy.lander.edu/ethics/ethics.papers.f01/ http://philosophy.lander.edu/ethics/ethics.papers.s00/ http://philosophy.lander.edu/ethics/paper_topics.html |

| Date | Class Topic | Assignment |
|--------------|--|---|
| 09.16 R 5 | Winslow, "Conscience Determines What's Right" Bain, "Conscience is Learned" Foote, "It Doesn't Pay to Be Moral" | http://philosophy.lander.edu/ethics/ethicsbook/c179.html http://philosophy.lander.edu/ethics/ethicsbook/c386.html http://philosophy.lander.edu/ethics/ethicsbook/c575.html |
| 09.21 T 6 | Is Conscience a Reason for Being Moral? Winslow Questions Bain Questions | <i>Email Position Paper Topic before next class date</i> http://philosophy.lander.edu/ethics/notes-winslow.html http://philosophy.lander.edu/ethics/notes-bain.html |
| 09.23 R 7 | Religion and Ethics F. H. Bradley, "Why Should I Be Moral?" Foote Questions <i>Position Paper Topic Due</i> | http://philosophy.lander.edu/ethics/articles/bradley_why.html http://philosophy.lander.edu/ethics/notes-foote.html <i>Quiz 3: Philosophic Objections to Religious Ethics</i> |
| 09.28 T 8 | Ethical Relativism Ellwood, "Ethics are Culturally Relative" Ellwood Questions Westermarck, "Ethics are Relative" Westermarck Questions <i>Quiz 3: Philosophic Objections to Religious Ethics</i> | http://philosophy.lander.edu/ethics/relativism.html http://philosophy.lander.edu/ethics/ethicsbook/c773.html http://philosophy.lander.edu/ethics/notes-ellwood.html http://philosophy.lander.edu/ethics/ethicsbook/c990.html http://philosophy.lander.edu/ethics/notes-westermarck.html |

| Date | Class Topic | Assignment |
|---------------|---|---|
| 09.30 R 9 | Ethical Absolutism Moore, "The Objectivity of Moral Judgments" Moore Questions Refutation of Ethical Relativism | Stace, "Ethics Aren't Relative" http://philosophy.lander.edu/intro/stace.html http://philosophy.lander.edu/ethics/ethicsbook/c1244.html http://philosophy.lander.edu/ethics/notes-moore.html http://philosophy.lander.edu/ethics/relativism.html <i>Quiz 4: Argument from Moral Progress</i> |
| 10.05 T 10 | Review of Main Arguments <i>Quiz 4: Argument from Moral Progress</i> Case Study: Moral Judgments | Study for Test I: The Problems of Ethics Syllabus Appendix Test I Review Outline http://philosophy.lander.edu/ethics/internal.html |
| 10.07 R 11 | <i>Test I: Problems of Ethics</i> | "Determinism," http://philosophy.lander.edu/ethics/ethicsbook/c1551.html Work on Position Paper if topic is approved |
| 10.12 T 12 | Review of Test I: Problems of Ethics Free Will and Determinism | <i>Quiz 5: Free Will and Determinism</i> http://philosophy.lander.edu/ethics/ethicsbook/c1551.html |
| 10.14 R - | Fall Break | Work on Position Paper |
| 10.19 T 13 | The Ethics of Socrates Socrates, "The Socratic Paradox" Hedonistic Theories <i>Quiz 5: Free Will and Determinism</i> | http://philosophy.lander.edu/ethics/socrates.html http://philosophy.lander.edu/ethics/ethicsbook/c4214.html http://philosophy.lander.edu/ethics/hedonism.html <i>Quiz 6: The Socratic Paradox</i> |

| Date | Class Topic | Assignment |
|---------------|---|---|
| 10.21 R 14 | Epicureanism Epicurus, "Pleasure is the Good" Cynicism and Stoicism Active Awareness and Critique Epictetus, "Value What's In Our Control" <i>Quiz 6: Socratic Paradox</i> | http://philosophy.lander.edu/ethics/epicurus.html http://philosophy.lander.edu/ethics/ethicsbook/c4721.html http://philosophy.lander.edu/ethics/stoicism.html http://philosophy.lander.edu/ethics/stoicism2.html http://philosophy.lander.edu/ethics/ethicsbook/c5057.html |
| 10.26 T 15 | Psychological Egoism Plato, "The Ring of Gyges" Plato Questions Ethical Egoism Optional: Mandeville, "Fable of the Bees" Refutation of Egoism Hume, "Egoism is Mistaken" <i>Quiz 7: The Refutation of Psychological Egoism</i> | http://philosophy.lander.edu/ethics/egoism.html http://philosophy.lander.edu/ethics/ethicsbook/c5884.html http://philosophy.lander.edu/ethics/notes-gyges.html http://philosophy.lander.edu/ethics/ethical_ego.html http://philosophy.lander.edu/ethics/ethicsbook/x6121.html http://philosophy.lander.edu/ethics/egoism.html http://philosophy.lander.edu/ethics/ethicsbook/c5355.html |
| 10.28 R 16 | Nietzsche, "Slave and Master Morality" Nietzsche Questions <i>Quiz 7: The Refutation of Psychological Egoism</i> | http://philosophy.lander.edu/ethics/ethicsbook/c6695.html http://philosophy.lander.edu/ethics/notes-nietzsche.html |
| 11.02 T 17 | Review for Test II: Personal Ethics | Study for Test II Syllabus Appendix Test II Review Questions |

| Date | Class Topic | Assignment |
|---------------|---|--|
| 11.04 R 18 | <i>Test II: Personal Ethics</i> | Work on Position Paper |
| 11.09 T 19 | Utilitarianism Bentham, "Happiness is the Greatest Good" Bentham Questions | http://philosophy.lander.edu/ethics/ethicsbook/c6357.html http://philosophy.lander.edu/ethics/notes-bentham.html <i>Post Position Paper on Philosophy Forum</i> |
| 11.11 R 20 | Duty Ethics Ohiyesa, "The Soul of an Indian" Kantian Ethics Kant, "Act in Accordance with Universal Law" <i>Position Papers Due Date</i> | http://philosophy.lander.edu/ethics/ethicsbook/c3304.html http://philosophy.lander.edu/ethics/kant.html http://philosophy.lander.edu/ethics/ethicsbook/c3612.html <i>Quiz 8: Categorical and Practical Imperative</i> |
| 11.16 T 21 | Religious Ethics Stages on Life's Way <i>Quiz 8: Categorical and Practical Imperative</i> | Kierkegaard, "Truth is Faith" http://philosophy.lander.edu/ethics/ethicsbook/c3936.html <i>Post Position Paper Comments</i> |
| 11.18 T 22 | Self-Realization Aristotle, "What is the Life of Excellence?" The Good Pleasure Aristotle Questions <i>Position Paper Comments Due</i> | http://philosophy.lander.edu/ethics/self_real.html http://philosophy.lander.edu/ethics/ethicsbook/c5574.html http://philosophy.lander.edu/ethics/aristotle1.html http://philosophy.lander.edu/ethics/aristotle2.html http://philosophy.lander.edu/ethics/notes-aristotle.html <i>Quiz 7: Aristotle's Ethics</i> |

| Date | Class Topic | Assignment |
|---------------|--|---|
| 11.23 T 23 | Review for Test III: Major Ethical Theories <i>Quiz: Aristotle's Ethics</i> | Study for Test III: Major Ethical Theories Syllabus Appendix Test III Review Questions |
| 11.25 R | Thanksgiving Class does not meet | Comment on 10 position papers |
| 11.30 T 24 | <i>Test III: Major Ethical Theories</i> | |
| 12.02 | Class does not meet | Post review questions to Philosophy Forum |
| 12.07 | Class does not meet | Post review questions to Philosophy Forum |
| 12.10 R 25 | Review of Test III Review Questions for Make-Up Exams Attendance Optional if all exams have been taken | Study for Approved Make-Up Exams |
| 12.14 T | Final Examination Period Approved Make-Ups 08:00–10:00 am Section 04 | Make-Up Exams Christmas Reading: William James, "What Makes a Life Significant?" http://philosophy.lander.edu/ethics/ethicsbook/c7009.html Have a Great Christmas! |

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