

Philosophy 106: Philosophy and Current Issues

The class will focus on a number of ethical topics of current interest, in particular world hunger, war, economic inequality, rights to sexual privacy, capital punishment and incarceration. Each of these issues presents various choices between different and even conflicting individual and social policies. The class will focus on reasons for and against adopting various courses of action, and will explore the cogency of the reasons offered. Students will work out their own positions and hopefully, come to better understand opposing views.

In the course of examining these reasons, we will become more familiar with a very general distinction between various forms of ethical justification - the distinction between consequentialist justifications and non-consequentialist justifications. We will explore how various of the positions with respect to the above issues are amenable to either form of justification.

Readings for the class will encompass both classic texts and current articles from philosophy journals. These will sometimes be quite dense, and require some work to understand. ***You may need to read them twice, once before and once after the lecture.***

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Teaching Assistants:

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Class Times: This class meets twice a week in a large lecture section. Each student is also registered for a discussion/recitation/quiz section which is primarily for discussion and exercises aimed at helping you do the major assignments. These will be run by the teaching assistants and they *meet every week*. Discussion sections are at least as important as the lectures.

Coursework: One mid-semester written exam, one final exam, two short papers (5-6 pages each), a mostly clicker based lecture participation component (which may include occasional written homework), as well as participation in discussion sections. Students will be responsible for knowledge of all of the reading and some of the clicker questions will be designed to check that. Both exams will involve essays, the topics of which you will know ahead of time. We will be using the plagiarism catching software, SafeAssign, that UNL has a license to use on assignments.

Grading: The main work for the class are two in-class essay exams and two papers. These major assignments, along with clicker scores and the occasional homework will determine your overall average on the scale below. The exams and papers will each count for 22% of the course grade, and the homework/clicker exercises will count for 12%. Your grade may be adjusted up for especially good participation in the discussion sections (or even lecture where it is harder to say things) or down for not participating in your sections.

Exams and papers will each involve defending a position on one of the issues we discuss. They will be graded on the basis of how well they defend your position on the topic at issue, using a framework for thinking about answers to these questions that we will explain over the next several weeks. Due dates for the first test and first paper are listed in the schedule below. The second paper due date will be during the last 3 weeks or so of classes with the exact due date depending on which topic you choose to address. The final exam will be at the regularly scheduled final exam time for this class which is Tuesday December 13 at 10 am.

The *clicker/homework* component of the grade will mostly be graded on the basis of having been done. Most clicker questions won't have unique correct answers so will be counted as correct however you answer. Similarly, most homework assignments will get full credit so long as they are seriously attempted and handed in. However, some clicker questions will be based on the readings and these will be graded according to their accuracy. Typically there will be one or two of these each lecture. In order to get credit for your clicker participation you will need to register your clicker in Blackboard. There is also an option to use a smart phone instead of a clicker to respond to questions and I will likely enable that this term.

<i>Grading Scale:</i>	97-100=A+	93-96=A	90-92=A-
	87-89=B+	83-86=B	80-82=B-
	77-79=C+	73-76=C	70-72=C-
	67-69=D+	63-66=D	60-62=D-

Difficulty: This course is an introductory course in the sense that it presupposes no specialized background knowledge. But even philosophy texts that presuppose no background information require college level reading ability. None of the readings for this class are dumbed down and this can be daunting at first. **Many students will find the reading and the work assignments somewhat difficult. Usually it gets less difficult with practice over time.** The readings have been chosen from classic sources, court opinions, and articles by professional philosophers writing for other adults of similar ability. On average (and assuming college-level reading and writing abilities), this class should take you *four to six hours outside of class* on average per week though weeks in which major assignments are due should take more and other weeks will take somewhat less. Both the tests and the papers will require you to write coherent and well-reasoned essays. You are encouraged to take advantage of our office hours to ask questions and get help.

Readings: Readings will almost all be from the electronic reserves at the library (linked in Blackboard) and from available sites on the web where I could find them. This is to save you money (and partly also to make up for asking you to buy or borrow a clicker for the class). We expect you to download the materials so that you have them available to consult in class. (You can print them or have them on a laptop whichever works for you.) I have listed URLs for the readings not on reserve at the relevant points in the schedule below, and I will put a copy of this syllabus on the web at <http://www.mvr1.com/106stuff/106SylF2016.pdf> so that you can click on links to make things easier. There is always a possibility that URLs may change so it makes sense to download and save the readings early in the semester. Should a link change it is your responsibility to find alternate locations to obtain the materials for yourselves. But let me know and I will try to help.

SCHEDULE OF ASSIGNMENTS:

8/22/16 Introduction

8/24/16 Philosophical Argument, Ethical Arguments, and Reading Philosophy.

World Hunger/Resource Inequality: What, if any, obligation or reason do we have to help feed the thousands and thousands of people starving in the world today? We will notice that people can have different ideas about what to do either because they disagree about the moral principles which give us obligations to others, **or** because they disagree about what the results of various policies would be.

8/29/16 Peter Singer, "Famine, Affluence and Morality," Philosophy and Public Affairs, Vol 1, No. 3, (Spring 1972) pp. 229-243, posted on web at: <http://www.utilitarian.net/singer/by/1972----.htm> and at <http://0-www.jstor.org.library.unl.edu/stable/2265052>. This one is easier on the eyes as a pdf.

8/31/16 Garrett Hardin, "Living on a Lifeboat," Bioscience (1975) pp.561-568 by the American Institute of Biological Sciences, posted on web at: http://www.garretthardinsociety.org/articles/art_living_on_a_lifeboat.html.

9/7/16 Onora O'Neill, "Lifeboat Earth," Philosophy and Public Affairs, Vol 4, No. 3, (Spring 1975) pp. 273-292, available at the UNL library website via JSTOR at <http://0-www.jstor.org.library.unl.edu/stable/2265086>.

9/12/16 Scarce resources and the empirical world - no reading, but start the Bentham & Mill.

Moral Theories: Utilitarianism, Consequentialism, and varieties of Non-consequentialism: This is the most theoretical portion of the class, in which we look at general theoretical approaches to ethical issues. We will look at two kinds of general moral theory. One kind, those theories that are consequentialist, requires us *always* to bring about as much impartial good as possible. By impartial good, we mean good whose value does not change depending on the agent's relation to the outcome brought about. Non-consequentialist theories, on the other hand, say that we should *not always* bring about as much impartial good as possible, either because we sometimes have personal obligations which put constraints on what we can do to bring about overall good, or because the notion of impartial good does not always make sense. Utilitarianism is one kind of consequentialist view. It says that happiness or pleasure is the only impartial good, and that we should all do our best to bring as much happiness into

being as possible. So we will start by looking at two classical formulations of utilitarian theories.

- 9/14/16 Excerpt from Jeremy Bentham's, excerpts from Introduction to the Principles of Morals and Legislation (1789) (the first and fourth chapters - The principle of utility and Value of a Lot of Pleasure or Pain, How to be measured.) available on the web at <http://www.econlib.org/library/Bentham/bnthPML.html> . Read chapters 1 & 4.
John Stuart Mill, chapter 2 of Utilitarianism (1861) . This one is available on the web at https://ebooks.adelaide.edu.au/m/mill/john_stuart/m645u/.
- 9/19/16 Bernard Williams, excerpt from Utilitarianism: For and Against (Cambridge; Cambridge University Press, 1973). On electronic reserve at UNL library.
- 9/21/16 Robert Nozick, Excerpt from Anarchy, State and Utopia (New York; Basic Books, 1974). On electronic reserve at UNL library.
- 9/26/16 Phillipa Foot, "Utilitarianism and the Virtues," Mind 94 (1985) pp. 196-209, available through UNL library JSTOR database at: <http://0-www.jstor.org.library.unl.edu/stable/2254745>.
- 9/28/16 W. D. Ross, The Right and the Good , chapter 2, (Oxford: Oxford University Press, 1930) pp. 16-22. On electronic reserve at UNL library.
- 10/2/16 to 10/7/16 **First Exam** can be taken in the Digital Learning Center Exam Commons in Love Library.

Death Penalty/Criminal Punishment: Nebraska's Legislature repealed the state's death penalty in 2105. A petition drive stayed the effect of that vote and that issue will now be on the ballot in November. That makes it timely for this class. Furthermore, there has been a lot of recent discussion of the issue of over-incarceration and over-criminalization (are we putting too many people in jail and making too many actions into criminal offenses?) and of differential treatment of groups in the criminal justice system. We'll look at some of these issues as well.

- 10/3/16 R. A. Duff, "Legal Punishment," in Zalta (ed) The Stanford Encyclopedia of Philosophy (2008). <http://plato.stanford.edu/entries/legal-punishment/> (Optional.) Review Bentham/Mill readings.
- 10/5/16 Michael Davis, "A sound retributive argument for the death penalty," Criminal Justice Ethics, 21:2 (2002) 22-26. <http://dx.doi.org/10.1080/0731129X.2002.9992125>
- 10/10/16 Claire Finkelstein, "Death and Retribution," Criminal Justice Ethics, 21:2 (2002) 12-21. <http://dx.doi.org/10.1080/0731129X.2002.9992124>
- 10/12/16 The Honorable Alex Kozinski, "Criminal Law 2.0 – Preface to the 44th Annual Review of Criminal Procedure," Georgia Law Review, 44th Annual Review of Criminal Procedure (2015) http://georgetownlawjournal.org/files/2015/06/Kozinski_Preface.pdf
- 10/17/2016 No Class - FALL BREAK
- 10/19/16 Rita Manning, "Punishing the Innocent: Children of Incarcerated and Detained Parents," Criminal Justice Ethics, 30:3 (2011). <http://dx.doi.org/10.1080/0731129X.2011.628830> (May change.)
- 10/24/16 TBA

War: Are there situations in which entering or starting a war is just, and if so what criteria would have to be met before entering or starting a war is justified? Students will write a paper discussing a particular war and arguing whether our participation in it was or is justified or not.

- 10/26/16 Jonathan Glover, chapter 19 of Causing Death and Saving Lives, (Penguin, 1977) pp. 251-269. On electronic reserve at UNL Library.
- 10/31/16 No reading/ lecture on wars and on Pacifism.

- 11/1/16 **FIRST PAPER DUE** - submitted through SafeAssign
- 11/2/16 Jeffrie G. Murphy, "The Killing of the Innocent," The Monist 57, no. 4 (1973), on the web at: <http://www.ditext.com/murphy/innocent.html>.
- 11/7/16 Elizabeth Anscombe, "War and Murder," in Nuclear Weapons: A Catholic Response, ed. by Walter Stein, (Merlin Press Ltd.) 1961 pp.45-62. On electronic reserve at UNL library.
- 11/9/16 James F. Childress, "Just War Theories," Theological Studies, 39, (1978) pp.427-445, you can get this from a database at UNL library. The link I got is as follows, but you may need to do a search for the particular article to get the right page:
<http://0-search.proquest.com.library.unl.edu/pao/docview/1297090645/fulltextPDF/142BF79D90F54A827E4/7?accountid=8116> .
- 11/14/16 Michael Walzer, "Supreme Emergency," chapter 16 of Just and Unjust Wars: A Moral Argument with Historical Illustrations, (Basic Books, 1977) pp. 251-268. On electronic reserve at UNL library.

Economic Inequality: The distribution of wealth and income in this country is fairly unequal relative to many other countries and also relative to past distributions in this country. Some people think there are reasons to lament these patterns whereas others think they pose no problem. We'll look at some arguments on both sides of this debate. The reading list for this section provisional and may change as I have just added it to respond to current concerns about these issues and I may want to tweak it.

- 11/16/16 The lecture will present some empirical information about the distribution of wealth and income in the US.
- 11/21/16 The reading will be a handout from Professor Uwe Reinhardt of Princeton University on Benthamite Utilitarianism and the distribution of wealth and income. This can be found at: http://www.princeton.edu/~reinhard/pdfs/100-2008HOW_ECONOMISTS_BASTARDIZED_BENTHAMISM.pdf
- 11/28/16 Short excerpt from John Rawls's *Theory of Justice*, (Cambridge; Harvard, 1971) on reserve for this course with the electronic reserves at UNL's library. (This is also the date by which you should hand in your second paper if you want it back with comments before the final.)
- 11/30/16 Excerpts from Robert Nozick's, *Anarchy, State and Utopia*, (New York; Basic Books, 1974) on reserve at UNL library e-reserves for this course.
- 12/5/16 Gillens and Page, "Testing Theories of American Politics: Elites, Interest Groups, and Average Citizens," in *Perspectives on Politics*, Fall 2014.
http://scholar.princeton.edu/sites/default/files/mgilens/files/gilens_and_page_2014_testing_theories_of_american_politics.doc.pdf
- 12/7/16 Final Lecture and last official time to hand in **final paper** as determined by university rules for dead week. We will start taking points off when papers are more than two days late (in other words after Friday).
- Students who want their papers back with comments in time for the final exam should write their papers on the the topic covered during the previous section so that they can hand them in by November 28th.
- 12/13/16 **Final Exam** at 10 AM in the same room as usual.

ACE Program Credit Statement: Successful completion of this course will serve to meet either Student Learning Outcome #8 (Explain ethical principles, civics, and stewardship, and their importance to society) or Student Learning Outcome #9 (Exhibit global awareness or knowledge of human diversity through analysis of an issue) of the ACE general education program of UNL. Explanation and assessment of these outcomes:

The principle topics of the course are, as noted above, world hunger, war, economic inequality, punishment. All of these topics involve application of knowledge, theory and analysis to ethical issues. These learning outcomes are assessed by every assignment in one way or another. The topics of world hunger and just war will develop global awareness and knowledge of human diversity through the analysis of not merely one but two important issues, and hence satisfy SLO #9, and these outcomes will be assessed by the first exam and/one of the papers.

You probably knew which requirements the course satisfies if you enrolled for the class but University rules require I put this here.